

The
1599 Geneva Bible Notes

Or a Specific Edition Thereof

(might also be known as the 1599 Geneva Study Bible)

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Introduction

The *Geneva Bible* is one of the most historically significant translations of the Bible into English, preceding the King James Version by 51 years. It was the primary Bible of 16th-century English Protestantism and was used by William Shakespeare, Oliver Cromwell, John Knox, John Donne, and John Bunyan, author of *The Pilgrim's Progress* (1678). It was one of the Bibles taken to America on the Mayflower (Pilgrim Hall Museum has collected several Bibles of Mayflower passengers). The Geneva Bible was used by many English Dissenters, and it was still respected by Oliver Cromwell's soldiers at the time of the English Civil War, in the booklet "Cromwell's Soldiers' Pocket Bible".

The *Geneva Bible Notes* are marginal notes on the Geneva Bible written by John Calvin and other leaders of the Reformation. This commentary is interesting for its unrelenting effort to build a vision of Christianity that, according to the Reformers, reflected the early Church's doctrines and beliefs. The *Geneva Bible* and its notes probably shaped the religious worldview of the fiercely devout and God-fearing early generations of Americans. It was Michael Hoffman's book *Usury in Christendom: The Mortal Sin that Was and Now is Not* that introduced me to the *Geneva Bible Notes* for its upholding of the ban on usury (see the note on Luke 19:23). According to Hoffman, a ban on usury was the Church's standard practice for the first 1500 years of its existence, while today the Vatican earns tens of millions of dollars from usurious investments alone, and even Christians as strict as the Amish profit by usury according to my own research.

Despite its great historical importance, there is no free ebook version of this commentary available on the Internet that present this particular edition's notes, therefore I created this for my own use and the use of others. Only verses that had commentary are included. The text is taken from the Sacred Texts website without any modification, except for the addition of this introduction, a table of contents and chapter headings.

Geneva Bible editions

Apparently the *Geneva Bible* and its notes went through hundreds of reprintings. Some versions of the King James Bible were published with the *Geneva Bible's* notes on the margins of the verses (as late as 1715). I have spend many hours trying to ascertain whether this text is really the notes on the *1599 Geneva Bible*, reading scholarly journal articles, looking at some ancient manuscripts and reading online discussions. I used the note on Luke 19:23 to compare the various available editions. Looking at an actual scan of a 1560 edition, I saw that it uses the word "vantage" instead of "usury", and its note on Luke 19:23 merely says "To the bankers and changers". Some versions of the notes available in PDF edition online claiming to be the *1599* edition have these exact features. Yet there are numerous well-established Bible sites that claim to be shown the *1599* edition and that use the word "usury" and have the long note on Luke 19:23. I also found a website that claims to offer a *1587* edition of the Geneva Bible and its notes (<http://ecmarsh.com/Geneva/default.html>) that seems to be nearly the same as the *1599* edition offered in this file here except for its use of old

spellings. I also found a 1610 Geneva-style Bible that has the names of some of the writers involved with the original Geneva Bible which uses the word “vantage” rather than “usury” and has the short note on Luke 19:23.

Then there is the issue of the *1599 Geneva Study Bible* about which there seems to be zero information online apart from some well-established sites offering it for viewing in website format. This supposed *1599 Geneva Study Bible* is actually exactly the same as the notes offered in this file you are reading. There is a website that attacks this *1599 Geneva Study Bible* for not being a “true” Geneva bible, however, information I found elsewhere suggests that that might simply be due to the website maker’s lack of knowledge of the history of the Geneva Bible. The website for the 1587 edition has this introduction (and confusingly uses “Geneva Study Bible” and “Geneva Bible” interchangeably):

The two other most significant editions of the Geneva Bible are the 1587 Tomson New Testament edition and the use of the notes of Franciscus Junius on Revelation from 1599 on. Also of note are the Geneva Bible editions of 1568-1570, which contain Calvin’s Catechism, and later editions which included Calvinistic doctrine as catechism.

Lawrence Tomson brought out a New Testament in 1576, based on Beza’s Greek and Latin New Testaments, and using Beza’s Latin New Testament notes. Tomson’s New Testament, including the margin notes, replaced the Geneva 1560 New Testament in a 1587 quarto edition of the Geneva Bible. While there were some changes in the biblical text, the major difference in the Tomson New Testament was in the margin notes. Some readers continued to prefer the Geneva Bible 1560 New Testament version. This resulted in some Geneva Bibles having the 1560 New Testament and notes and others having Tomson’s New Testament and notes, from 1587 on.

Further complicating matters is that the verses quoted in this text seem to be exactly the same as those in the King James Version, so this text might as well be a *1611 King James Version* with the notes of the *1599 Geneva Bible* added to it.

There is a *1599 Geneva Bible* published in 2007 by the Tolle Lege Press in 2007 that uses the 1560-style notes and its own style of translation that differs from the KJV.

So it appears that the present text is made up of the 1611 KJV along with marginal notes from a *1599 Geneva Bible* (assuming multiple versions were printed in that year) that used the notes from the 1587 edition. It is possible that what you see here is the result of some publishing house printing a version of the KJV with notes from a specific *1599 Geneva Bible* and called it the *1599 Geneva Study Bible*.

Whatever the case, we can be reasonably certain (unless dozens of high-profile Christian sites have been duped) that the notes presented here are really by John Calvin and/or members of his movement.

If you have more information on this matter, please let me know by email at contact@hawramani.com.

To get the newest versions of this file please go to: <http://hawramani.com/1599-geneva-bible-notes/>

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Genesis

Genesis Chapter 1

Genesis 1:1

gen 1:1

In the (a) beginning God created the heaven and the earth.

The Argument - Moses in effect declares three things, which are in this book chiefly to be considered: First, that the world and all things in it were created by God, and to praise his Name for the infinite graces, with which he had endued him, fell willingly from God through disobedience, who yet for his own mercies sake restored him to life, and confirmed him in the same by his promise of Christ to come, by whom he should overcome Satan, death and hell. Secondly, that the wicked, unmindful of God's most excellent benefits, remained still in their wickedness, and so falling most horribly from sin to sin, provoked God (who by his preachers called them continually to repentance) at length to destroy the whole world. Thirdly, he assures us by the examples of Abraham, Isaac, Jacob and the rest of the patriarchs, that his mercies never fail those whom he chooses to be his Church, and to profess his Name in earth, but in all their afflictions and persecutions he assists them, sends comfort, and delivers them, so that the beginning, increase, preservation and success of it might be attributed to God only. Moses shows by the examples of Cain, Ishmael, Esau and others, who were noble in man's judgment, that this Church depends not on the estimation and nobility of the world: and also by the fewness of those, who have at all times worshipped him purely according to his word that it stands not in the multitude, but in the poor and despised, in the small flock and little number, that man in his wisdom might be confounded, and the name of God praised forever.

(a) First of all, and before any creature was, God made heaven and earth out of nothing.

Genesis 1:2

gen 1:2

And the earth was (b) without form, and void; and (c) darkness [was] upon the face of the deep. And the Spirit of God (d) moved upon the face of the waters.

(b) As an unformed lump and without any creature in it: for the waters covered everything.

(c) Darkness covered the deep waters, for the waters covered everything.

(d) He maintained this disordered mass by his secret power.

Genesis 1:3

gen 1:3

And God said, Let there be light: and there was (e) light.

(e) The light was made before either Sun or Moon was created: therefore we must not attribute that to the creatures that are God's instruments, which only belong to God.

Genesis 1:7

gen 1:7

And God made the firmament, and divided the waters which [were] (f) under the firmament from the waters which [were] above the firmament: and it was so.

(f) As the sea and rivers, from those waters that are in the clouds, which are upheld by God's power, least they should overwhelm the world.

Genesis 1:8

gen 1:8

And God called the firmament (g) Heaven. And the evening and the morning were the second day.

(g) That is, the region of the air, and all that is above us.

Genesis 1:11

gen 1:11

And God said, (h) Let the earth bring forth grass, the herb yielding seed, [and] the fruit tree yielding fruit after his kind, whose seed [is] in itself, upon the earth: and it was so.

(h) So that we see it is the only the power of God's word that makes the earth fruitful, which naturally is barren.

Genesis 1:12

gen 1:12

And the earth brought forth grass, [and] herb yielding seed after his kind, and the tree yielding fruit, whose seed [was] in itself, after his kind: and God (i) saw that [it was] good.

(i) This sentence is often repeated, to signify that God made all his creatures to serve for his glory and for the profit of man: but because of sin they were cursed, yet the elect, by Christ are restored, and serve to their wealth.

Genesis 1:14

gen 1:14

And God said, Let there be (k) lights in the firmament of the heaven to (l) divide the day from the night; and let them be for (m) signs, and for seasons, and for days, and years:

(k) By the lights be means the sun, the moon, and the stars.

(l) Which is the artificial day, from the sun rising, to the going down.

(m) Of things belonging to natural and political orders and seasons.

Genesis 1:16

gen 1:16

And God made two great (n) lights; the greater light to (o) rule the day, and the lesser light to rule the night: [he made] the stars also.

(n) That is, the sun and the moon, and here he speaks as man judges by his eye: for else the moon is less than the planet Saturn.

(o) To give it sufficient light, as instruments appointed for the same, to serve man's purposes.

Genesis 1:20

gen 1:20

And God said, Let the waters bring forth abundantly the (p) moving creature that hath life, and fowl [that] may fly above the earth in the open firmament of heaven.

(p) As fish and worms which slide, swim or creep.

Genesis 1:21

gen 1:21

And God created great whales, and every living creature that moveth, which the (q) waters brought forth abundantly, after their kind, and every winged fowl after his kind: and God saw that [it was] good.

(q) The fish and fowls had both one beginning, in which we see that nature gives place to God's will, in that the one sort is made to fly about in the air, and the other to swim beneath in the water.

Genesis 1:22

gen 1:22

And God (r) blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth.

(r) That is, by the virtue of his word he gave power to his creatures to reproduce.

Genesis 1:26

gen 1:26

And God said, (s) Let us make man in our (t) image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

(s) God commanded the water and the earth to bring forth other creatures: but of man he says, "Let us make..." signifying that God takes counsel with his wisdom and virtue purposing to make an excellent work above all the rest of his creation.

(t) This image and likeness of God in man is expounded in (Eph 4:24) where it is written that man was created after God in righteousness and true holiness meaning by these two words, all perfection, as wisdom, truth, innocency, power, etc.

Genesis 1:28

gen 1:28

And God (u) blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

(u) The propagation.

Genesis 1:29

gen 1:29

And God said, Behold, I have given you (x) every herb bearing seed, which [is] upon the face of all the earth, and every tree, in the which [is] the fruit of a tree yielding seed; to you it shall be for meat.

(x) God's great.

Genesis Chapter 2

Genesis 2:1

gen 2:1

Thus the heavens and the earth were finished, and all the (a) host of them.

(a) That is, the innumerable abundance of creatures in heaven and earth.

Genesis 2:2

gen 2:2

And on the seventh day God ended his work which he had made; and he (b) rested on the seventh day from all his work which he had made.

(b) For he had now finished his creation, but his providence still watches over his creatures and governs them.

Genesis 2:3

gen 2:3

And God blessed the seventh day, and (c) sanctified it: because that in it he had rested from all his work which God created and made.

(c) Appointed it to be kept holy, that man might in it consider the excellency of his works and God's goodness toward him.

Genesis 2:5

gen 2:5

And every plant of the field before it was in the earth, and every herb of the field before it grew: for the LORD God had not caused it to (d) rain upon the earth, and [there was] not a man to till the ground.

(d) God only opens the heavens and shuts them, he sends drought and rain according to his good pleasure.

Genesis 2:7

gen 2:7

And the LORD God formed man (e) [of] the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

(e) He shows what man's body was created from, to the intent that man should not glory in the excellency of his own nature.

Genesis 2:8

gen 2:8

And the LORD God planted a garden eastward in (f) Eden; and there he put the man whom he had formed.

(f) This was the name of a place, as some think in Mesopotamia, most pleasant and abundant in all things.

Genesis 2:9

gen 2:9

And out of the ground made the LORD God to grow every tree that is pleasant to the sight, and good for food; the (g) tree of life also in the midst of the garden, (h) and the tree of knowledge of good and evil.

(g) Who was a sign of the life received from God.

(h) That is, of miserable experience, which came by disobeying God.

Genesis 2:11

gen 2:11

The name of the first [is] Pison: that [is] it which compasseth the whole land (i) of Havilah, where [there is] gold;

(i) Havilah is a country adjoining Persia to the east, and inclining towards the west.

Genesis 2:15

gen 2:15

And the LORD God took the man, and put him into the garden of Eden to (k) dress it and to keep it.

(k) God would not have man idle, though as yet there was no need to labour.

Genesis 2:16

gen 2:16

And the LORD God (l) commanded the man, saying, Of every tree of the garden thou mayest freely eat:

(l) So that man might know there was a sovereign Lord, to whom he owed obedience.

Genesis 2:17

gen 2:17

But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely (m) die.

(m) By death he means the separation of man from God, who is our life and chief happiness: and also that our disobedience is the cause of it.

Genesis 2:19

gen 2:19

And out of the ground the LORD God formed every beast of the field, and every fowl of the air; and brought [them] unto (n) Adam to see what he would call them: and whatsoever Adam called every living creature, that [was] the name thereof.

(n) By moving them to come and submit themselves to Adam.

Genesis 2:22

gen 2:22

And the rib, which the LORD God had taken from man, made he a (o) woman, and brought her unto the man.

(o) Signifying that mankind was perfect, when the woman was created, who before was like an imperfect building.

Genesis 2:24

gen 2:24

Therefore shall a man leave (p) his father and his mother, and shall cleave unto his wife: and they shall be one flesh.

(p) So marriage requires a greater duty of us toward our wives, than otherwise we are bound to show to our parents.

Genesis 2:25

gen 2:25

And they were both naked, the man and his wife, and were not (q) ashamed.

(q) For before sin entered, all things were honest and comely.

Genesis Chapter 3

Genesis 3:1

gen 3:1

Now the serpent was more (a) subtil than any beast of the field which the LORD God had made. And he (b) said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden?

(a) As Satan can change himself into an angel of light, so did he abuse the wisdom of the serpent to deceive man.

(b) God allowed Satan to make the serpent his instrument and to speak through him.

Genesis 3:3

gen 3:3

But of the fruit of the tree which [is] in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, (c) lest ye die.

(c) In doubting God's warnings she yielded to Satan.

Genesis 3:4

gen 3:4

And the serpent said unto the woman, Ye shall not surely (d) die:

(d) This is Satan's chiefest subtilty, to cause us not to fear God's warnings.

Genesis 3:5

gen 3:5

For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, (e) knowing good and evil.

(e) As though he said, God forbids you to eat of the fruit, only because he knows that if you eat of it, you will be like him.

Genesis 3:6

gen 3:6

And when the woman saw that the tree [was] good for food, and that it [was] pleasant to the eyes, and a tree to be desired to make [one] wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he (f) did eat.

(f) Not so much to please his wife, as moved by ambition at her persuasion.

Genesis 3:7

gen 3:7

And the eyes of them both were opened, and they (g) knew that they [were] naked; and they sewed fig leaves together, and made themselves aprons.

(g) They began to feel their misery, but they did not seek God for a remedy.

Genesis 3:8

gen 3:8

And they heard the voice of the LORD God walking in the garden in the cool of the day: and Adam and his wife (h) hid themselves from the presence of the LORD God amongst the trees of the garden.

(h) The sinful conscience flees God's presence.

Genesis 3:10

gen 3:10

And he said, I heard thy voice in the garden, and I was afraid, because I [was] (i) naked; and I hid myself.

(i) His hypocrisy appears in that he hid the cause of his nakedness, which was the transgression of God's commandment.

Genesis 3:12

gen 3:12

And the man said, The woman whom thou (k) gavest [to be] with me, she gave me of the tree, and I did eat.

(k) His wickedness and lack of true repentance appears in this that he blamed God because he had given him a wife.

Genesis 3:13

gen 3:13

And the LORD God said unto the woman, What [is] this [that] thou hast done? And the woman said, (l) The serpent beguiled me, and I did eat.

(l) Instead of confessing her sin, she increases it by accusing the serpent.

Genesis 3:14

gen 3:14

And the LORD God said unto the serpent, (m) Because thou hast done this, thou [art] cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and (n) dust shalt thou eat all the days of thy life:

(m) He asked the reason from Adam and his wife, because he would bring them to repentance, but he does not ask the serpent, because he would show him no mercy.

(n) As a vile and contemptible beast, (Isa 65:25).

Genesis 3:15

gen 3:15

And I will put enmity between (o) thee and the woman, and between thy seed and her seed; it shall bruise thy (p) head, and thou shalt (q) bruise his heel.

(o) He chiefly means Satan, by whose action and deceit the serpent deceived the woman.

(p) That is, the power of sin and death.

(q) Satan shall sting Christ and his members, but not overcome them.

Genesis 3:16

gen 3:16

Unto the woman he said, I will greatly multiply thy (r) sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire [shall be] to thy husband, and he shall rule over thee.

(r) The Lord comforts Adam by the promise of the blessed seed, and also punishes the body for the sin which the soul should have been punished for; that the spirit having conceived hope of forgiveness might live by faith. (Co1 14:34).

Genesis 3:17

gen 3:17

And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: (s) cursed [is] the ground for thy sake; in sorrow shalt thou eat [of] it all the days of thy life;

(s) The transgression of God's commandment was the reason that both mankind and all other creatures were subject to the curse.

Genesis 3:18

gen 3:18

(t) Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field;

(t) These are not the natural fruit of the earth, but proceed from the corruption of sin.

Genesis 3:21

gen 3:21

Unto Adam also and to his wife did the LORD God (u) make coats of skins, and clothed them.

(u) Or, gave them knowledge to make themselves coats.

Genesis 3:22

gen 3:22

And the LORD God said, (x) Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and (y) take also of the tree of life, and eat, and live for ever:

(x) By this derision by reproaches Adam's misery, into which he was fallen by ambition.

(y) Adam deprived of life, lost also the sign of it.

Genesis Chapter 4

Genesis 4:1

gen 4:1

And Adam knew Eve his wife; and she (a) conceived, and bare Cain, and said, I have gotten a man (b) from the LORD.

(a) Man's nature, the estate of marriage, and God's blessing were not utterly abolished through sin, but the quality or condition of it was changed.

(b) That is, according to the Lord's promise, as some read (Gen 3:15), "To the Lord" rejoicing for the son she had born, whom she would offer to the Lord as the first fruits of her birth.

Genesis 4:3

gen 4:3

And in process of time it came to pass, that Cain brought of the fruit of the ground an (c) offering unto the LORD.

(c) This declares that the father instructed his children in the knowledge of God, and also how God gave them sacrifices to signify their salvation, though they were destitute of the ordinance of the tree of life.

Genesis 4:7

gen 4:7

If thou doest well, shalt thou not be (e) accepted? and if thou doest not well, sin lieth at the (f) door. And unto thee [shall be] his (g) desire, and thou shalt rule over him.

(e) Both you and your sacrifice shall be acceptable to me.

(f) Sin will still torment your conscience.

(g) The dignity of the first born is given to Cain over Abel.

Genesis 4:9

gen 4:9

And the LORD said unto Cain, Where [is] Abel thy brother? And he said, I know not: (h) [Am] I my brother's keeper?

(h) This is the nature of the reprobate when they are rebuke for their hypocrisy, even to neglect God and outrage him.

Genesis 4:10

gen 4:10

And he said, What hast thou done? the (i) voice of thy brother's blood crieth unto me from the ground.

(i) God avenges the wrongs against his saints, though no one complains: for the iniquity itself cries for vengeance.

Genesis 4:11

gen 4:11

And now [art] thou cursed (k) from the earth, which hath opened her mouth to receive thy brother's blood from thy hand;

(k) The earth will be a witness against you, which mercifully received the blood you most cruelly shed.

Genesis 4:12

gen 4:12

When thou tillest the ground, it shall not henceforth yield unto thee her strength; a (l) fugitive and a vagabond shalt thou be in the earth.

(l) You will never have rest for your heart will be in continual fear and worry.

Genesis 4:13

gen 4:13

And Cain said unto the LORD, (m) My punishment [is] greater than I can bear.

(m) He burdens God as a cruel judge because he punished him so severely.

Genesis 4:15

gen 4:15

And the LORD said unto him, Therefore whosoever slayeth Cain, (n) vengeance shall be taken on him sevenfold. And the LORD set a (o) mark upon Cain, lest any finding him should kill him.

(n) Not for the love he had for Cain, but to suppress murder.

(o) Which was some visible sign of God's judgment, that others should fear by it.

Genesis 4:17

gen 4:17

And Cain knew his wife; and she conceived, and bare Enoch: and he builded a (p) city, and called the name of the city, after the name of his son, Enoch.

(p) Thinking by this to be safe, and to have less reason to fear God's judgments against him.

Genesis 4:19

gen 4:19

And Lamech took unto him (q) two wives: the name of the one [was] Adah, and the name of the other Zillah.

(q) The lawful institution of marriage, which is, that two should be one flesh, was first corrupted in the house of Cain by Lamech.

Genesis 4:23

gen 4:23

And Lamech said unto his wives, Adah and Zillah, Hear my voice; ye wives of Lamech, hearken unto my speech: (r) for I have slain a man to my wounding, and a young man to my hurt.

(r) His wives seeing that all men hated him for his cruelty, were afraid, therefore he brags that there is none strong enough to resist, even though he was already wounded.

Genesis 4:24

gen 4:24

If Cain shall be avenged sevenfold, truly Lamech (s) seventy and sevenfold.

(s) He mocked at God's tolerance in Cain jesting as though God would allow no one to punish him and yet give him permission to murder others.

Genesis 4:26

gen 4:26

And to Seth, to him also there was born a son; and he called his name Enos: then began men to (t) call upon the name of the LORD.

(t) In these days God began to move the hearts of the godly to restore religion, which had been suppressed by the wicked for a long time.

Genesis Chapter 5

Genesis 5:1

gen 5:1

This [is] the book of the generations of Adam. In the day that God created man, in the (a) likeness of God made he him;

(a) Read (Gen 1:26).

Genesis 5:2

gen 5:2

Male and female created he them; and blessed them, and called their name (b) Adam, in the day when they were created.

(b) By giving them both one name, he notes the inseparable conjunction of man and wife.

Genesis 5:3

gen 5:3

And Adam lived an hundred and thirty years, and begat [a son] in his own (c) likeness, after his image; and called his name Seth:

(c) As well, concerning his creation, as his corruption.

Genesis 5:6

gen 5:6

And (d) Seth lived an hundred and five years, and begat Enos:

(d) He proves Adam's generation by those who came from Seth, to show the true Church, and also what care God had over the same from the beginning, in that he continued his graces toward it by a continual succession.

Genesis 5:8

gen 5:8

And all the days of Seth were (e) nine hundred and twelve years: and he died.

(e) The main reason for long life in the first age, was the multiplication of mankind, that according to God's commandment at the beginning the world might be filled with people, who would universally praise him.

Genesis 5:22

gen 5:22

And Enoch (f) walked with God after he begat Methuselah three hundred years, and begat sons and daughters:

(f) That is, he led an upright and godly life.

Genesis 5:24

gen 5:24

And Enoch walked with God: and he [was] not; for (g) God took him.

(g) To show that there was a better life prepared and to be a testimony of the immortality of souls and bodies. To inquire where he went is mere curiosity.

Genesis 5:29

gen 5:29

And he called his name Noah, saying, This [same] shall (h) comfort us concerning our work and toil of our hands, because of the ground which the LORD hath cursed.

(h) Lamech had respect for the promise, (Gen 3:15), and desired to see the deliverer who would be sent and yet saw but a figure of it. He spoke this by the spirit of prophecy because Noah delivered the Church and preserved it by his obedience.

Genesis Chapter 6

Genesis 6:2

gen 6:2

That the (a) sons of God saw the daughters (b) of men that they [were] (c) fair; and they took them wives of all which they chose.

- (a) The children of the godly who began to degenerate.
- (b) Those that had wicked parents, as if from Cain.
- (c) Having more respect for their beauty and worldly considerations than for their manners and godliness.

Genesis 6:3

gen 6:3

And the LORD said, My spirit shall not always (d) strive with man, for that he also [is] flesh: yet his days shall be an (e) hundred and twenty years.

- (d) Because man could not be won by God's leniency and patience by which he tried to win him, he would no longer withhold his vengeance.
- (e) Which time span God gave man to repent before he would destroy the earth, (Pe1 3:20).

Genesis 6:4

gen 6:4

There were giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare [children] to them, the same [became] mighty men which [were] of old, men of (f) renown.

- (f) Who usurped authority over others, and degenerated from that simplicity, in which their father's lived.

Genesis 6:6

gen 6:6

And it (g) repented the LORD that he had made man on the earth, and it grieved him at his heart.

- (g) God never repents, but he speaks in human terms, because he destroyed him, and in a way denied him as his creature.

Genesis 6:7

gen 6:7

And the LORD said, I will destroy man whom I have created from the face of the earth; both man, and (h) beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them.

(h) God declares how much he detests sin, seeing the punishment of it extends to the brute beasts.

Genesis 6:8

gen 6:8

But Noah (i) found grace in the eyes of the LORD.

(i) God was merciful to him.

Genesis 6:11

gen 6:11

The earth also was corrupt before God, and the earth was filled with (k) violence.

(k) Meaning, that all were given to the contempt of God, and oppression of their neighbours.

Genesis 6:16

gen 6:16

A window shalt thou make to the ark, and in a cubit shalt thou finish it above; and the door of the ark shalt thou set in the side thereof; [with] (1) lower, second, and third [stories] shalt thou make it.

(1) That is, of three heights.

Genesis 6:18

gen 6:18

But with thee will I (m) establish my covenant; and thou shalt come into the ark, thou, and thy sons, and thy wife, and thy sons' wives with thee.

(m) So that in this great undertaking and mocking of the whole world, you may be confirmed so your faith does not fail.

Genesis 6:22

gen 6:22

Thus did Noah; according to all that God commanded him, (n) so did he.

(n) That is, he obeyed God's commandment in all points without adding or taking away.

Genesis Chapter 7

Genesis 7:1

gen 7:1

And the LORD said unto Noah, Come thou and all thy house into the ark; for thee have I seen (a) righteous before me in this generation.

(a) In respect to the rest of the world, and because he had a desire to serve God and live uprightly.

Genesis 7:2

gen 7:2

Of every (b) clean beast thou shalt take to thee by sevens, the male and his female: and of beasts that [are] not clean by two, the male and his female.

(b) Which might be offered in sacrifice, of which six were for breeding and the seventh for sacrifice.

Genesis 7:9

gen 7:9

There (c) went in two and two unto Noah into the ark, the male and the female, as God had commanded Noah.

(c) God compelled them to present themselves to Noah, as they did before to Adam, when he gave them names, (Gen 2:19).

Genesis 7:11

gen 7:11

In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month, the same day were all the (e) fountains of the great deep broken up, and the windows of heaven were opened.

(e) Both the waters in the earth overflowed and also the clouds poured down.

Genesis 7:15

gen 7:15

And they went in unto Noah into the ark, two and two (f) of all flesh, wherein [is] the breath of life.

(f) Every living thing that God would have be preserved on earth, came into the ark to Noah.

Genesis 7:16

gen 7:16

And they that went in, went in male and female of all flesh, as God had commanded him: and the LORD (g) shut him in.

(g) So that God's secret power defended him against the rage of the mighty waters.

Genesis 7:23

gen 7:23

And every living substance was destroyed (h) which was upon the face of the ground, both man, and cattle, and the creeping things, and the fowl of the heaven; and they were destroyed from the earth: and Noah only (i) remained [alive], and they that [were] with him in the ark.

(h) That is, by God.

(i) Learn what it is to obey God only, and to forsake the multitude, (Pe1 3:20).

Genesis Chapter 8

Genesis 8:1

gen 8:1

And God (a) remembered Noah, and (b) every living thing, and all the cattle that [was] with him in the ark: and God made a wind to pass over the earth, and the waters asswaged;

(a) Not that God forgets his at any time, but when he sends comfort then he shows that he remembers them.

(b) If God remembered every brute beast, that ought also to assure his children.

Genesis 8:4

gen 8:4

And the ark rested in the (c) seventh month, on the seventeenth day of the month, upon the mountains of Ararat.

(c) Part of September and part of October.

Genesis 8:5

gen 8:5

And the waters decreased continually until the (d) tenth month: in the tenth [month], on the first [day] of the month, were the tops of the mountains seen.

(d) Which was the month of December.

Genesis 8:9

gen 8:9

But the dove found no rest for the sole of her foot, and she returned unto him into the ark, for the waters [were] on the face of the whole earth: then he (e) put forth his hand, and took her, and pulled her in unto him into the ark.

(e) The raven flew to and fro, resting on the ark, but did not come into it, unlike the dove that was taken in.

Genesis 8:11

gen 8:11

And the dove came in to him in the evening; and, lo, in her mouth [was] an (f) olive leaf pluckt off: so Noah knew that the waters were abated from off the earth.

(f) Which was a sign that the waters were much diminished: for the olives do not grow on the high mountains.

Genesis 8:13

gen 8:13

And it came to pass in the six hundredth and first year, in the (g) first [month], the first [day] of the month, the waters were dried up from off the earth: and Noah removed the covering of the ark, and looked, and, behold, the face of the ground was dry.

(g) Called in Hebrew Abib, part of March and part of April.

Genesis 8:16

gen 8:16

(h) Go forth of the ark, thou, and thy wife, and thy sons, and thy sons' wives with thee.

(h) Noah declares his obedience, in that he would not leave the ark without God's express commandment, as he did not enter in without the same: the ark being a figure of the Church, in which nothing must be done outside the word of God.

Genesis 8:20

gen 8:20

And Noah (i) builded an altar unto the LORD; and took of every clean beast, and of every clean fowl, and offered burnt offerings on the altar.

(i) For sacrifices which were as an exercise of their faith, by which they used to give thanks to God for his benefits.

Genesis 8:21

gen 8:21

And the LORD smelled a (k) sweet savour; and the LORD said in his heart, I will not again curse the ground any more for man's sake; for the imagination of man's heart [is] evil from his youth; neither will I again smite any more every thing living, as I have done.

(k) That is, by it he showed himself appeased and his anger at rest.

Genesis 8:22

gen 8:22

While the earth remaineth, (l) seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease.

(l) The order of nature destroyed by the flood, is restored by God's promise.

Genesis Chapter 9

Genesis 9:1

gen 9:1

And God (a) blessed Noah and his sons, and said unto them, Be fruitful, and multiply, and replenish the earth.

(a) God increased them with fruit, and declared to them his counsel as concerning the replenishing of the earth.

Genesis 9:2

gen 9:2

And the (b) fear of you and the dread of you shall be upon every beast of the earth, and upon every fowl of the air, upon all that moveth [upon] the earth, and upon all the fishes of the sea; into your hand are they delivered.

(b) By the virtue of this commandment, beasts do not rage as much against man as they would, yea and many serve his purposes by it.

Genesis 9:3

gen 9:3

Every (c) moving thing that liveth shall be meat for you; even as the green herb have I given you all things.

(c) By this permission man may with a good conscience use the creatures of God for his needs.

Genesis 9:4

gen 9:4

(d) But flesh with the life thereof, [which is] the blood thereof, shall ye not eat.

(d) That is, living creatures, and the flesh of beasts that are strangled: and by this all cruelty is forbidden.

Genesis 9:5

gen 9:5

(e) And surely your blood of your lives will I require; at the hand of every beast will I require it, and at the hand of man; at the hand of every man's brother will I require the life of man.

(e) That is, I will take vengeance for your blood.

Genesis 9:6

gen 9:6

Whoso sheddeth man's blood, (f) by man shall his blood be shed: for in the (g) image of God made he man.

(f) Not only by the magistrate, but often God raises up one murderer to kill another.

(g) Therefore to kill man is to deface God's image, and so injury is not only done to man, but also to God.

Genesis 9:9

gen 9:9

And I, behold, I establish my (h) covenant with you, and with your (i) seed after you;

(h) To assure you that the world will never again be destroyed by a flood.

(i) The children which are not yet born, are comprehended in God's covenant with their fathers.

Genesis 9:13

gen 9:13

I do set my (k) bow in the cloud, and it shall be for a token of a covenant between me and the earth.

(k) By this we see that signs or ordinances should not be separate from the word.

Genesis 9:15

gen 9:15

And I will remember my (l) covenant, which [is] between me and you and every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh.

(l) When men see my bow in the sky, they will know that I have not forgotten my covenant with them.

Genesis 9:17

gen 9:17

And God said unto Noah, (m) This [is] the token of the covenant, which I have established between me and all flesh that [is] upon the earth.

(m) God repeats this often to confirm Noah's faith even more.

Genesis 9:19

gen 9:19

These [are] the three sons of Noah: and of them was the whole earth (n) overspread.

(n) This declares what the virtue of God's blessing was, when he said, increase and bring forth in (Gen 1:28).

Genesis 9:21

gen 9:21

And he drank of the wine, and was (o) drunken; and he was uncovered within his tent.

(o) This is set before us to show what a horrible thing drunkenness is.

Genesis 9:22

gen 9:22

And Ham, the father of (p) Canaan, saw the nakedness of his father, and (q) told his two brethren without.

(p) Of whom came the Canaanites that wicked nation, who were also cursed by God.

(q) In derision and contempt of his father.

Genesis 9:25

gen 9:25

And he said, (r) Cursed [be] Canaan; a (s) servant of servants shall he be unto his brethren.

(r) He pronounces as a prophet the curse of God against all those who do not honour their parents: for Ham and his posterity were cursed.

(s) That is, a most vile slave.

Genesis 9:27

gen 9:27

God shall (t) enlarge Japheth, and he shall dwell in the tents of Shem; and Canaan shall be his servant.

(t) He declares that the Gentiles, who came from Japheth, and were separated from the Church, should be joined to the same by the persuasion of God's Spirit, and preaching of the gospel.

Genesis Chapter 10

Genesis 10:1

gen 10:1

(a) Now these [are] the generations of the sons of Noah, Shem, Ham, and Japheth: and unto them were sons born after the flood.

(a) These generations are here recited, partly to declare the marvellous increase, and also to set forth their great forgetfulness of God's grace towards their fathers.

Genesis 10:2

gen 10:2

The sons of Japheth; Gomer, and Magog, and (b) Madai, and Javan, and Tubal, and Meshech, and Tiras.

(b) Of Madai and Javan came the Medes and Greeks.

Genesis 10:5

gen 10:5

By these were the (c) isles of the Gentiles divided in their lands; every one after his tongue, after their families, in their nations.

(c) So do the Jews call all countries which are separated from them by sea, as Greece, Italy etc, which were given to the children of Japheth, of whom came the Gentiles.

Genesis 10:6

gen 10:6

And the sons of Ham; (d) Cush, and Mizraim, and Phut, and Canaan.

(d) Of Cush and Mizraim came the Ethiopians and Egyptians.

Genesis 10:8

gen 10:8

And Cush begat Nimrod: he began to be a (e) mighty one in the earth.

(e) Meaning, a cruel oppressor and tyrant.

Genesis 10:9

gen 10:9

He was a mighty hunter before the LORD: wherefore it is said, Even (f) as Nimrod the mighty hunter before the LORD.

(f) His tyranny came into a proverb as hated both by God and man: for he did not cease to commit cruelty even in God's presence.

Genesis 10:10

gen 10:10

And the beginning of his kingdom was Babel, and Erech, and Accad, and Calneh, in the land of (g) Shinar.

(g) For there was another city in Egypt, called Babel.

Genesis 10:13

gen 10:13

And Mizraim begat (h) Ludim, and Anamim, and Lehabim, and Naphtuhim,

(h) Of Lud came the Lydians.

Genesis 10:21

gen 10:21

Unto (i) Shem also, the father of all the children of (k) Eber, the brother of Japheth the elder, even to him were [children] born.

(i) In his stock the Church was preserved: therefore Moses stops speaking of Japheth and Ham, and speaks of Shem extensively.

(k) Of whom came the Hebrews or Jews.

Genesis 10:25

gen 10:25

And unto Eber were born two sons: the name of one [was] Peleg; for in his days was the earth (l) divided; and his brother's name [was] Joktan.

(l) This division came by the diversity of language, as appears in (Gen 11:9).

Genesis Chapter 11

Genesis 11:2

gen 11:2

And it came to pass, (a) as (b) they journeyed from the (c) east, that they found a plain in the land of (d) Shinar; and they dwelt there.

(a) One hundred and thirty years after the flood.

(b) That is, Nimrod and his company.

(c) That is, from Armenia where the ark stayed.

(d) Which was afterward called Chaldea.

Genesis 11:4

gen 11:4

And they said, Go to, let us (e) build us a city and a tower, whose top [may reach] unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth.

(e) They were moved with pride and ambition, preferring their own glory to God's honour.

Genesis 11:5

gen 11:5

And the LORD (f) came down to see the city and the tower, which the children of men builded.

(f) Meaning, that he declared by effect, that he knew their wicked enterprise; for God's power is everywhere, and neither ascends nor descends.

Genesis 11:6

gen 11:6

And the LORD said, (g) Behold, the people [is] one, and they have all one language; and this they begin to do: and now nothing will be restrained from them, which they have imagined to do.

(g) God speaks this in derision, because of their foolish persuasion and enterprise.

Genesis 11:7

gen 11:7

Go to, (h) let us go down, and (i) there confound their language, that they may not understand one another's speech.

(h) He speaks as though he took counsel with his own wisdom and power: that is, with the Son and holy Spirit: signifying the greatness and certainty of the punishment.

(i) By this great plague of the confusion of tongues appears God's horrible judgment against man's pride and vain glory.

Genesis 11:10

gen 11:10

These [are] the generations (k) of Shem: Shem [was] an hundred years old, and begat Arphaxad two years after the flood:

(k) He returns to the genealogy of Shem, to come to the history of Abram, in which the Church of God is described, which is Moses' principle purpose.

Genesis 11:27

gen 11:27

Now these [are] the generations of Terah: Terah begat (1) Abram, Nahor, and Haran; and Haran begat Lot.

(1) He makes mention first of Abram, not because he was the first born, but for the history which properly belongs to him. Also Abram at the confusion of tongues was 43 years old, for in the destruction of Sodom he was 99 and it was destroyed 52 years after the confusion of tongues.

Genesis 11:29

gen 11:29

And Abram and Nahor took them wives: the name of Abram's wife [was] Sarai; and the name of Nahor's wife, Milcah, the daughter of Haran, the father of Milcah, and the father of (m) Iscah.

(m) Some think that this Iscah was Sarai.

Genesis 11:31

gen 11:31

And (n) Terah took Abram his son, and Lot the son of Haran his son's son, and Sarai his daughter in law, his son Abram's wife; and they went forth with them from Ur of the Chaldees, to go into the land of Canaan; and they came unto (o) Haran, and dwelt there.

(n) Though the oracle of God came to Abram, yet the honour is given to Terah, because he was the father.

(o) Which was a city of Mesopotamia.

Genesis Chapter 12

Genesis 12:1

gen 12:1

Now the LORD had said unto Abram, (a) Get thee out of thy country, and from thy kindred, and from thy father's house, unto (b) a land that I will shew thee:

(a) From the flood to this time were four hundred and twenty-three years.

(b) In appointing him no certain place, he proves so much more his faith and obedience.

Genesis 12:2

gen 12:2

And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be (c) a blessing:

(c) The world shall recover by your seed, which is Christ, the blessing which they lost in Adam.

Genesis 12:5

gen 12:5

And Abram took Sarai his wife, and Lot his brother's son, and all their substance that they had gathered, and the (d) souls that they had gotten in Haran; and they went forth to go into the land of Canaan; and into the land of Canaan they came.

(d) Meaning servants as well as cattle.

Genesis 12:6

gen 12:6

And Abram (e) passed through the land unto the place of Sichem, unto the plain of Moreh. And the (f) Canaanite [was] then in the land.

(e) He wandered to and fro in the land before he could find a settling place: thus God exercises the faith of his children.

(f) Which was a cruel and rebellious nation, by whom God kept his in continual exercise.

Genesis 12:7

gen 12:7

And the LORD appeared unto Abram, and said, Unto thy seed will I give this land: and there builded he (g) an altar unto the LORD, who appeared unto him.

(g) It was not enough for him to worship God in his heart, but it was expedient to declare by outward profession his faith before men, of which this altar was a sign.

Genesis 12:8

gen 12:8

And he removed from (h) thence unto a mountain on the east of Bethel, and pitched his tent, [having] Bethel on the west, and Hai on the east: and there he builded an (i) altar unto the LORD, and called upon the name of the LORD.

(h) Because of the troubles that he had among that wicked people.

(i) And so served the true God, and renounced all idolatry.

Genesis 12:9

gen 12:9

(k) And Abram journeyed, going on still toward the south.

(k) Thus the children of God may look for no rest in this world, but must wait for the heavenly rest and quietness.

Genesis 12:10

gen 12:10

And there was a (l) famine in the land: and Abram went down into Egypt to sojourn there; for the famine [was] grievous in the land.

(l) This was a new trial of Abram's faith: by which we see that the end of one affliction is the beginning of another.

Genesis 12:13

gen 12:13

Say, I pray thee, thou [art] my (m) sister: that it may be well with me for thy sake; and my soul shall live because of thee.

(m) By this we learn not to use unlawful means nor to put others in danger to save ourselves, (Gen 12:20). Though it may appear that Abram did not fear death, so much as dying without children, he acts as though God's promise had not taken place; in which appeared a weak faith.

Genesis 12:15

gen 12:15

The princes also of Pharaoh saw her, and commended her before Pharaoh: and the woman was (n) taken into Pharaoh's house.

(n) To be his wife.

Genesis 12:17

gen 12:17

And the LORD (o) plagued Pharaoh and his house with great plagues because of Sarai Abram's wife.

(o) The Lord took the defence of this poor stranger against a mighty king: and as he is ever careful over his, so did he preserve Sarai.

Genesis 12:20

gen 12:20

And Pharaoh (p) commanded [his] men concerning him: and they sent him away, and his wife, and all that he had.

(p) To the intent that none should hurt him either in his person or goods.

Genesis Chapter 13

Genesis 13:1

gen 13:1

And (a) Abram went up out of Egypt, he, and his wife, and all that he had, and Lot with him, into the south.

(a) His great riches gotten in Egypt, did not hinder him in following his vocation.

Genesis 13:3

gen 13:3

And he went on his journeys from the south even to (b) Bethel, unto the place where his tent had been at the beginning, between Bethel and Hai;

(b) He calls the place by the name which was later given to it, (Gen 23:19).

Genesis 13:6

gen 13:6

And the land was not able to (c) bear them, that they might dwell together: for their substance was great, so that they could not dwell together.

(c) This inconvenience came by their riches, which break friendships and the bounds of nature.

Genesis 13:7

gen 13:7

And there was a strife between the herdmen of Abram's cattle and the herdmen of Lot's cattle: and the (d) Canaanite and the Perizzite dwelled then in the land.

(d) Who seeing their contention, might blaspheme God and destroy them.

Genesis 13:8

gen 13:8

And Abram said unto Lot, Let there be no (e) strife, I pray thee, between me and thee, and between my herdmen and thy herdmen; for we [be] brethren.

(e) He cuts off the opportunity for contention: therefore the evil ceases.

Genesis 13:9

gen 13:9

[Is] not the whole land before thee? separate thyself, I pray thee, from me: if [thou wilt (f) take] the left hand, then I will go to the right; or if [thou depart] to the right hand, then I will go to the left.

(f) Abram resigns his own right to buy peace.

Genesis 13:10

gen 13:10

And Lot lifted up his eyes, and beheld all the plain of Jordan, that it [was] well watered every where, before the LORD destroyed Sodom and Gomorrah, [even] as the (g) garden of the LORD, like the land of Egypt, as thou comest unto Zoar.

(g) Which was in Eden, (Gen 2:10).

Genesis 13:11

gen 13:11

Then Lot chose him all the plain of Jordan; and Lot journeyed east: and they separated themselves the (h) one from the other.

(h) This was done by God's providence, that only Abram and his seed might dwell in the land of Canaan.

Genesis 13:13

gen 13:13

But the men of Sodom [were] wicked and (i) sinners before the LORD exceedingly.

(i) Lot thinking to get paradise, found hell.

Genesis 13:14

gen 13:14

And the LORD said unto (k) Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward:

(k) The Lord comforted him, lest he should have taken thought for the departure of his nephew.

Genesis 13:15

gen 13:15

For all the land which thou seest, to thee will I give it, and to thy seed for (l) ever.

(l) Meaning a long time, and till the coming of Christ as in (Exo 12:14, Exo 21:6; Deu 15:17) and spiritually this refers to the true children of Abram born according to the promise, and not according to the flesh, which are heirs of the true land of Canaan.

Genesis Chapter 14

Genesis 14:1

gen 14:1

And it came to pass in the days of Amraphel king of (a) Shinar, Arioch king of Ellasar, Chedorlaomer king of Elam, and Tidal king of (b) nations;

(a) That is, of Babylon: by kings here, meaning, them that were governors of cities.

(b) Of a people gathered from various countries.

Genesis 14:3

gen 14:3

All these were (c) joined together in the vale of Siddim, which is the (d) salt sea.

(c) Ambition is the chief cause of wars among princes.

(d) Called also the dead sea, or the lake Asphaltite, near Sodom and Gomorrah.

Genesis 14:10

gen 14:10

And the (e) vale of Siddim [was full of] slimepits; and the kings of Sodom and Gomorrah fled, and fell there; and they that remained fled to the mountain.

(e) And afterward was overwhelmed with water, and so was called the salt sea.

Genesis 14:12

gen 14:12

And they (f) took Lot, Abram's brother's son, who dwelt in Sodom, and his goods, and departed.

(f) The godly are plagued many times with the wicked: therefore their company is dangerous.

Genesis 14:13

gen 14:13

And there came one that had escaped, and told Abram the Hebrew; for he dwelt in the plain of Mamre the Amorite, brother of Eshcol, and brother of Aner: and these [were] (g) confederate with Abram.

(g) God removed them to join Abram, and preserves him from their idolatry and superstitions.

Genesis 14:18

gen 14:18

And Melchizedek king of Salem (h) brought forth bread and wine: and he [was] the priest of the most high God.

(h) For Abram and his soldiers refreshment, not to offer sacrifice.

Genesis 14:19

gen 14:19

And he (i) blessed him, and said, Blessed [be] Abram of the most high God, possessor of heaven and earth:

(i) Melchizedek fed Abram, declared himself to represent a king, and he blessed him as the high priest.

Genesis 14:24

gen 14:24

(k) Save only that which the young men have eaten, and the portion of the men which went with me, Aner, Eshcol, and Mamre; let them take their portion.

(k) He did not want his liberality to be hurtful to others.

Genesis Chapter 15

Genesis 15:2

gen 15:2

And Abram said, (a) Lord GOD, what wilt thou give me, seeing I go childless, and the steward of my house [is] this Eliezer of Damascus?

(a) His fear was not only lest he should not have children, but lest the promise of the blessed seed should not be accomplished in him.

Genesis 15:8

gen 15:8

And he said, Lord GOD, (b) whereby shall I know that I shall inherit it?

(b) This is a particular motion of God's Spirit, which is not lawful for all to follow, in asking signs: but was permitted for some by a peculiar motion, as to Gideon and Ezekiel.

Genesis 15:10

gen 15:10

And he took unto him all these, and (c) divided them in the midst, and laid each piece one against another: but the birds divided he not.

(c) This was the old custom in making covenants, (Jer 39:18), to which God added these conditions, that Abram's posterity would be as torn in pieces, but after they would be rejoined: also that it would be assaulted, but yet delivered.

Genesis 15:13

gen 15:13

And he said unto Abram, Know of a surety that thy seed shall be a stranger in a land [that is] not theirs, and shall serve them; and they shall afflict them (d) four hundred years;

(d) Counting from the birth of Isaac to their departure of Egypt: Which declares that God will allow his to be afflicted in this world.

Genesis 15:16

gen 15:16

But in the fourth generation they shall come hither again: for the (e) iniquity of the Amorites [is] not yet full.

(e) Though God tolerates the wicked for a time, yet his vengeance falls on them when the measure of their wickedness is full.

Genesis Chapter 16

Genesis 16:1

gen 16:1

Now (a) Sarai Abram's wife bare him no children: and she had an handmaid, an Egyptian, whose name [was] Hagar.

(a) It seems that she had respect for God's promise, which could not be accomplished without issue.

Genesis 16:2

gen 16:2

And Sarai said unto Abram, Behold now, the LORD hath (b) restrained me from bearing: I pray thee, go in unto my maid; it may be that I may obtain children by her. And Abram hearkened to the voice of Sarai.

(b) She fails by limiting God's power to the common order of nature, as though God could not give her children in her old age.

Genesis 16:4

gen 16:4

And he went in unto Hagar, and she conceived: and when she saw that she had conceived, her mistress was (c) despised in her eyes.

(c) This punishment declares what they gain if they attempt any thing against the word of God.

Genesis 16:7

gen 16:7

And the (d) angel of the LORD found her by a fountain of water in the wilderness, by the fountain in the way to Shur.

(d) Which was Christ, as appears in (Gen 16:13, Gen 18:17).

Genesis 16:9

gen 16:9

And the angel of the LORD said unto her, (e) Return to thy mistress, and submit thyself under her hands.

(e) God rejects no estate of people in their misery, but sends them comfort.

Genesis 16:12

gen 16:12

And he will be a wild man; his hand [will be] against every man, and every man's hand against him; and (f) he shall dwell in the presence of all his brethren.

(f) That is, the Ishmaelites will be a separate people by themselves and not part of another people.

Genesis 16:13

gen 16:13

And she called the name of the LORD that spake unto her, Thou God seest me: for she said, (g)
Have I also here looked after him that seeth me?

(g) She rebukes her own dullness and acknowledges God's graces, who was present with her everywhere.

Genesis Chapter 17

Genesis 17:4

gen 17:4

As for me, behold, my covenant [is] with thee, and thou shalt be a (a) father of many nations.

(a) Not only physical descendants, but of a far greater multitude by faith, (Rom 4:17).

Genesis 17:5

gen 17:5

Neither shall thy name any more be called Abram, but thy name shall be (b) Abraham; for a father of many nations have I made thee.

(b) The changing of his name is a seal to confirm God's promise to him.

Genesis 17:10

gen 17:10

(c) This [is] my covenant, which ye shall keep, between me and you and thy seed after thee; Every man child among you shall be circumcised.

(c) Circumcision is called the covenant, because it signifies the covenant and has the promise of grace joined to it: a phrase that is common to all ordinances.

Genesis 17:11

gen 17:11

And ye shall circumcise the flesh of your (d) foreskin; and it shall be a token of the covenant betwixt me and you.

(d) That private part is circumcised, to show that all that is begotten by man is corrupt, and must die.

Genesis 17:14

gen 17:14

And the uncircumcised (e) man child whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people; he hath broken my covenant.

(e) Though women were not circumcised, they still partook of God's promise: for under mankind all was consecrated. Here it is declared, that whoever condemns the sign, also despises the promise.

Genesis 17:17

gen 17:17

Then Abraham fell upon his face, and (f) laughed, and said in his heart, Shall [a child] be born unto him that is an hundred years old? and shall Sarah, that is ninety years old, bear?

(f) Which proceeded from a sudden joy, and not from lack of faith.

Genesis 17:19

gen 17:19

And God said, Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac: and I will establish my covenant with him for an (g) everlasting covenant, [and] with his seed after him.

(g) The everlasting covenant is made with the children of the Spirit. A temporary promise is made with the children of the flesh, as was promised to Ishmael.

Genesis 17:23

gen 17:23

And Abraham took Ishmael his son, and all that were born in his house, and all that were bought with his money, every male among the men of Abraham's house; and (h) circumcised the flesh of their foreskin in the selfsame day, as God had said unto him.

(h) They were well taught if they obeyed and were circumcised without resistance. This teaches that masters in their houses ought to be as preachers to their families, that from the highest to the lowest they may obey the will of God.

Genesis Chapter 18

Genesis 18:2

gen 18:2

And he lift up his eyes and looked, and, lo, three (a) men stood by him: and when he saw [them], he ran to meet them from the tent door, and bowed himself toward the ground,

(a) That is, three angels in the shape of men.

Genesis 18:3

gen 18:3

And said, My (b) Lord, if now I have found favour in thy sight, pass not away, I pray thee, from thy servant:

(b) Speaking to the one who appeared to be most majestic, for he thought they were men.

Genesis 18:4

gen 18:4

Let a little water, I pray you, be fetched, and (c) wash your feet, and rest yourselves under the tree:

(c) For men used to go bare footed in those parts because of the heat.

Genesis 18:5

gen 18:5

And I will fetch a morsel of bread, and comfort ye your hearts; after that ye shall pass on: for therefore are ye (d) come to your servant. And they said, So do, as thou hast said.

(d) As sent by God that I should do my duty to you.

Genesis 18:8

gen 18:8

And he took butter, and milk, and the calf which he had dressed, and set [it] before them; and he stood by them under the tree, and (e) they did eat.

(e) For as God gave them bodies for a time, so he gave them the abilities of them, to walk, to eat and drink, and such like.

Genesis 18:10

gen 18:10

And he said, I will certainly return unto thee according to the time of (f) life; and, lo, Sarah thy wife shall have a son. And Sarah heard [it] in the tent door, which [was] behind him.

(f) That is, about this time when she shall be alive, or when the child shall come into this life.

Genesis 18:12

gen 18:12

Therefore Sarah (g) laughed within herself, saying, After I am waxed old shall I have pleasure, my lord being old also?

(g) For she believed the order of nature, rather than believing the promise of God.

Genesis 18:17

gen 18:17

And the (h) LORD said, Shall I hide from Abraham that thing which I do;

(h) Jehovah the Hebrew word we call Lord, shows that this angel was Christ: for this word is only applied to God.

Genesis 18:19

gen 18:19

For I know him, (i) that he will command his children and his household after him, and they shall keep the way of the LORD, to do justice and judgment; that the LORD may bring upon Abraham that which he hath spoken of him.

(i) He shows that fathers ought both to know God's judgments, and to declare them to their children.

Genesis 18:21

gen 18:21

I will (k) go down now, and see whether they have done altogether according to the (l) cry of it, which is come unto me; and if not, I will know.

(k) God speaks after the fashion of men: that is, I will enter into judgment with good advise.

(l) For our sins cry for vengeance, though no one accuses us.

Genesis 18:26

gen 18:26

And the LORD said, If I find in Sodom (m) fifty righteous within the city, then I will spare all the place for their sakes.

(m) God declares that his judgments were done with great mercy, even though all were so corrupt that not only fifty but ten righteous men could not be found there, and also that the wicked are spared for the sake of the righteous.

Genesis 18:27

gen 18:27

And Abraham answered and said, Behold now, I have taken upon me to speak unto the Lord, which [am (n) but] dust and ashes:

(n) By this we learn, that the nearer we approach to God, the more our miserable estate appears, and the more we are humbled.

Genesis 18:32

gen 18:32

And he said, Oh let not the Lord be angry, and I will speak yet but this (o) once: Peradventure ten shall be found there. And he said, I will not destroy [it] for ten's sake.

(o) If God did not refuse the prayer for the wicked Sodomites, even to the sixth request, how much more will he grant the prayers of the godly for the afflicted Church?

Genesis Chapter 19

Genesis 19:1

gen 19:1

And there came two (a) angels to Sodom at even; and Lot sat in the gate of Sodom: and Lot seeing [them] rose up to meet them; and he bowed himself with his face toward the ground;

(a) In which we see God's provident care in preserving his: even though he does not reveal himself to all alike: for Lot had but two angels, and Abraham three.

Genesis 19:3

gen 19:3

And (b) he pressed upon them greatly; and they turned in unto him, and entered into his house; and he made them a feast, and did bake unleavened bread, and they (c) did eat.

(b) That is, he begged them so insisently.

(c) Not because they had need, but because the time was not yet come for them to reveal themselves.

Genesis 19:4

gen 19:4

But before they lay down, the men of the city, [even] the men of Sodom, compassed the house round, both old and young, (d) all the people from every quarter:

(d) Nothing is more dangerous than to live where sin reigns: for it corrupts all.

Genesis 19:8

gen 19:8

Behold now, I have two (e) daughters which have not known man; let me, I pray you, bring them out unto you, and do ye to them as [is] good in your eyes: only unto these men do nothing; (f) for therefore came they under the shadow of my roof.

(e) He deserves praise for defending his guests, but he is to be blamed for seeking unlawful means.

(f) That I should preserve them from all injury.

Genesis 19:13

gen 19:13

For (g) we will destroy this place, because the cry of them is waxen great before the face of the LORD; and the LORD hath sent us to destroy it.

(g) This proves that the angels are ministers, both to execute God's wrath and to declare his favour.

Genesis 19:16

gen 19:16

And while he (h) lingered, the men laid hold upon his hand, and upon the hand of his wife, and upon the hand of his two daughters; the LORD being merciful unto him: and they brought him forth, and set him without the city.

(h) The mercy of God strives to overcome man's slowness in following God's calling.

Genesis 19:17

gen 19:17

And it came to pass, when they had brought them forth abroad, that he said, Escape for thy life; (i) look not behind thee, neither stay thou in all the plain; escape to the mountain, lest thou be consumed.

(i) He willed him to flee God's judgments and not to be sorry to leave that rich country, full of vain pleasures.

Genesis 19:20

gen 19:20

Behold now, this city [is] near to flee unto, and it [is] a little one: Oh, let me escape thither, ([is] it not a (k) little one?) and my soul shall live.

(k) Though it is little, yet it is great enough to save my life: in which he errs by choosing another place than the angel had appointed him.

Genesis 19:22

gen 19:22

Haste thee, escape thither; for I (l) cannot do any thing till thou be come thither. Therefore the name of the city was called (m) Zoar.

(l) Because God's commandment was to destroy the city and to save Lot.

(m) Which before was called Belah, in (Gen 14:2).

Genesis 19:26

gen 19:26

But his wife looked back from behind him, and she became a (n) pillar of salt.

(n) Concerning the body only: this was a notable monument of God's vengeance to all who passed that way.

Genesis 19:30

gen 19:30

And Lot went up out of Zoar, and dwelt in the mountain, and his two daughters with him; for he (o) feared to dwell in Zoar: and he dwelt in a cave, he and his two daughters.

(o) Having felt God's mercy, he did not dare provoke him again by continuing among the wicked.

Genesis 19:31

gen 19:31

And the firstborn said unto the younger, Our father [is] old, and [there is] not a man in the (p) earth to come in unto us after the manner of all the earth:

(p) Meaning in the country which the Lord had now destroyed.

Genesis 19:32

gen 19:32

Come, let us make our father (q) drink wine, and we will lie with him, that we may preserve seed of our father.

(q) For unless he had been drunk, he would never have done that abominable act.

Genesis 19:36

gen 19:36

Thus were (r) both the daughters of Lot with child by their father.

(r) Thus God permitted him to fall most horribly in the solitary mountains, whom the wickedness of Sodom could not overcome.

Genesis 19:37

gen 19:37

And the firstborn bare a son, and called his name Moab: the same [is] the father of the (s) Moabites unto this day.

(s) Who as they were born in most horrible incest, so were they and their posterity vile and wicked.

Genesis 19:38

gen 19:38

And the younger, she also bare a son, and called his name (t) Benammi: the same [is] the father of the children of Ammon unto this day.

(t) That is, son of my people: signifying that they rejoiced in their sin, rather than repenting of it.

Genesis Chapter 20

Genesis 20:1

gen 20:1

And Abraham journeyed from thence toward the south country, and dwelled between Kadesh and (a) Shur, and sojourned in Gerar.

(a) Which was toward Egypt.

Genesis 20:2

gen 20:2

And Abraham said of Sarah his wife, (b) She [is] my sister: and Abimelech king of Gerar sent, and took Sarah.

(b) Abraham had now twice fallen into this sin: such is man's frailty.

Genesis 20:3

gen 20:3

But God came to Abimelech in a dream by night, and said to him, Behold, (c) thou [art but] a dead man, for the woman which thou hast taken; for she [is] a man's wife.

(c) So greatly God detests the breach of marriage.

Genesis 20:4

gen 20:4

But Abimelech had not come near her: and he said, Lord, wilt thou slay also (d) a righteous nation?

(d) The infidels confessed that God would not punish but for just occasion: therefore, when he punishes, the occasion is just.

Genesis 20:5

gen 20:5

Said he not unto me, She [is] my sister? and she, even she herself said, He [is] my brother: in the integrity of my (e) heart and (f) innocency of my hands have I done this.

(e) As one falling by ignorance, and not doing evil on purpose.

(f) Not thinking to do any man harm.

Genesis 20:6

gen 20:6

And God said unto him in a dream, Yea, I know that thou didst this in the integrity of thy heart; for I also (g) withheld thee from sinning against me: therefore suffered I thee not to touch her.

(g) God by his holy Spirit restrains those who offend in ignorance, that they not fall into greater offence..

Genesis 20:7

gen 20:7

Now therefore restore the man [his] wife; for he [is] a (h) prophet, and he (i) shall pray for thee, and thou shalt live: and if thou restore [her] not, know thou that thou shalt surely die, thou, and all that [are] thine.

(h) That is, one to whom God reveals himself familiarly.

(i) For the prayer of the godly is of force towards God.

Genesis 20:9

gen 20:9

Then Abimelech called Abraham, and said unto him, What hast thou done unto us? and what have I offended thee, that thou hast brought on me and on my (k) kingdom a great sin? thou hast done deeds unto me that ought not to be done.

(k) The wickedness of the king brings God's wrath on the whole realm.

Genesis 20:11

gen 20:11

And Abraham said, Because I thought, Surely the (l) fear of God [is] not in this place; and they will slay me for my wife's sake.

(l) He shows that no honesty can be hoped for, where there is no fear of God.

Genesis 20:12

gen 20:12

And yet indeed [she is] my (m) sister; she [is] the daughter of my father, but not the daughter of my mother; and she became my wife.

(m) By sister, he means his full cousin, and by daughter Abraham's niece, (Gen 11:29) for so the Hebrews use these words.

Genesis 20:16

gen 20:16

And unto Sarah he said, Behold, I have given thy brother a thousand [pieces] of silver: behold, he [is] to thee a (n) covering of the eyes, unto all that [are] with thee, and with all [other]: (o) thus she was reproved.

(n) Such a head as with whom you may be preserved from all dangers.

(o) God caused this heathen king to reprove her because she concealed her identity, seeing that God had given her a husband as her veil and defence.

Genesis 20:18

gen 20:18

For the LORD (p) had fast closed up all the wombs of the house of Abimelech, because of Sarah Abraham's wife.

(p) Had taken away from them the gift of conceiving.

Genesis Chapter 21

Genesis 21:2

gen 21:2

For Sarah conceived, and bare Abraham a son in his (a) old age, at the set time of which God had spoken to him.

(a) Therefore the miracle was greater.

Genesis 21:7

gen 21:7

And she said, (b) Who would have said unto Abraham, that Sarah should have given children suck? for I have born [him] a son in his old age.

(b) She accuses herself of ingratitude, that she did not believe the angel.

Genesis 21:9

gen 21:9

And Sarah saw the son of Hagar the Egyptian, which she had born unto Abraham, (c) mocking.

(c) He derided God's promise made to Isaac which the apostle calls persecution (Gal 4:29).

Genesis 21:12

gen 21:12

And God said unto Abraham, Let it not be grievous in thy sight because of the lad, and because of thy bondwoman; in all that Sarah hath said unto thee, hearken unto her voice; for in Isaac shall thy seed be (d) called.

(d) The promised seed will be from Isaac, and not from Ishmael, (Rom 9:7; Heb 11:18).

Genesis 21:13

gen 21:13

And also of the son of the bondwoman will I make (e) a nation, because he [is] thy seed.

(e) The Ishmaelites will come from him.

Genesis 21:14

gen 21:14

And Abraham rose up early in the morning, and took bread, and a bottle of water, and gave [it] unto Hagar, putting [it] on her shoulder, and the child, and (f) sent her away: and she departed, and wandered in the wilderness of Beersheba.

(f) True faith renounces all natural affections to obey God's commandment.

Genesis 21:17

gen 21:17

And God (g) heard the voice of the lad; and the angel of God called to Hagar out of heaven, and said unto her, What aileth thee, Hagar? fear not; for God hath heard the voice of the lad where he [is].

(g) For his promise sake made to Abraham; and not because the child had discretion and judgment to pray.

Genesis 21:19

gen 21:19

And God (h) opened her eyes, and she saw a well of water; and she went, and filled the bottle with water, and gave the lad drink.

(h) Unless God opens our eyes, we can neither see, nor use the means which are before us.

Genesis 21:20

gen 21:20

And God was (i) with the lad; and he grew, and dwelt in the wilderness, and became an archer.

(i) Concerning outward things God caused him to prosper.

Genesis 21:24

gen 21:24

And Abraham said, I will (k) swear.

(k) So that it is a lawful thing to take an oath in matters of importance, to justify the truth, and to assure others of our sincerity.

Genesis 21:26

gen 21:26

And Abimelech said, (l) I wot not who hath done this thing: neither didst thou tell me, neither yet heard I [of it], but to day.

(l) Wicked servants do many evils unknown to their masters.

Genesis 21:32

gen 21:32

Thus they made a (m) covenant at Beersheba: then Abimelech rose up, and Phichol the chief captain of his host, and they returned into the land of the Philistines.

(m) Thus we see that the godly, concerning outward things may make peace with the wicked that do not know the true God.

Genesis 21:33

gen 21:33

And [Abraham] planted a grove in Beersheba, and (n) called there on the name of the LORD, the everlasting God.

(n) That is, he worshipped God in all points of true religion.

Genesis Chapter 22

Genesis 22:2

gen 22:2

And he said, Take now thy son, thine only [son] Isaac, whom thou lovest, and get thee into the land of (a) Moriah; and (b) offer him there for a burnt offering upon one of the mountains which I will tell thee of.

(a) Signifying the fear of God, in which place he was also honoured, Solomon later building the temple there.

(b) This was the main point of his temptation, seeing that he was commanded to offer up him in whom God had promised to bless all the nations of the world.

Genesis 22:5

gen 22:5

And Abraham said unto his young men, Abide ye here with the ass; and I and the lad will go yonder and worship, and (e) come again to you.

(e) He did not doubt that God would accomplish his promise, even if he should sacrifice his son.

Genesis 22:8

gen 22:8

And Abraham said, My son, God will provide himself a lamb for a (d) burnt offering: so they went both of them together.

(d) The only way to overcome all temptation is to rest on God's providence.

Genesis 22:9

gen 22:9

And they came to the place which God had told him of; and Abraham built an altar there, and laid the wood in order, and (e) bound Isaac his son, and laid him on the altar upon the wood.

(e) For it is likely that his father had told him God's commandment, to which he showed himself obedient.

Genesis 22:12

gen 22:12

And he said, Lay not thine hand upon the lad, neither do thou any thing unto him: for now I (f) know that thou fearest God, seeing thou hast not withheld thy son, thine only [son] from me.

(f) That is, by your true obedience you have declared your living faith.

Genesis 22:14

gen 22:14

And Abraham called the name of that place Jehovahjireh: as it is said [to] this day, In the mount of the LORD it shall (g) be seen.

(g) The name is changed to show that God both sees and provides secretly for his and also evidently is seen, and felt in the right time.

Genesis 22:16

gen 22:16

And said, By (h) myself have I sworn, saith the LORD, for because thou hast done this thing, and hast not withheld thy son, thine only [son]:

(h) Signifying, that there is none greater than he.

Genesis 22:24

gen 22:24

And his (i) concubine, whose name [was] Reumah, she bare also Tebah, and Gaham, and Thahash, and Maachah.

(i) Concubine is often used to refer to those women who were inferior to the wives.

Genesis Chapter 23

Genesis 23:3

gen 23:3

And Abraham (a) stood up from before his dead, and spake unto the sons of Heth, saying,

(a) That is, when he had mourned: so the godly may mourn if they do not pass measure, and the natural affection is commendable.

Genesis 23:6

gen 23:6

Hear us, my lord: thou [art] a (b) mighty prince among us: in the choice of our sepulchres bury thy dead; none of us shall withhold from thee his sepulchre, but that thou mayest bury thy dead.

(b) That is godly or excellent: for so do the Hebrews speak of all things that are notable, because all excellency comes from God.

Genesis 23:10

gen 23:10

And Ephron dwelt among the children of Heth: and Ephron the Hittite answered Abraham in the audience of the children of Heth, [even] of all that (c) went in at the gate of his city, saying,

(c) Meaning all the citizens and inhabitants.

Genesis 23:12

gen 23:12

And Abraham (d) bowed down himself before the people of the land.

(d) To show that he had them in good estimation and reverence.

Genesis 23:15

gen 23:15

My lord, hearken unto me: the land [is worth] four hundred (e) shekels of silver; what [is] that betwixt me and thee? bury therefore thy dead.

(e) The common shekel is about 20 pence, so then 400 shekels is equal to 33 pounds, 6 shillings and 8 pence at 5 shilling sterling to the ounce.

Genesis 23:20

gen 23:20

And the field, and the cave that [is] therein, were made sure unto Abraham for a possession of a buryingplace (f) by the sons of Heth.

(f) That is, all the people confirmed the sale.

Genesis Chapter 24

Genesis 24:2

gen 24:2

And Abraham said unto his eldest servant of his house, that ruled over all that he had, (a) Put, I pray thee, thy hand under my thigh:

(a) Which ceremony declared, the servants obedience towards his master, and the master's power over the servant.

Genesis 24:3

gen 24:3

And I will make thee (b) swear by the LORD, the God of heaven, and the God of the earth, that thou shalt not take a wife unto my son of the daughters of the Canaanites, among whom I dwell:

(b) This shows that an oath may be required in a lawful cause.

Genesis 24:4

gen 24:4

But thou shalt go unto my (c) country, and to my kindred, and take a wife unto my son Isaac.

(c) He did not want his son to marry out of the godly family: for the problems that come from marrying the ungodly are set forth in various places throughout the scriptures.

Genesis 24:6

gen 24:6

And Abraham said unto him, Beware thou that thou bring not my son (d) thither again.

(d) Lest he should love the inheritance promised.

Genesis 24:10

gen 24:10

And the servant took ten camels of the camels of his master, and departed; for all the goods of his master [were] in his hand: and he arose, and went to Mesopotamia, unto the (e) city of Nahor.

(e) That is, to Charran.

Genesis 24:12

gen 24:12

And he said, O (f) LORD God of my master Abraham, I pray thee, send me good speed this day, and shew kindness unto my master Abraham.

(f) He grounds his prayer on God's promise made to his master.

Genesis 24:14

gen 24:14

(g) And let it come to pass, that the damsel to whom I shall say, Let down thy pitcher, I pray thee, that I may drink; and she shall say, Drink, and I will give thy camels drink also: [let the same be] she [that] thou hast appointed for thy servant Isaac; and thereby shall I know that thou hast shewed kindness unto my master.

(g) The servant moved by God's spirit sought assurance by a sign, as to whether or not God would prosper his journey.

Genesis 24:15

gen 24:15

And it came to pass, before he had done speaking, that, behold, (h) Rebekah came out, who was born to Bethuel, son of Milcah, the wife of Nahor, Abraham's brother, with her pitcher upon her shoulder.

(h) God gives success to all things that are done for the glory of his name and according to his word.

Genesis 24:16

gen 24:16

And the damsel [was] very fair to look upon, a virgin, neither had any man known her: and she (i) went down to the well, and filled her pitcher, and came up.

(i) Here is declared that God hears the prayers of his own, and grants their requests.

Genesis 24:22

gen 24:22

And it came to pass, as the camels had done drinking, that the man took a golden (k) earring of (l) half a shekel weight, and two bracelets for her hands of ten [shekels] weight of gold;

(k) God permitted many things both in apparel and other things which are now forbidden especially when they do not suit our humble estate.

(l) The golden shekel is meant here, not silver.

Genesis 24:27

gen 24:27

And he said, Blessed [be] the LORD God of my master Abraham, who hath not left destitute my master of his mercy (m) and his truth: I [being] in the way, the LORD led me to the house of my master's brethren.

(m) He does not boast in his good fortune (as the wicked do) but acknowledges that God has dealt mercifully with this matter in keeping his promise.

Genesis 24:30

gen 24:30

And it came to pass, when he saw the earring and bracelets upon his sister's hands, and when he heard the words of Rebekah his sister, saying, Thus spake the man unto me; that he came unto the man; and, behold, (n) he stood by the camels at the well.

(n) For he waited on God's hand, who heard his prayer.

Genesis 24:32

gen 24:32

And the man came into the house: and (o) he ungirded his (p) camels, and gave straw and provender for the camels, and water to wash his feet, and the men's feet that [were] with him.

(o) That is, Laban.

(p) The gentle entertainment of strangers practised by the godly fathers.

Genesis 24:33

gen 24:33

And there was set [meat] before him to eat: but he said, I (q) will not eat, until I have told mine errand. And he said, Speak on.

(q) The faithfulness that servants owe to their masters, causes them to prefer their masters business before their own needs.

Genesis 24:35

gen 24:35

And the LORD hath (r) blessed my master greatly; and he is become great: and he hath given him flocks, and herds, and silver, and gold, and menservants, and maidservants, and camels, and asses.

(r) To bless signifies here to enrich, or increase with substance as the text in the same verse declares.

Genesis 24:37

gen 24:37

And my master made me swear, saying, (s) Thou shalt not take a wife to my son of the daughters of the Canaanites, in whose land I dwell:

(s) The Canaanites were cursed, and therefore the godly could not join with them in marriage.

Genesis 24:38

gen 24:38

But thou shalt go unto my (t) father's house, and to my kindred, and take a wife unto my son.

(t) Meaning among his relatives, as in (Gen 24:40).

Genesis 24:41

gen 24:41

Then shalt thou be clear from [this] (u) my oath, when thou comest to my kindred; and if they give not thee [one], thou shalt be clear from my oath.

(u) Which by my authority I caused you to make.

Genesis 24:45

gen 24:45

And before I had done speaking in mine (x) heart, behold, Rebekah came forth with her pitcher on her shoulder; and she went down unto the well, and drew [water]: and I said unto her, Let me drink, I pray thee.

(x) Signifying that this prayer was not spoken by the mouth, but only in his heart.

Genesis 24:48

gen 24:48

(y) And I bowed down my head, and worshipped the LORD, and blessed the LORD God of my master Abraham, which had led me in the right way to take my master's brother's daughter unto his son.

(y) He shows our duty when we have received any benefit from the Lord.

Genesis 24:49

gen 24:49

And now if ye will deal (z) kindly and truly with my master, tell me: and if not, tell me; that I may turn to the (a) right hand, or to the left.

(z) If you will freely and faithfully give your daughter to my master's son.

(a) That is, that I may look elsewhere.

Genesis 24:50

gen 24:50

Then Laban and Bethuel answered and said, (b) The thing proceedeth from the LORD: we cannot speak unto thee bad or good.

(b) As soon as they perceived that it was God's ordinance they yielded.

Genesis 24:57

gen 24:57

And they said, We will call the damsel, and enquire at (c) her mouth.

(c) This shows that parents do not have the authority to marry their children without the consent of both parties.

Genesis 24:60

gen 24:60

And they blessed Rebekah, and said unto her, Thou [art] our sister, be thou [the mother] of thousands of millions, and let thy seed possess the (d) gate of those which hate them.

(d) That is, let them be victorious over their enemies: a blessing that is fully accomplished through Jesus Christ.

Genesis 24:63

gen 24:63

And Isaac went out to (e) meditate in the field at the eventide: and he lifted up his eyes, and saw, and, behold, the camels [were] coming.

(e) This was the habit of the godly fathers to meditate on God's promises, and to pray for the accomplishment of it. The custom was that the bride was brought to her husband, her head covered, a token of humbleness and purity.

Genesis Chapter 25

Genesis 25:1

gen 25:1

Then again Abraham (a) took a wife, and her name [was] Keturah.

(a) While Sarah was yet alive.

Genesis 25:6

gen 25:6

But unto the (b) sons of the (c) concubines, which Abraham had, Abraham (d) gave gifts, and sent them away from Isaac his son, while he yet lived, eastward, unto the east country.

(b) For by virtue of God's word he not only had Isaac, but begat many more.

(c) See (Gen 22:24).

(d) To avoid the disputing that otherwise might have come because of the heritage.

Genesis 25:17

gen 25:17

And these [are] the years of the life of Ishmael, an hundred and thirty and seven years: and he gave up the ghost and died; and was gathered unto his (f) people.

(f) Who dwelt among the Arabians, and were separate from the blessed seed.

Genesis 25:18

gen 25:18

And they dwelt from Havilah unto Shur, that [is] before Egypt, as thou goest toward Assyria: [and] he died (g) in the presence of all his brethren.

(g) He means that his lot fell to dwell among his brethren as the angel promised.

Genesis 25:22

gen 25:22

And the children struggled together within her; and she said, If [it be] so, why [am] I (h) thus? And she went (i) to enquire of the LORD.

(h) That is, with child, seeing one shall destroy another.

(i) For that is the only refuge in all our miseries.

Genesis 25:32

gen 25:32

And Esau said, Behold, I [am] at the point to die: and what (k) profit shall this birthright do to me?

(k) The reprobate do not value God's benefits unless they feel them presently, and therefore they prefer present pleasures.

Genesis 25:33

gen 25:33

And Jacob said, Swear to me this day; and he sware unto him: and he (l) sold his birthright unto Jacob.

(l) Thus the wicked prefer their worldly conveniences over God's spiritual graces: but the children of God do the opposite.

Genesis Chapter 26

Genesis 26:1

gen 26:1

And there was a famine in the (a) land, beside the first famine that was in the days of Abraham. And Isaac went unto Abimelech king of the Philistines unto Gerar.

(a) In the land of Canaan.

Genesis 26:2

gen 26:2

And the LORD appeared unto him, and said, (b) Go not down into Egypt; dwell in the land which I shall tell thee of:

(b) God's providence always watches to direct the ways of his children.

Genesis 26:5

gen 26:5

Because that Abraham (c) obeyed my voice, and kept my charge, my commandments, my statutes, and my laws.

(c) He commends Abraham's obedience, because Isaac should be even more ready to follow the same: for as God made this promise of his free mercy, so does the confirmation of it proceed from the same fountain.

Genesis 26:7

gen 26:7

And the men of the place asked [him] of his wife; and he said, She [is] my sister: (d) for he feared to say, [She is] my wife; lest, [said he], the men of the place should kill me for Rebekah; because she [was] fair to look upon.

(d) By which we see that fear and distrust is found in the most faithful.

Genesis 26:8

gen 26:8

And it came to pass, when he had been there a long time, that Abimelech king of the Philistines looked out at a window, and saw, and, behold, Isaac [was] (e) sporting with Rebekah his wife.

(e) Or showing some familiar sign of love, by which it might be known that she was his wife.

Genesis 26:10

gen 26:10

And Abimelech said, What [is] this thou hast done unto us? one of the people might lightly have lien with thy wife, and thou shouldest have brought (f) guiltiness upon us.

(f) In all ages men were persuaded that God's vengeance would come on adulterers.

Genesis 26:14

gen 26:14

For he had possession of flocks, and possession of herds, and great store of servants: and the Philistines (g) envied him.

(g) The malicious always envy the graces of God in others.

Genesis 26:17

gen 26:17

And Isaac departed thence, and pitched his tent in the (k) valley of Gerar, and dwelt there.

(k) The Hebrew word signifies a flood, or valley, where water at any time runs.

Genesis 26:24

gen 26:24

And the LORD appeared unto him the same night, and said, I [am] the God (i) of Abraham thy father: fear not, for I [am] with thee, and will bless thee, and multiply thy seed for my servant Abraham's sake.

(i) God assures Isaac against all fear by rehearsing the promise made to Abraham.

Genesis 26:25

gen 26:25

And he builded an (x) altar there, and called upon the name of the LORD, and pitched his tent there: and there Isaac's servants digged a well.

(x) To signify that he would serve no other God, but the God of his father Abraham.

Genesis 26:29

gen 26:29

(l) That thou wilt do us no hurt, as we have not touched thee, and as we have done unto thee nothing but good, and have sent thee away in peace: thou [art] now the blessed of the LORD.

(l) The Hebrews in swearing begin commonly with "If" and understand the rest, that is, that God will punish him who breaks the oath: here the wicked show that they are afraid lest that happen to them which they would do to others.

Genesis Chapter 27

Genesis 27:4

gen 27:4

And make me savoury meat, such as I love, and bring [it] to me, that I may eat; that my (a) soul may bless thee before I die.

(a) The carnal affection he had for his son made him forget what God spoke to his wife. (Gen 25:23).

Genesis 27:9

gen 27:9

(b) Go now to the flock, and fetch me from thence two good kids of the goats; and I will make them savoury meat for thy father, such as he loveth:

(b) This trickery is worthy of blame because she should have waited for God to perform his promise.

Genesis 27:13

gen 27:13

And his mother said unto him, (c) Upon me [be] thy curse, my son: only obey my voice, and go fetch me [them].

(c) The assurance of God's decree made her bold.

Genesis 27:19

gen 27:19

And Jacob said unto his father, (d) I [am] Esau thy firstborn; I have done according as thou badest me: arise, I pray thee, sit and eat of my venison, that thy soul may bless me.

(d) Although Jacob was assured of this blessing by faith: yet he did evil to seek it by lies, even more because he abuses God's name through it.

Genesis 27:22

gen 27:22

And Jacob went near unto Isaac his father; and he felt him, and said, The (e) voice [is] Jacob's voice, but the hands [are] the hands of Esau.

(e) This declares that he suspected something, yet God would not have his decree altered.

Genesis 27:33

gen 27:33

And Isaac (f) trembled very exceedingly, and said, Who? where [is] he that hath taken venison, and brought [it] me, and I have eaten of all before thou camest, and have blessed him? yea, [and] he shall be blessed.

(f) In perceiving his error, by appointing his heir against God's sentence pronounced before.

Genesis 27:36

gen 27:36

And he said, Is not he rightly named (g) Jacob? for he hath supplanted me these two times: he took away my birthright; and, behold, now he hath taken away my blessing. And he said, Hast thou not reserved a blessing for me?

(g) In (Gen 25:26) he was so called because he held his brother by the heel, as though he would overthrow him: and therefore he is here called an overthrower, or deceiver.

Genesis 27:37

gen 27:37

And Isaac answered and said unto Esau, Behold, I have made him (h) thy lord, and all his brethren have I given to him for servants; and with corn and wine have I sustained him: and what shall I do now unto thee, my son?

(h) For Isaac did this as he was the minister and prophet of God.

Genesis 27:40

gen 27:40

And (i) by thy sword shalt thou live, and shalt (k) serve thy brother; and it shall come to pass when thou shalt have the dominion, that thou shalt break his yoke from off thy neck.

(i) Because your enemies will be all around you.

(k) Which was fulfilled in his posterity the Idumeans: who were tributaries for a time to Israel, and later came to freedom.

Genesis 27:41

gen 27:41

And Esau hated Jacob because of the blessing wherewith his father blessed him: and Esau said in his heart, The days of mourning for my father are at hand; (l) then will I slay my brother Jacob.

(l) Hypocrites only abstain from doing evil for fear of men.

Genesis 27:42

gen 27:42

And these words of Esau her elder son were told to Rebekah: and she sent and called Jacob her younger son, and said unto him, Behold, thy brother Esau, (m) as touching thee, doth comfort himself, [purposing] to kill thee.

(m) He hopes to recover his birthright by killing you.

Genesis 27:45

gen 27:45

Until thy brother's anger turn away from thee, and he forget [that] which thou hast done to him: then I will send, and fetch thee from thence: why should I be (n) deprived also of you both in one day?

(n) For the wicked son will kill the godly: and the plague of God will later come on the wicked son.

Genesis 27:46

gen 27:46

And Rebekah said to Isaac, I am weary of my life because of the (o) daughters of Heth: if Jacob take a wife of the daughters of Heth, such as these [which are] of the daughters of the land, (p) what good shall my life do me?

(o) Who were Esau's wives.

(p) By this she persuaded Isaac to agree to Jacob's leaving.

Genesis Chapter 28

Genesis 28:1

gen 28:1

And Isaac called Jacob, and (a) blessed him, and charged him, and said unto him, Thou shalt not take a wife of the daughters of Canaan.

(a) This second blessing was to confirm Jacob's faith, lest he should think that his father had given it without God's leading.

Genesis 28:4

gen 28:4

And give thee the blessing of Abraham, to thee, and to thy seed with thee; that thou mayest inherit the land wherein thou art a (b) stranger, which God gave unto Abraham.

(b) The godly fathers were continually reminded that they were but strangers in this world: so that they would lift up their eyes to the heavens where they have a certain dwelling.

Genesis 28:9

gen 28:9

Then went Esau unto Ishmael, and took unto the wives which he had Mahalath the daughter of (c) Ishmael Abraham's son, the sister of Nebajoth, to be his wife.

(c) Thinking by this to have reconciled himself to his father, but all in vain: for he does not take away the cause of the evil.

Genesis 28:12

gen 28:12

And he dreamed, and behold a (d) ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it.

(d) Christ is the ladder by which God and man are joined together, and by whom the angels minister to us: all graces are given to us by him, and we ascend to heaven by him.

Genesis 28:13

gen 28:13

And, behold, the LORD stood above it, and said, I [am] the LORD God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee (e) will I give it, and to thy seed;

(e) He felt the force of this promise only by faith: for all his life he was a stranger in this land.

Genesis 28:17

gen 28:17

And he was (f) afraid, and said, How dreadful [is] this place! this [is] none other but the house of God, and this [is] the gate of heaven.

(f) He was touched with a godly fear and reverence.

Genesis 28:18

gen 28:18

And Jacob rose up early in the morning, and took the stone that he had put [for] his pillows, and (g) set it up [for] a pillar, and poured oil upon the top of it.

(g) To be a reminder of the vision shown to him.

Genesis 28:20

gen 28:20

And Jacob vowed a vow, saying, If (h) God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on,

(h) He does not bind God under this condition, but acknowledges his infirmity, and promises to be thankful.

Genesis Chapter 29

Genesis 29:1

gen 29:1

Then Jacob (a) went on his journey, and came into the land of the people of the east.

(a) Or, "lifted up his feet".

Genesis 29:2

gen 29:2

And he looked, and behold a well in the field, (b) and, lo, there [were] three flocks of sheep lying by it; for out of that well they watered the flocks: and a great stone [was] upon the well's mouth.

(b) Thus he was directed by the providence of God, who brought him to Laban's house.

Genesis 29:4

gen 29:4

And Jacob said unto them, My (c) brethren, whence [be] ye? And they said, Of Haran [are] we.

(c) It seems that in those days the custom was to call even strangers, brethren.

Genesis 29:6

gen 29:6

And he said unto them, (d) [Is] he well? And they said, [He is] well: and, behold, Rachel his daughter cometh with the sheep.

(d) Or, "he is in peace?" by which the Hebrews mean prosperity.

Genesis 29:13

gen 29:13

And it came to pass, when Laban heard the tidings of Jacob his sister's son, that he ran to meet him, and embraced him, and kissed him, and brought him to his house. And he told Laban (e) all these things.

(e) That is, the reason why he departed from his father's house, and what he saw during his journey.

Genesis 29:14

gen 29:14

And Laban said to him, Surely thou [art] my (f) bone and my flesh. And he abode with him the space of a month.

(f) That is, of my blood and kindred.

Genesis 29:20

gen 29:20

And Jacob served seven years for Rachel; and they seemed unto him [but] a (g) few days, for the love he had to her.

(g) Meaning after the years were accomplished.

Genesis 29:23

gen 29:23

And (h) it came to pass in the evening, that he took Leah his daughter, and brought her to him; and he went in unto her.

(h) The reason Jacob was deceived was that in ancient times the wife was covered with a veil, when she was brought to her husband as a sign of purity and humbleness.

Genesis 29:26

gen 29:26

And Laban said, (i) It must not be so done in our country, to give the younger before the firstborn.

(i) He valued the profit he had from Jacob's service more than either his promise or the customs of the country, though he used custom for his excuse.

Genesis 29:31

gen 29:31

And when the LORD saw that Leah [was] hated, he (k) opened her womb: but Rachel [was] barren.

(k) This declares that often they who are despised by men are favoured by God.

Genesis 29:32

gen 29:32

And Leah conceived, and bare a son, and she called his name Reuben: for she said, Surely the (l) LORD hath looked upon my affliction; now therefore my husband will (m) love me.

(l) By this it appears that she had sought help from God in her affliction.

(m) For children are a great cause of mutual love between man and wife.

Genesis Chapter 30

Genesis 30:2

gen 30:2

And Jacob's anger was kindled against Rachel: and he said, [Am] I in (a) God's stead, who hath withheld from thee the fruit of the womb?

(a) It is only God who makes one barren or fruitful, and therefore I am not at fault.

Genesis 30:3

gen 30:3

And she said, Behold my maid Bilhah, go in unto her; and she shall bear upon my (b) knees, that I may also have children by her.

(b) I will receive her children on my lap, as though they were my own.

Genesis 30:8

gen 30:8

And Rachel said, With great wrestlings have I wrestled with my sister, (c) and I have prevailed: and she called his name Naphtali.

(c) The arrogancy of man's nature appears in that she condemns her sister, after she has received this benefit from God to bear children.

Genesis 30:11

gen 30:11

And Leah said, (d) A troop cometh: and she called his name Gad.

(d) That is, God increases me with a multitude of children for so Jacob explains this name Gad (Gen 49:19).

Genesis 30:14

gen 30:14

And Reuben went in the days of wheat harvest, and found (e) mandrakes in the field, and brought them unto his mother Leah. Then Rachel said to Leah, Give me, I pray thee, of thy son's mandrakes.

(e) Which is a kind of herb whose root has a likeness to the figure of a man.

Genesis 30:18

gen 30:18

And Leah said, God hath given me my hire, because I have given my (f) maiden to my husband: and she called his name Issachar.

(f) Instead of acknowledging her fault she boasts as if God had rewarded her for it.

Genesis 30:23

gen 30:23

And she conceived, and bare a son; and said, God hath taken away my (g) reproach:

(g) Because fruitfulness came as God's blessing, who said "Increase and multiply", barrenness was counted as a curse.

Genesis 30:30

gen 30:30

For [it was] little which thou hadst before I [came], and it is [now] increased unto a multitude; and the LORD hath blessed thee since my coming; and now when shall (h) I provide for mine own house also?

(h) The order of nature requires that every one provide for his own family.

Genesis 30:32

gen 30:32

I will pass through all thy flock to day, removing from thence all the speckled and spotted cattle, and all the brown cattle among the sheep, and the spotted and speckled among the goats: (i) and [of such] shall be my hire.

(i) That which is spotted, from now on.

Genesis 30:33

gen 30:33

So shall my (k) righteousness answer for me in time to come, when it shall come for my hire before thy face: every one that [is] not speckled and spotted among the goats, and brown among the sheep, that shall be counted stolen with me.

(k) God shall attest to my righteous dealing by rewarding my labours.

Genesis 30:37

gen 30:37

And Jacob (l) took him rods of green poplar, and of the hazel and chesnut tree; and pilled white strakes in them, and made the white appear which [was] in the rods.

(l) Jacob used no deceit in this for it was God's commandment as he declares in (Gen 31:9, Gen 31:11).

Genesis 30:41

gen 30:41

And it came to pass, whensoever the (m) stronger cattle did conceive, that Jacob laid the rods before the eyes of the cattle in the gutters, that they might conceive among the rods.

(m) As they which took the ram about September and brought forth about March: so the feebler in March and lamb in September.

Genesis Chapter 31

Genesis 31:1

gen 31:1

And he heard the (a) words of Laban's sons, saying, Jacob hath taken away all that [was] our father's; and of [that] which [was] our father's hath he gotten all this glory.

(a) The children put in words what the father disguised in his heart for the covetous think that whatever they cannot take, is taken from them.

Genesis 31:5

gen 31:5

And said unto them, I see your father's countenance, that it [is] not toward me as before; but the (b) God of my father hath been with me.

(b) The God whom my fathers worshipped.

Genesis 31:9

gen 31:9

Thus (c) God hath taken away the cattle of your father, and given [them] to me.

(c) This declares that the thing Jacob did before, was by God's commandment, and not through deceit.

Genesis 31:13

gen 31:13

(d) I [am] the God of Bethel, where thou anointedst the pillar, [and] where thou vowedst a vow unto me: now arise, get thee out from this land, and return unto the land of thy kindred.

(d) This angel was Christ who appeared to Jacob in Bethel: and by this it appears that he had taught his wives the fear of God: for he talks as though they knew this thing.

Genesis 31:15

gen 31:15

Are we not counted of him strangers? for he hath (e) sold us, and hath quite devoured also our money.

(e) For they were given to Jacob as payment for his service, which was a kind of sale.

Genesis 31:19

gen 31:19

And Laban went to shear his sheep: and Rachel had stolen the (f) images that [were] her father's.

(f) For so the word here signifies, because Laban calls them gods, (Gen 31:30).

Genesis 31:29

gen 31:29

It is in the power of my hand to do you hurt: but the (g) God of your father spake unto me yesternight, saying, Take thou heed that thou speak not to Jacob either good or bad.

(g) He was an idolater and therefore would not acknowledge the God of Jacob for his God.

Genesis 31:42

gen 31:42

Except the God of my father, the God of Abraham, and the (h) fear of Isaac, had been with me, surely thou hadst sent me away now empty. God hath seen mine affliction and the labour of my hands, and rebuked [thee] yesternight.

(h) That is, the God whom Isaac feared and revered.

Genesis 31:44

gen 31:44

Now therefore (i) come thou, let us make a covenant, I and thou; and let it be for a witness between me and thee.

(i) His conscience reproved him for his misbehaviour toward Jacob, and therefore moved him to seek peace.

Genesis 31:47

gen 31:47

And Laban called it Jegarsahadutha: but Jacob called it (k) Galeed.

(k) The one named the place in the Syrian tongue, and the other in the Hebrew tongue.

Genesis 31:49

gen 31:49

And Mizpah; for he said, The LORD (l) watch between me and thee, when we are absent one from another.

(l) To punish the trespasser.

Genesis 31:50

gen 31:50

If thou shalt afflict my daughters, or if thou shalt take [other] (m) wives beside my daughters, no man [is] with us; see, God [is] witness betwixt me and thee.

(m) Nature compels him to condemn that vice, to which through covetousness he forced Jacob.

Genesis 31:53

gen 31:53

The God of Abraham, and the God of (n) Nahor, the God of their father, judge betwixt us. And Jacob sware by the (o) fear of his father Isaac.

(n) Behold, how the idolaters mingle the true God with their false gods.

(o) Meaning, by the true God whom Isaac worshipped.

Genesis 31:55

gen 31:55

And early in the morning Laban rose up, and kissed his sons and his daughters, and (p) blessed them: and Laban departed, and returned unto his place.

(p) We see that there is always some seed of the knowledge of God in the hearts of the wicked.

Genesis Chapter 32

Genesis 32:2

gen 32:2

And when Jacob saw them, he said, (a) This [is] God's host: and he called the name of that place Mahanaim.

(a) He acknowledges God's benefits: who for the preservation of his, sends hosts of angels.

Genesis 32:4

gen 32:4

And he commanded them, saying, Thus shall ye speak unto my (b) lord Esau; Thy servant Jacob saith thus, I have sojourned with Laban, and stayed there until now:

(b) He revered his brother in worldly things, because he mainly looked to be preferred to the spiritual promise.

Genesis 32:7

gen 32:7

Then Jacob was (c) greatly afraid and distressed: and he divided the people that [was] with him, and the flocks, and herds, and the camels, into two bands;

(c) Though he was comforted by the angels, yet the infirmity of the flesh appears.

Genesis 32:10

gen 32:10

I am not worthy of the least of all the mercies, and of all the truth, which thou hast shewed unto thy servant; for with my (d) staff I passed over this Jordan; and now I am become two bands.

(d) that is, poor and without all provision.

Genesis 32:11

gen 32:11

Deliver me, I pray thee, from the hand of my brother, from the hand of Esau: for I fear him, lest he will come and smite me, [and] the (e) mother with the children.

(e) Meaning, he will put all to death. This proverb comes from those who kill the bird together with the young ones.

Genesis 32:13

gen 32:13

And he lodged there that same night; and took of that which came to his hand a (f) present for Esau his brother;

(f) Not distrusting God's assistance, but using such means as God had given him.

Genesis 32:20

gen 32:20

And say ye moreover, Behold, thy servant Jacob [is] behind us. For he said, I (g) will appease him with the present that goeth before me, and afterward I will see his face; peradventure he will accept of me.

(g) He thought it no less to depart with these goods with the intent that he might follow the vocation to which God called him.

Genesis 32:24

gen 32:24

And Jacob was left alone; and there wrestled a (h) man with him until the breaking of the day.

(h) That is, God in the form of a man.

Genesis 32:25

gen 32:25

And when he saw that he (i) prevailed not against him, he touched the hollow of his thigh; and the hollow of Jacob's thigh was out of joint, as he wrestled with him.

(i) For God assails his with the one hand, and upholds them with the other.

Genesis 32:28

gen 32:28

And he said, Thy name shall be called no more Jacob, but Israel: for as a prince hast thou (k) power with God and with men, and hast prevailed.

(k) God gave Jacob both power to overcome, and also the praise of the victory.

Genesis 32:31

gen 32:31

And as he passed over Penuel the sun rose upon him, and he (l) halted upon his thigh.

(l) The faithful to overcome their temptations, so that they feel the pain of it, so they would not boast, except in their humility.

Genesis Chapter 33

Genesis 33:1

gen 33:1

And Jacob lifted up his eyes, and looked, and, behold, Esau came, and with him four hundred men. And he (a) divided the children unto Leah, and unto Rachel, and unto the two handmaids.

(a) That if the one part were assailed, the other might escape.

Genesis 33:3

gen 33:3

And he passed over before them, and (b) bowed himself to the ground seven times, until he came near to his brother.

(b) By this gesture he partly revered his brother and partly prayed to God to appease Esau's wrath.

Genesis 33:6

gen 33:6

Then the handmaidens came near, they and their children, and they (c) bowed themselves.

(c) Jacob and his family are the image of the Church under the yoke of tyrants who out of fear are brought to subjection.

Genesis 33:10

gen 33:10

And Jacob said, Nay, I pray thee, if now I have found grace in thy sight, then receive my present at my hand: for therefore (d) I have seen thy face, as though I had seen the face of God, and thou wast pleased with me.

(d) In that his brother embraced him so lovingly, contrary to his expectation, he accepted it as a clear sign of God's presence.

Genesis 33:14

gen 33:14

Let my lord, I pray thee, pass over before his servant: and I will lead on softly, according as the cattle that goeth before me and the children be able to endure, until (f) I come unto my lord unto Seir.

(f) He promised that which (as it would seem) he did not plan to do.

Genesis 33:20

gen 33:20

And he erected there an altar, and called (g) it Elelohe-Israel.

(g) He calls the sign, the thing which it signifies, in token that God had mightily delivered him.

Genesis Chapter 34

Genesis 34:1

gen 34:1

And Dinah the daughter of Leah, which she bare unto Jacob, (a) went out to see the daughters of the land.

(a) This example teaches us that too much liberty is not to be given to youth.

Genesis 34:4

gen 34:4

And Shechem spake unto his father Hamor, saying, (b) Get me this damsel to wife.

(b) This proves that the consent of parents is required in marriage, seeing that even the infidels observed it as a necessary thing.

Genesis 34:14

gen 34:14

And they said unto them, (c) We cannot do this thing, to give our sister to one that is uncircumcised; for that [were] a (d) reproach unto us:

(c) They used the holy ordinance of God a means to accomplish their wicked purpose.

(d) As it is abomination for those who are baptized to be joined to infidels.

Genesis 34:15

gen 34:15

But in this will we consent unto you: If ye will be as we [be], that every male of you be (e) circumcised;

(e) Their fault is even greater since they made religion a disguise for their deceit.

Genesis 34:20

gen 34:20

And Hamor and Shechem his son came unto the (f) gate of their city, and communed with the men of their city, saying,

(f) For the people used to assemble there, and justice was administered.

Genesis 34:21

gen 34:21

These men [are] (g) peaceable with us; therefore let them dwell in the land, and trade therein; for the land, behold, [it is] large enough for them; let us take their daughters to us for wives, and let us give them our daughters.

(g) Thus many pretend to speak for a public profit, when in reality they are only speaking for their own private gain and convenience.

Genesis 34:23

gen 34:23

[Shall] not (h) their cattle and their substance and every beast of theirs [be] ours? only let us consent unto them, and they will dwell with us.

(h) Thus they do not lack any form of perversion, who prefer their own convenience before the common good.

Genesis 34:25

gen 34:25

And it came to pass on the third day, when they were sore, that two of the sons of Jacob, (i) Simeon and Levi, Dinah's brethren, took each man his sword, and came upon the city boldly, and slew (k) all the males.

(i) For they were the leaders of the company.

(k) The people are punished because of their wicked princes.

Genesis Chapter 35

Genesis 35:1

gen 35:1

And (a) God said unto Jacob, Arise, go up to Bethel, and dwell there: and make there an altar unto God, that appeared unto thee when thou fleddest from the face of Esau thy brother.

(a) God is ever at hand to comfort his people in their troubles.

Genesis 35:2

gen 35:2

Then Jacob said unto his household, and to all that [were] with him, Put away the strange gods that [are] among you, and be (b) clean, and change your garments:

(b) That by this outward act they should show their inward repentance.

Genesis 35:4

gen 35:4

And they gave unto Jacob all the strange gods which [were] in their hand, and [all their] (c) earrings which [were] in their ears; and Jacob hid them under the oak which [was] by Shechem.

(c) For in this was some sign of superstition, as in tablets and Agnus deis (a cake of wax, stamped with a lamb bearing a cross or flag, that has been blessed by the Pope).

Genesis 35:5

gen 35:5

And they journeyed: and the (d) terror of God was upon the cities that [were] round about them, and they did not pursue after the sons of Jacob.

(d) Thus, despite the inconvenience that came before, God delivered Jacob.

Genesis 35:13

gen 35:13

And God (e) went up from him in the place where he talked with him.

(e) As God is said to descend, when he shows some sign of his presence: so he is said to ascend when a vision is ended.

Genesis 35:16

gen 35:16

And they journeyed from Bethel; and there was but a (f) little way to come to Ephrath: and Rachel travailed, and she had hard labour.

(f) The Hebrew word signifies as much ground as one can cover from resting point to resting point, which is taken for half a days journey.

Genesis 35:20

gen 35:20

And Jacob set a (g) pillar upon her grave: that [is] the pillar of Rachel's grave unto this day.

(g) The ancient fathers used this ceremony to testify their hope of the resurrection to come, which was not generally revealed.

Genesis 35:22

gen 35:22

And it came to pass, when Israel dwelt in that land, that Reuben went and (h) lay with Bilhah his father's concubine: and Israel heard [it]. Now the sons of Jacob were twelve:

(h) This teaches that the fathers were not chosen for their merits, but only by God's mercies, whose election was not changed by their faults.

Genesis Chapter 36

Genesis 36:1

gen 36:1

Now these [are] (a) the generations of Esau, who [is] Edom.

(a) This genealogy declares that Esau was blessed physically and that his father's blessing took place in worldly things.

Genesis 36:2

gen 36:2

Esau took his wives of the (b) daughters of Canaan; Adah the daughter of Elon the Hittite, and Aholibamah the daughter of Anah the daughter of Zibeon the Hivite;

(b) Besides those wives spoken of in (Gen 26:34).

Genesis 36:6

gen 36:6

And Esau took his wives, and his sons, and his daughters, and all the persons of his house, and his cattle, and all his beasts, and all his substance, which he had got in the land of Canaan; and (c) went into the country from the face of his brother Jacob.

(c) In this, God's providence appears, which causes the wicked to give place to the godly, that Jacob might enjoy Canaan according to God's promise.

Genesis 36:15

gen 36:15

These [were] (d) dukes of the sons of Esau: the sons of Eliphaz the firstborn [son] of Esau; duke Teman, duke Omar, duke Zepho, duke Kenaz,

(d) If God's promises are so sure towards those who are not of his household, how much more will he perform the same for us?

Genesis 36:20

gen 36:20

These [are] the sons of Seir the Horite, who (e) inhabited the land; Lotan, and Shobal, and Zibeon, and Anah,

(e) Esau lived there before that.

Genesis 36:24

gen 36:24

And these [are] the children of Zibeon; both Ajah, and Anah: this [was that] Anah that found the (f) mules in the wilderness, as he fed the asses of Zibeon his father.

(f) Who not contented with those kinds of beasts, which God had created, discovered the monstrous generation of mules between the ass and the mare.

Genesis 36:31

gen 36:31

And these [are] the (g) kings that reigned in the land of Edom, before there reigned any king over the children of Israel.

(g) The wicked rise up suddenly to honour and perish as quickly: but the inheritance of the children of God continues forever, (Psa 102:28).

Genesis 36:37

gen 36:37

And Samlah died, and Saul of (h) Rehoboth [by] the river reigned in his stead.

(h) Which is by the river Euphrates.

Genesis 36:43

gen 36:43

Duke Magdiel, duke Iram: these [be] the dukes of Edom, according to their habitations in the land of their possession: he [is] Esau the father of the (i) Edomites.

(i) Of Edom came the Idumeans.

Genesis Chapter 37

Genesis 37:1

gen 37:1

And Jacob dwelt in the land wherein his father was a (a) stranger, in the land of Canaan.

(a) That is, the story of such things as came to him and his family as in (Gen 5:1)

Genesis 37:2

gen 37:2

These [are] the generations of Jacob. Joseph, [being] seventeen years old, was feeding the flock with his brethren; and the lad [was] with the sons of Bilhah, and with the sons of Zilpah, his father's wives: and Joseph brought unto his father their evil (b) report.

(b) He complained of the evil words and injuries which they spoke and did to him.

Genesis 37:5

gen 37:5

And Joseph (c) dreamed a dream, and he told [it] his brethren: and they hated him yet the more.

(c) God revealed to him by a dream what should come to pass.

Genesis 37:8

gen 37:8

And his brethren said to him, Shalt thou indeed reign over us? or shalt thou indeed have dominion over us? And they (d) hated him yet the more for his dreams, and for his words.

(d) The more God shows himself favourable to his own, the more the malice of the wicked rages against them.

Genesis 37:10

gen 37:10

And he told [it] to his father, and to his brethren: and his father (e) rebuked him, and said unto him, What [is] this dream that thou hast dreamed? Shall I and thy mother and thy brethren indeed come to bow down ourselves to thee to the earth?

(e) Not despising the vision, but seeking to appease his brethren.

Genesis 37:11

gen 37:11

And his brethren envied him; but his father (f) observed the saying.

(f) He knew that God was the author of the dream, but he did not understand the meaning.

Genesis 37:18

gen 37:18

And when they saw him afar off, even before he came near unto them, they (g) conspired against him to slay him.

(g) The Holy Spirit does not cover the faults of men, as vain writers do, who make virtues out of vices.

Genesis 37:24

gen 37:24

And they took him, and cast (h) him into a pit: and the pit [was] empty, [there was] no water in it.

(h) Their hypocrisy appears in this that they feared man more than God: and thought it was not murder, if they did not shed his blood or had excuses to cover their fault.

Genesis 37:28

gen 37:28

Then there passed by Midianites merchantmen; and they drew and lifted up Joseph out of the pit, and sold Joseph to the (i) Ishmeelites for twenty [pieces] of silver: and they brought Joseph into Egypt.

(i) Moses writes according to the opinion of those who took the Midianites and Ishmaelites to be one, and here mixes their names: as also appears in (Gen 37:36, Gen 39:1) or else he was first offered to the Midianites, but sold to the Ishmaelites.

Genesis 37:32

gen 37:32

And they sent the coat of [many] colours, (k) and they brought [it] to their father; and said, This have we found: know now whether it [be] thy son's coat or no.

(k) That is, the messengers who were sent.

Genesis 37:36

gen 37:36

And the Midianites sold him into Egypt unto Potiphar, an (l) officer of Pharaoh's, [and] captain of the guard.

(l) Or "eunuch", which does not always signify a man that is gelded, but also someone that is in some high position.

Genesis Chapter 38

Genesis 38:1

gen 38:1

And it came to pass at that time, that (a) Judah went down from his brethren, and turned in to a certain Adullamite, whose name [was] Hirah.

(a) Moses describes the genealogy of Judah, because the Messiah should come from him.

Genesis 38:2

gen 38:2

And Judah saw there a daughter of a certain Canaanite, whose name [was] Shuah; (b) and he took her, and went in unto her.

(b) A relationship which nonetheless was condemned by God.

Genesis 38:8

gen 38:8

And Judah said unto Onan, Go in unto thy brother's wife, and marry her, and raise (c) up seed to thy brother.

(c) This order was for the preservation of the stock, since the child begotten by the second brother would have the name and inheritance of the first: a practice which is abolished in the New Testament.

Genesis 38:11

gen 38:11

Then said Judah to Tamar his daughter in law, (d) Remain a widow at thy father's house, till Shelah my son be grown: for he said, Lest peradventure he die also, as his brethren [did]. And Tamar went and dwelt in her father's house.

(d) For she could not marry in any other family so long as Judah would retain her in his.

Genesis 38:16

gen 38:16

And he turned unto her by the way, and said, Go to, I pray thee, let me come in unto thee; (for he (e) knew not that she [was] his daughter in law.) And she said, What wilt thou give me, that thou mayest come in unto me?

(e) God miraculously blinded him so that he could not know her by her voice.

Genesis 38:20

gen 38:20

And Judah sent the kid by the hand of his (f) friend the Adullamite, to receive [his] pledge from the woman's hand: but he found her not.

(f) That his wickedness might not be known to others.

Genesis 38:23

gen 38:23

And Judah said, Let her take [it] to her, lest we be (g) shamed: behold, I sent this kid, and thou hast not found her.

(g) He fears man more than God.

Genesis 38:24

gen 38:24

And it came to pass about three months after, that it was told Judah, saying, Tamar thy daughter in law hath played the harlot; and also, behold, she [is] with child by whoredom. And Judah said, Bring her forth, and let her be (h) burnt.

(h) We see that the Law, which was written in man's heart, taught them that adultery should be punished with death, even though no law had been given yet.

Genesis 38:26

gen 38:26

And Judah acknowledged [them], and said, She hath been (i) more righteous than I; because that I gave her not to Shelah my son. And he knew her again (k) no more.

(i) That is, she ought rather to accuse me than I her.

(k) for the horror of the sin condemned him.

Genesis 38:29

gen 38:29

And it came to pass, as he (l) drew back his hand, that, behold, his brother came out: and she said, How (m) hast thou broken forth? [this] breach [be] upon thee: therefore his name was called Pharez.

(l) Their heinous sin was signified by this monstrous birth.

(m) Or the separation between you and your brother.

Genesis Chapter 39

Genesis 39:1

gen 39:1

And Joseph was brought down to Egypt; and Potiphar, an (a) officer of Pharaoh, captain of the guard, an Egyptian, bought him of the hands of the Ishmeelites, which had brought him down thither.

(a) See (Gen 37:36).

Genesis 39:2

gen 39:2

And the (b) LORD was with Joseph, and he was a prosperous man; and he was in the house of his master the Egyptian.

(b) The favour of God is the fountain of all prosperity.

Genesis 39:4

gen 39:4

And Joseph found grace in his sight, and he served him: and he made him (c) overseer over his house, and all [that] he had he put into his hand.

(c) Because God prospered him: and so he made religion serve his profit.

Genesis 39:5

gen 39:5

And it came to pass from the time [that] he had made him overseer in his house, and over all that he had, that the LORD (d) blessed the Egyptian's house for Joseph's sake; and the blessing of the LORD was upon all that he had in the house, and in the field.

(d) The wicked are blessed by the company of the godly.

Genesis 39:6

gen 39:6

And he left all that he had in Joseph's hand; (e) and he knew not ought he had, save the bread which he did eat. And Joseph was [a] goodly [person], and well favoured.

(e) For he was sure that everything would prosper: therefore he ate and drank and did not worry.

Genesis 39:7

gen 39:7

And it came to pass after these things, that his master's wife cast her eyes upon Joseph; and she said, (f) Lie with me.

(f) In this word he declares the purpose she was working towards.

Genesis 39:9

gen 39:9

[There is] none greater in this house than I; neither hath he kept back any thing from me but thee, because thou [art] his wife: how then can I do this great wickedness, and sin against (g) God?

(g) The fear of God preserved him against her continual temptations.

Genesis 39:14

gen 39:14

That she called unto the men of her house, and spake unto them, saying, See, he hath brought in an Hebrew unto us to mock us; he came in unto me to lie with me, and I (h) cried with a loud voice:

(h) This declares that in which lack of restraint exists and to this is joined extreme impudency and deceit.

Genesis 39:20

gen 39:20

And Joseph's master took him, and put him into the (i) prison, a place where the king's prisoners [were] bound: and he was there in the prison.

(i) His bad treatment in the prison may be gathered from (Psa 105:18).

Genesis 39:22

gen 39:22

And the keeper of the prison committed to Joseph's hand all the prisoners that [were] in the prison; and (k) whatsoever they did there, he was the doer [of it].

(k) That is, nothing was done without his commandment.

Genesis Chapter 40

Genesis 40:3

gen 40:3

And he put them in ward in the house of the captain of the guard, into the prison, the place where (a) Joseph [was] bound.

(a) God works in many wonderful ways to deliver his own.

Genesis 40:5

gen 40:5

And they dreamed a dream both of them, each man his dream in one night, (b) each man according to the interpretation of his dream, the butler and the baker of the king of Egypt, which [were] bound in the prison.

(b) That is, every dream had his interpretation, as the thing afterward declared.

Genesis 40:8

gen 40:8

And they said unto him, We have dreamed a dream, and [there is] no interpreter of it. And Joseph said unto them, (c) [Do] not interpretations [belong] to God? tell me [them], I pray you.

(c) Cannot God raise up such as shall interpret such things.

Genesis 40:12

gen 40:12

And Joseph said unto him, This (d) [is] the interpretation of it: The three branches [are] three days:

(d) He was reassured by the spirit of God, that his interpretation was true.

Genesis 40:14

gen 40:14

But think on me when it shall be well with thee, and shew kindness, I pray thee, unto me, and (e) make mention of me unto Pharaoh, and bring me out of this house:

(e) He does not refuse the method of deliverance which he thought God had appointed.

Genesis 40:16

gen 40:16

When the chief baker saw that the interpretation was good, he said unto Joseph, I also [was] in my dream, and, behold, [I had] three (f) white baskets on my head:

(f) That is made of white twigs, or as some read, baskets full of holes.

Genesis 40:18

gen 40:18

And Joseph answered and said, (g) This [is] the interpretation thereof: The three baskets [are] three days:

(g) He shows that the ministers of God should not conceal that, which God reveals to them.

Genesis 40:20

gen 40:20

And it came to pass the third day, [which was] Pharaoh's (h) birthday, that he made a feast unto all his servants: and he lifted up the head of the chief butler and of the chief baker among his servants.

(h) Which was an occasion to appoint his officers, and to examine those who were in prison.

Genesis Chapter 41

Genesis 41:1

gen 41:1

And it came to pass at the end of two full years, that Pharaoh (a) dreamed: and, behold, he stood by the river.

(a) This dream was not so much for Pharaoh, as it was a means to deliver Joseph and to provide for God's Church.

Genesis 41:5

gen 41:5

And he slept and dreamed the (b) second time: and, behold, seven ears of corn came up upon one stalk, rank and good.

(b) All these means God used to deliver his servant, and to bring him into favour and authority.

Genesis 41:8

gen 41:8

And it came to pass in the morning that his spirit was (c) troubled; and he sent and called for all the magicians of Egypt, and all the wise men thereof: and Pharaoh told them his dream; but [there was] none that could interpret them unto Pharaoh.

(c) This fear was enough to teach him that this vision was sent by God.

Genesis 41:9

gen 41:9

Then spake the chief butler unto Pharaoh, saying, I (e) do remember my faults this day:

(e) He confesses his fault against the king before he speaks of Joseph.

Genesis 41:14

gen 41:14

Then Pharaoh sent and called (f) Joseph, and they brought him hastily out of the dungeon: and he shaved [himself], and changed his raiment, and came in unto Pharaoh.

(f) The wicked seek the prophets of God in their time of need, while in their prosperity they abhor them.

Genesis 41:16

gen 41:16

And Joseph answered Pharaoh, saying, (g) [It is] not in me: God shall give Pharaoh an answer of peace.

(g) As though he would say if I interpret your dream it comes from God, and not from me.

Genesis 41:25

gen 41:25

And Joseph said unto Pharaoh, (h) The dream of Pharaoh [is] one: God hath shewed Pharaoh what he [is] about to do.

(h) Both his dreams have the same message.

Genesis 41:33

gen 41:33

Now therefore let Pharaoh (i) look out a man discreet and wise, and set him over the land of Egypt.

(i) The office of a true prophet is not only to show the evils to come, but also the remedies for the same.

Genesis 41:38

gen 41:38

And Pharaoh said unto his servants, Can we find [such a one] as this [is], a man in whom the (k) Spirit of God [is]?

(k) No one should be honoured who does not have gifts from God fitting for the same.

Genesis 41:40

gen 41:40

Thou shalt be over my house, and according unto thy (l) word shall all my people be ruled: only in the throne will I be greater than thou.

(l) Some read, "the people will kill your mouth", that is obey you in all things.

Genesis 41:43

gen 41:43

And he made him to ride in the second chariot which he had; and they cried before him, (m) Bow the knee: and he made him [ruler] over all the land of Egypt.

(b) Or "Abrech": a sign of honour; a word some translate, tender father or father of the king, or kneel down.

Genesis 41:46

gen 41:46

And Joseph [was] (n) thirty years old when he stood before Pharaoh king of Egypt. And Joseph went out from the presence of Pharaoh, and went throughout all the land of Egypt.

(n) His age is mentioned both to show that his authority came from God, and also that he endured imprisonment and exile for twelve years or more.

Genesis 41:51

gen 41:51

And Joseph called the name of the firstborn Manasseh: For God, [said he], hath made me forget all my toil, and all my (o) father's house.

(o) Nonetheless, his father's house was the true Church of God: yet the company of the wicked and prosperity caused him to forget it.

Genesis Chapter 42

Genesis 42:1

gen 42:1

Now when (a) Jacob saw that there was corn in Egypt, Jacob said unto his sons, Why do ye (b) look one upon another?

(a) This story shows plainly that all things are governed by God's providence for the profit of his Church.

(b) As men destitute of counsel.

Genesis 42:7

gen 42:7

And Joseph saw his brethren, and he knew them, but (c) made himself strange unto them, and spake roughly unto them; and he said unto them, Whence come ye? And they said, From the land of Canaan to buy food.

(c) This concealing is not to be followed, nor any actions of the father's not approved by God's word.

Genesis 42:15

gen 42:15

Hereby ye shall be proved: (d) By the life of Pharaoh ye shall not go forth hence, except your youngest brother come hither.

(d) The Egyptians who were idolaters, used to swear by their king's life: but God forbids swearing by anyone but him: yet Joseph dwelling among the wicked was corrupted by them.

Genesis 42:18

gen 42:18

And Joseph said unto them the third day, This do, and live; [for] I (e) fear God:

(e) And therefore am true and just.

Genesis 42:21

gen 42:21

And they said one to another, (f) We [are] verily guilty concerning our brother, in that we saw the anguish of his soul, when he besought us, and we would not hear; therefore is this distress come upon us.

(f) Affliction makes men acknowledge their faults, which otherwise they would conceal.

Genesis 42:22

gen 42:22

And Reuben answered them, saying, Spake I not unto you, saying, Do not sin against the child; and ye would not hear? therefore, behold, also his (g) blood is required.

(g) God will take vengeance on us, and measure us with our own measure.

Genesis 42:24

gen 42:24

And he turned himself about from them, and (h) wept; and returned to them again, and communed with them, and took from them Simeon, and bound him before their eyes.

(h) Though he acts harshly, yet his brotherly affection remained.

Genesis 42:28

gen 42:28

And he said unto his brethren, My money is restored; and, lo, [it is] even in my sack: and their heart failed [them], and they were (i) afraid, saying one to another, What [is] this [that] God hath done unto us?

(i) Because their conscience accused them of their sin, they thought God had brought them trouble through the money.

Genesis 42:36

gen 42:36

And Jacob their father said unto them, Me have ye bereaved [of my children]: Joseph [is] not, and Simeon [is] not, and ye will take Benjamin [away]: all these things are against (k) me.

(k) For they did not seem to be concerned or have any love for their brother which increased his sorrow: and partly as it appears he suspected them for Joseph.

Genesis Chapter 43

Genesis 43:1

gen 43:1

And the (a) famine [was] sore in the land.

(a) This was a great temptation to Jacob to suffer such a great famine in the land where God had promised to bless him.

Genesis 43:12

gen 43:12

And take (b) double money in your hand; and the money that was brought again in the mouth of your sacks, carry [it] again in your hand; peradventure it [was] an oversight:

(b) When we are in need or danger, God does not forbid us to use honest means to better our estate and condition.

Genesis 43:14

gen 43:14

And (c) God Almighty give you mercy before the man, that he may send away your other brother, and Benjamin. If I be (d) bereaved [of my children], I am bereaved.

(c) Our main trust should be in God, not in worldly means.

(d) He speaks these words not so much in despair, but to make his sons more careful to return with their brother.

Genesis 43:18

gen 43:18

And the men were (e) afraid, because they were brought into Joseph's house; and they said, Because of the money that was returned in our sacks at the first time are we brought in; that he may seek occasion against us, and fall upon us, and take us for bondmen, and our asses.

(e) So the judgment of God weighed on their consciences.

Genesis 43:23

gen 43:23

And he said, Peace [be] to you, fear not: (f) your God, and the God of your father, hath given you treasure in your sacks: I had your money. And he brought Simeon out unto them.

(f) Despite the corruption of Egypt, Joseph taught his family to fear God.

Genesis 43:29

gen 43:29

And he lifted up his eyes, and saw his brother Benjamin, his (g) mother's son, and said, [Is] this your younger brother, of whom ye spake unto me? And he said, God be gracious unto thee, my son.

(g) For only these two were born of Rachel.

Genesis 43:32

gen 43:32

And they (h) set on for him by himself, and for them by themselves, and for the Egyptians, which did eat with him, by themselves: because the Egyptians might not eat bread with the Hebrews; for that [is] an (i) abomination unto the Egyptians.

(h) To signify his dignity.

(i) The nature of the superstitions is to condemn all others in respect to themselves.

Genesis 43:34

gen 43:34

And he took [and sent] messes unto them from before him: but Benjamin's mess was five times so much as any of theirs. And they drank, (k) and were merry with him.

(k) Sometimes this word means "to be drunken", but here it means that they had enough, and drank of the best wine.

Genesis Chapter 44

Genesis 44:2

gen 44:2

And (a) put my cup, the silver cup, in the sack's mouth of the youngest, and his corn money. And he did according to the word that Joseph had spoken.

(a) We may not use this example to justify any unlawful practices, seeing God has commanded us to walk in simplicity.

Genesis 44:5

gen 44:5

[Is] not this [it] in which my lord drinketh, and (b) whereby indeed he divineth? ye have done evil in so doing.

(b) Because the people thought he could divine, he attributes to himself that knowledge: or else he pretends that he consults with soothsayers: which deceit is worthy to be reprov'd.

Genesis 44:13

gen 44:13

Then they (c) rent their clothes, and laded every man his ass, and returned to the city.

(c) To show how greatly the thing displeas'd them and how sorry they were for it.

Genesis 44:16

gen 44:16

And Judah said, What shall we say unto my lord? what shall we speak? or how shall we clear ourselves? (d) God hath found out the iniquity of thy servants: behold, we [are] my lord's servants, both we, and [he] also with whom the cup is found.

(d) If we see no obvious cause for our affliction, let us look to the secret counsel of God, who punishes us justly for our sins.

Genesis 44:18

gen 44:18

Then Judah came near unto him, and said, Oh my lord, let thy servant, I pray thee, speak a word in my lord's ears, and let not thine anger burn against thy servant: for thou [art] even (e) as Pharaoh.

(e) Equal in authority or, next to the king.

Genesis 44:27

gen 44:27

And thy servant my father said unto us, Ye know that my (f) wife bare me two [sons]:

(f) Rachel bore to Jacob, Joseph and Benjamin.

Genesis 44:29

gen 44:29

And if ye take this also from me, and mischief befall him, (g) ye shall bring down my gray hairs with sorrow to the grave.

(g) You will cause me to die for sorrow.

Genesis 44:34

gen 44:34

For (h) how shall I go up to my father, and the lad [be] not with me? lest peradventure I see the evil that shall come on my father.

(h) Meaning, he would rather remain as their prisoner, than to return and see his father in sorrow.

Genesis Chapter 45

Genesis 45:1

gen 45:1

Then Joseph could not refrain himself before all them that stood by him; and he cried, (a) Cause every man to go out from me. And there stood no man with him, while Joseph made himself known unto his brethren.

(a) Not because he was ashamed of his kindred, but rather because he wanted to cover his brother's sin.

Genesis 45:5

gen 45:5

Now therefore be not (b) grieved, nor angry with yourselves, that ye sold me hither: for God did send me before you to preserve life.

(b) This example teaches that we must by all means comfort those who are truly ashamed and sorry for their sins.

Genesis 45:8

gen 45:8

So now [it was] not you [that] sent me hither, but (c) God: and he hath made me a father to Pharaoh, and lord of all his house, and a ruler throughout all the land of Egypt.

(c) Though God detests sin, yet he turns man's wickedness into his glory.

Genesis 45:12

gen 45:12

And, behold, your eyes see, and the eyes of my brother Benjamin, that [it is] (d) my mouth that speaketh unto you.

(d) That is, that I speak in your own language and have no interpreter.

Genesis 45:18

gen 45:18

And take your father and your households, and come unto me: and I will give you the (e) good of the land of Egypt, and ye shall eat the (f) fat of the land.

(e) The most plentiful ground.

(f) The main fruits and conveniences.

Genesis 45:24

gen 45:24

So he sent his brethren away, and they departed: and he said unto them, See that ye (g) fall not out by the way.

(g) Seeing he had remitted the fault done to him, he did not want them to accuse one another.

Genesis 45:26

gen 45:26

And told him, saying, Joseph [is] yet alive, and he [is] governor over all the land of Egypt. And Jacob's heart (h) fainted, for he believed them not.

(h) As one between hope and fear.

Genesis Chapter 46

Genesis 46:1

gen 46:1

And Israel took his journey with all that he had, and came to Beersheba, and (a) offered sacrifices unto the God of his father Isaac.

(a) By this he signified both that he worshipped the true God, and that he kept in his heart the possession of that land from which need drove him at that time.

Genesis 46:4

gen 46:4

I will (b) go down with thee into Egypt; and I will also surely (c) bring thee up [again]: and Joseph shall (d) put his hand upon thine eyes.

(b) Conducting you by my power.

(c) In your posterity.

(d) Shall shut your eyes when you die: which belongs to him that was most dear or chief of the kindred.

Genesis 46:32

gen 46:32

And the men [are] (e) shepherds, for their trade hath been to feed cattle; and they have brought their flocks, and their herds, and all that they have.

(e) He was not ashamed of his father and kindred, though they were of base condition.

Genesis 46:34

gen 46:34

That ye shall say, Thy servants' trade hath been about cattle from our youth even until now, both we, [and] also our fathers: that ye may dwell in the land of Goshen; for every shepherd [is] an (f) abomination unto the Egyptians.

(f) God permits the world to hate his own, so they will forsake the filth of the world, and cling to him.

Genesis Chapter 47

Genesis 47:2

gen 47:2

And he took some of his brethren, [even] (a) five men, and presented them unto Pharaoh.

(a) That the king might be assured that they had come, and to see what type of people they were.

Genesis 47:6

gen 47:6

The (b) land of Egypt [is] before thee; in the best of the land make thy father and brethren to dwell; in the land of Goshen let them dwell: and if thou knowest [any] men of activity among them, then make them rulers over my cattle.

(b) Joseph's great modesty appears in that he would attempt nothing without the king's commandment.

Genesis 47:11

gen 47:11

And Joseph placed his father and his brethren, and gave them a possession in the land of Egypt, in the best of the land, in the land of (c) Rameses, as Pharaoh had commanded.

(c) Which was a city in the country of Goshen, (Exo 1:11).

Genesis 47:12

gen 47:12

And Joseph nourished his father, and his brethren, and all his father's household, with bread, (d) according to [their] families.

(d) Some read that he fed them as little babies, because they could not provide for themselves against that famine.

Genesis 47:14

gen 47:14

And Joseph gathered up all the money that was found in the land of Egypt, and in the land of Canaan, for the corn which they bought: and (e) Joseph brought the money into Pharaoh's house.

(e) In which he both declares his faithfulness to the king, and his freedom from covetousness.

Genesis 47:19

gen 47:19

Wherefore shall we die before thine eyes, both we and our (f) land? buy us and our land for bread, and we and our land will be servants unto Pharaoh: and give [us] seed, that we may live, and not die, that the land be not desolate.

(f) For unless the ground is tilled and sown, it perishes and is as if it was dead.

Genesis 47:21

gen 47:21

And as for the people, he (g) removed them to cities from [one] end of the borders of Egypt even to the [other] end thereof.

(g) By this changing they signified that they had nothing of their own, but received everything from the king's generosity.

Genesis 47:26

gen 47:26

And Joseph made it a law over the land of Egypt unto this day, [that] Pharaoh should have the fifth [part]; (h) except the land of the priests only, [which] became not Pharaoh's.

(h) Pharaoh, in providing for idolatrous priests, will be a condemnation to all those who neglect the true ministers of God's word.

Genesis 47:30

gen 47:30

But I will (i) lie with my fathers, and thou shalt carry me out of Egypt, and bury me in their buryingplace. And he said, I will do as thou hast said.

(i) By this he demonstrated that he died in the faith of his fathers, teaching his children to hope for the promised land.

Genesis 47:31

gen 47:31

And he said, Swear unto me. And he sware unto him. And Israel (k) bowed himself upon the bed's head.

(k) He rejoiced that Joseph had promised him, and setting himself up on his pillows, praised God; (Ch1 29:10).

Genesis Chapter 48

Genesis 48:1

gen 48:1

And it came to pass after these things, that [one] told Joseph, Behold, thy father [is] sick: and he took with him his (a) two sons, Manasseh and Ephraim.

(a) Joseph valued his children being received into Jacob's family, which was the Church of God, more than enjoying all the treasures of Egypt.

Genesis 48:4

gen 48:4

And said unto me, Behold, I will make thee fruitful, and multiply thee, and I will make of thee a multitude of people; and will give this land to thy seed after thee [for] an (b) everlasting possession.

(b) Which is true in the carnal Israel until the coming of Christ, and in the spiritual forever.

Genesis 48:9

gen 48:9

And Joseph said unto his father, They [are] my sons, whom (c) God hath given me in this [place]. And he said, Bring them, I pray thee, unto me, and I will bless them.

(c) The faithful acknowledge all benefits come from God's free mercy.

Genesis 48:14

gen 48:14

And Israel stretched out his right hand, and laid [it] upon (d) Ephraim's head, who [was] the younger, and his left hand upon Manasseh's head, guiding his hands wittingly; for Manasseh [was] the firstborn.

(d) God's judgments are often contrary to man's and he prefers what man despises.

Genesis 48:16

gen 48:16

The (e) Angel which redeemed me from all evil, bless the lads; and let my (f) name be named on them, and the name of my fathers Abraham and Isaac; and let them grow into a multitude in the midst of the earth.

(e) This angel must be understood to be Christ, as in (Gen 31:13, Gen 32:1).

(f) Let them be taken as my children.

Genesis 48:17

gen 48:17

And when Joseph saw that his father laid his right hand upon the head of Ephraim, it (g) displeased him: and he held up his father's hand, to remove it from Ephraim's head unto Manasseh's head.

(g) Joseph fails by binding God's grace to the order of nature.

Genesis 48:20

gen 48:20

And he blessed them that day, saying, In thee shall Israel bless, saying, God make thee as (h) Ephraim and as Manasseh: and he set Ephraim before Manasseh.

(h) In whom God's graces should manifestly appear.

Genesis 48:21

gen 48:21

And Israel said unto Joseph, Behold, I die: but God shall be with you, and bring you again unto the land of (i) your fathers.

(i) Which they had by faith in the promise.

Genesis 48:22

gen 48:22

Moreover I have given to thee one portion above thy brethren, which (k) I took out of the hand of the Amorite with my sword and with my bow.

(k) By my children whom God spared for my sake.

Genesis Chapter 49

Genesis 49:1

gen 49:1

And Jacob called unto his sons, and said, Gather yourselves together, that I may tell you [that] which shall befall you

in the (a) last days.

(a) When God will bring you out of Egypt, and because he speaks of the Messiah, he calls it the last days.

Genesis 49:3

gen 49:3

Reuben, thou [art] my firstborn, my (b) might, and the beginning of my strength, (c) the excellency of dignity, and the excellency of power:

(b) Begotten in my youth.

(c) If you have not left your birthright by your offence.

Genesis 49:6

gen 49:6

O my soul, come not thou into their (d) secret; unto their assembly, mine honour, be not thou united: for in their anger they slew a (e) man, and in their selfwill they digged down a wall.

(d) Or, tongue: meaning that he neither consented to them in word or thought.

(e) The Shechemites (Gen 34:26).

Genesis 49:7

gen 49:7

Cursed [be] their anger, for [it was] fierce; and their wrath, for it was cruel: I will (f) divide them in Jacob, and scatter them in Israel.

(f) For Levi had no part, and Simeon was under Judah, (Jos 19:1) till God gave them the place of the Amalekites, (Ch1 4:43).

Genesis 49:8

gen 49:8

Judah, thou [art he] whom thy brethren shall praise: thy hand [shall be] in the neck of thine enemies; thy father's children shall (g) bow down before thee.

(g) As was verified in David and Christ.

Genesis 49:9

gen 49:9

Judah [is] a lion's whelp: from the prey, my son, thou art gone up: he stooped down, he couched as a lion, and as an old lion; (h) who shall rouse him up?

(h) His enemies will so fear him.

Genesis 49:10

gen 49:10

The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until (i) Shiloh come; and unto him [shall] the gathering of the people [be].

(i) Which is Christ the Messiah, the giver of prosperity who will call the Gentiles to salvation.

Genesis 49:11

gen 49:11

Binding his foal unto the (k) vine, and his ass's colt unto the choice vine; he washed his garments in wine, and his clothes in the blood of grapes:

(k) A country most abundant with vines and pastures is promised to him.

Genesis 49:14

gen 49:14

Issachar [is] (l) a strong ass couching down between two burdens:

(l) His force will be great, but he will lack courage to resist his enemies.

Genesis 49:16

gen 49:16

Dan (m) shall judge his people, as one of the tribes of Israel.

(m) Shall have the honour of a tribe.

Genesis 49:18

gen 49:18

(o) I have waited for thy salvation, O LORD.

(o) Seeing the miseries that his posterity would fall into, he bursts out in prayer to God to remedy it.

Genesis 49:20

gen 49:20

Out of Asher his (p) bread [shall be] fat, and he shall yield royal dainties.

(p) He will abound in corn and pleasant fruits.

Genesis 49:21

gen 49:21

Naphtali [is] a hind let loose: he giveth (q) goodly words.

(q) Overcoming more by fair words than by force.

Genesis 49:23

gen 49:23

(r) The archers have sorely grieved him, and shot [at him], and hated him:

(r) As his brethren when they were his enemies, Potiphar and others.

Genesis 49:24

gen 49:24

But his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty [God] of Jacob; (from thence [is] the shepherd, the (s) stone of Israel:)

(s) That is God.

Genesis 49:26

gen 49:26

The blessings of thy father have (t) prevailed above the blessings of my progenitors unto the utmost bound of the everlasting hills: they shall be on the head of Joseph, and on the crown of the head of him that was (u) separate from his brethren.

(t) In as much as he was closer to the accomplishment of the promise and it had been more often confirmed.

(u) Either in dignity, or when he was sold from his brethren.

Genesis 49:33

gen 49:33

And when Jacob had made an end of commanding his sons, he (x) gathered up his feet into the bed, and yielded up the ghost, and was gathered unto his people.

(x) By which is signified how quietly he died.

Genesis Chapter 50

Genesis 50:2

gen 50:2

And Joseph commanded his servants the (a) physicians to embalm his father: and the physicians embalmed Israel.

(a) He means those who embalmed the dead and buried them.

Genesis 50:3

gen 50:3

And forty days were fulfilled for him; for so are fulfilled the days of those which are embalmed: and the Egyptians mourned for him (b) threescore and ten days.

(b) They were more excessive in lamenting than the faithful.

Genesis 50:6

gen 50:6

And Pharaoh said, Go up, and bury thy father, according (c) as he made thee swear.

(c) Even the infidels would have oaths carried out.

Genesis 50:15

gen 50:15

And when Joseph's brethren saw that their father was dead, they said, (d) Joseph will peradventure hate us, and will certainly requite us all the evil which we did unto him.

(d) An evil conscience is never fully at rest.

Genesis 50:17

gen 50:17

So shall ye say unto Joseph, Forgive, I pray thee now, the trespass of thy brethren, and their sin; for they did unto thee evil: and now, we pray thee, forgive the trespass of the servants of the (e) God of thy father. And Joseph wept when they spake unto him.

(e) Meaning, that they who have one God should be joined in most sure love.

Genesis 50:19

gen 50:19

And Joseph said unto them, Fear not: for [am] I in the place of (s) God?

(s) Who by the good success seems to remit it, and therefore it should not be revenged by me.

Genesis 50:22

gen 50:22

And Joseph dwelt in Egypt, he, and his father's house: and Joseph lived an (g) hundred and ten years.

(g) Who, even though he ruled in Egypt about eighty years, yet was joined with the church of God in faith and religion.

Genesis 50:25

gen 50:25

And Joseph took an oath of the children of Israel, saying, (h) God will surely visit you, and ye shall carry up my bones from hence.

(h) He speaks this by the spirit of prophecy, exhorting his brethren to have full trust in God's promise for their deliverance.

Exodus

Exodus Chapter 1

Exodus 1:1

exo 1:1

Now (a)these [are] the names of the children of Israel, which came into Egypt; every man and his household came with Jacob.

The Argument - After Jacob by God's commandment in (Gen 46:3) had brought his family into Egypt, where they remained for four hundred years, and from seventy people grew to an infinite number so that the king and the country endeavoured both by tyranny and cruel slavery to suppress them: the Lord according to his promise in (Gen 15:14) had compassion on his Church, and delivered them, but plagued their enemies in most strange and varied ways. The more the tyranny of the wicked raged against his Church, the more his heavy judgments increased against them, till Pharaoh and his army were drowned in the sea, which gave an entry and passage to the children of God. As the ingratitude of man is great, so they immediately forgot God's wonderful benefits and although he had given them the Passover as a sign and memorial of the same, yet they fell to distrust, and tempted God with various complaining and grudging against him and his ministers: sometimes out of ambition, sometimes lack of drink or meat to satisfy their lusts, sometimes idolatry, or such like. For this reason, God punished them with severe rods and plagues, that by his correction they might turn to him for help against his scourges, and earnestly repent for their rebellion and wickedness. Because God loves them to the end, whom he has once begun to love, he punished them not as they deserved, but dealt with them mercifully, and with new benefits laboured to overcome their malice: for he still governed them and gave them his word and Law, both concerning the way to serve him, and also the form of judgments and civil policy: with the intent that they would not serve God after as they pleased, but according to the order, that his heavenly wisdom had appointed.

(a) Moses describes the wonderful order that God observes in performing his promise to Abraham; (Gen 15:14).

Exodus 1:7

exo 1:7

And the children of Israel were fruitful, and increased abundantly, and multiplied, and waxed exceeding mighty; and the (b) land was filled with them.

(b) He means the country of Goshen.

Exodus 1:8

exo 1:8

Now there arose up a new king over Egypt, which (c) knew not Joseph.

(c) He did not consider how God had preserved Egypt for the sake of Joseph.

Exodus 1:10

exo 1:10

Come on, let us deal wisely with them; lest they multiply, and it come to pass, that, when there falleth out any war, they join also unto our enemies, and fight against us, and [so] (d) get them up out of the land.

(d) Into Canaan, and so we shall lose our conveniences.

Exodus 1:12

exo 1:12

But the more they afflicted them, the more they multiplied and grew. And (e) they were grieved because of the children of Israel.

(e) The more God blesses his own, the more the wicked envy them.

Exodus 1:15

exo 1:15

And the king of Egypt spake to the Hebrew midwives, of which the name of the one [was] (f) Shiphrah, and the name of the other Puah:

(f) These seem to have been the main of the rest.

Exodus 1:19

exo 1:19

And the midwives said unto Pharaoh, Because the Hebrew (g) women [are] not as the Egyptian women; for they [are] lively, and are delivered ere the midwives come in unto them.

(g) Their disobedience in this was lawful, but their deception is evil.

Exodus 1:21

exo 1:21

And it came to pass, because the midwives feared God, that he (h) made them houses.

(h) That is, God increased the families of the Israelites by their means.

Exodus 1:22

exo 1:22

And Pharaoh charged all his people, saying, Every son that is born ye shall (i) cast into the river, and every daughter ye shall save alive.

(i) When tyrants cannot prevail by deceit, they burst into open rage.

Exodus Chapter 2

Exodus 2:1

exo 2:1

And there went a (a) man of the house of Levi, and took [to wife] a daughter of Levi.

(a) This Levite was called Amram, who married Jochebed in (Exo 6:20).

Exodus 2:3

exo 2:3

And when she could not longer hide him, she took for him an ark of bulrushes, and daubed it with slime and with pitch, and (b) put the child therein; and she laid [it] in the flags by the river's brink.

(b) Committing him to the providence of God, whom she could not keep from the rage of the tyrant.

Exodus 2:8

exo 2:8

And Pharaoh's daughter said to her, Go. And the maid went and called the (c) child's mother.

(c) Man's counsel cannot hinder that which God has determined shall come to pass.

Exodus 2:11

exo 2:11

And it came to pass in those days, when Moses was (d) grown, that he went out unto his brethren, and looked on their burdens: and he spied an Egyptian smiting an Hebrew, one of his brethren.

(d) That is, was forty years old; (Act 7:23).

Exodus 2:12

exo 2:12

And he looked this way and that way, and when he saw that [there was] no man, he (e) slew the Egyptian, and hid him in the sand.

(e) Being assured that God had appointed him to deliver the Israelites; (Act 7:25).

Exodus 2:14

exo 2:14

And he said, Who made thee a prince and a judge over us? intendest thou to kill me, as thou killedst the Egyptian? And Moses (f) feared, and said, Surely this thing is known.

(f) Though by his fear he showed his weakness, yet faith covered it; (Heb 11:27).

Exodus 2:20

exo 2:20

And he said unto his daughters, And where [is] he? why [is] it [that] ye have left the man? (g) call him, that he may eat bread.

(g) In which he demonstrated a thankful mind, which would reward the good done to his.

Exodus 2:23

exo 2:23

And it came to pass in process of time, that the king of Egypt died: and the children of Israel sighed by reason of the bondage, and they (h) cried, and their cry came up unto God by reason of the bondage.

(h) God humbles his by afflictions, that they should cry to him, and receive the fruit of his promise.

Exodus 2:25

exo 2:25

And God looked upon the children of Israel, and God had (i) respect unto [them].

(i) He judges their causes or acknowledged them as his own.

Exodus Chapter 3

Exodus 3:1

exo 3:1

Now Moses kept the flock of Jethro his father in law, the priest of Midian: and he led the flock to the backside of the desert, and came to the (a) mountain of God, [even] to (b) Horeb.

(a) It was so called after the law was given.

(b) Called also Sinai.

Exodus 3:2

exo 3:2

And the angel of the LORD appeared unto him in a flame of fire out of the midst of a (c) bush: and he looked, and, behold, the bush burned with fire, and the bush [was] not consumed.

(c) This shows that the Church is not consumed by the fires of affliction, because God is in the midst of it.

Exodus 3:4

exo 3:4

And when the (d) LORD saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here [am] I.

(d) Whom he calls the angel in (Exo 3:2).

Exodus 3:5

exo 3:5

And he said, Draw not nigh hither: (e) put off thy shoes from off thy feet, for the place whereon thou standest [is] (f) holy ground.

(e) Resign yourself to me; (Rut 4:7; Jos 5:15).

(f) Because of my presence.

Exodus 3:6

exo 3:6

Moreover he said, I [am] the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for he was (g) afraid to look upon God.

(g) For sin causes man to fear God's justice.

Exodus 3:7

exo 3:7

And the LORD said, I have surely seen the affliction of my people which [are] in Egypt, and have heard their cry by reason of their (h) taskmasters; for I know their sorrows;

(h) Whose cruelty was intolerable.

Exodus 3:8

exo 3:8

And I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land (i) flowing with milk and honey; unto the place of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites.

(i) Most plentiful of all things.

Exodus 3:9

exo 3:9

(k) Now therefore, behold, the cry of the children of Israel is come unto me: and I have also seen the oppression wherewith the Egyptians oppress them.

(k) He heard before, but now he would avenge it.

Exodus 3:11

exo 3:11

And Moses said unto God, Who [am] (l) I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?

(l) He does not fully disobey God, but acknowledges his own weakness.

Exodus 3:12

exo 3:12

And he said, (m) Certainly I will be with thee; and this [shall be] a token unto thee, that I have sent thee: When thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain.

(m) Neither fear your own weakness, or Pharaoh's tyranny.

Exodus 3:14

exo 3:14

And God said unto Moses, I (n) AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you.

(n) The God who has always been, am, and shall be: the God almighty, by whom all things have their being, and the God of mercy, mindful of my promise.

Exodus 3:18

exo 3:18

And they shall hearken to thy voice: and thou shalt come, thou and the elders of Israel, unto the king of Egypt, and ye shall say unto him, The LORD God of the Hebrews hath met with us: and now let us go, we beseech thee, three days' journey into the wilderness, that we may (o) sacrifice to the LORD our God.

(o) Because Egypt was full of idolatry, God would appoint them a place where they could serve him purely.

Exodus 3:22

exo 3:22

(p) But every woman shall borrow of her neighbour, and of her that sojourneth in her house, jewels of silver, and jewels of gold, and raiment: and ye shall put [them] upon your sons, and upon your daughters; and ye shall spoil the Egyptians.

(p) This example may not be followed generally: though at God's commandment they did it justly, receiving some recompence for their labours.

Exodus Chapter 4

Exodus 4:1

exo 4:1

And Moses answered and said, a] But, behold, they will not believe me, nor hearken unto my voice: for they will say, The LORD hath not appeared unto thee.

(a) God bears with Moses doubting, because he was not completely without faith.

Exodus 4:5

exo 4:5

(b) That they may believe that the LORD God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath appeared unto thee.

(b) This power to work miracles was to confirm his doctrine, and to assure him of his vocation.

Exodus 4:9

exo 4:9

And it shall come to pass, if they will not believe also these two signs, neither hearken unto thy voice, that thou shalt take of the (c) water of the river, and pour [it] upon the dry [land]: and the water which thou takest out of the river shall become blood upon the dry [land].

(c) Because these three signs should be sufficient witnesses to prove that Moses should deliver God's people.

Exodus 4:13

exo 4:13

And he said, O my Lord, send, I pray thee, by the hand [of him whom] thou (d) wilt send.

(d) That is, the Messiah: or some other, that is more suitable than I.

Exodus 4:14

exo 4:14

And the (e) anger of the LORD was kindled against Moses, and he said, [Is] not Aaron the Levite thy brother? I know that he can speak well. And also, behold, he cometh forth to meet thee: and when he seeth thee, he will be glad in his heart.

(e) Though we provoke God justly to anger, yet he will never reject his own.

Exodus 4:15

exo 4:15

And thou shalt speak unto him, and (f) put words in his mouth: and I will be with thy mouth, and with his mouth, and will teach you what ye shall do.

(f) You will instruct him what to say.

Exodus 4:16

exo 4:16

And he shall be thy spokesman unto the people: and he shall be, [even] he shall be to thee instead of a mouth, and thou shalt be to him instead of (g) God.

(g) Meaning, as a wise counsellor and full of God's spirit.

Exodus 4:20

exo 4:20

And Moses took his wife and his sons, and set them upon an ass, and he returned to the land of Egypt: and Moses took the (h) rod of God in his hand.

(h) By which he wrought the miracles.

Exodus 4:21

exo 4:21

And the LORD said unto Moses, When thou goest to return into Egypt, see that thou do all those wonders before Pharaoh, which I have put in thine hand: but I will (i) harden his heart, that he shall not let the people go.

(i) By receiving my spirit and delivering him to Satan to increase his anger.

Exodus 4:22

exo 4:22

And thou shalt say unto Pharaoh, Thus saith the LORD, Israel [is] my son, [even] my (k) firstborn:

(k) Meaning, most dear to him.

Exodus 4:24

exo 4:24

And it came to pass by the way in the inn, that the LORD met him, and (l) sought to kill him.

(l) God punished him with sickness for neglecting his ordinances.

Exodus 4:25

exo 4:25

Then Zipporah took a sharp stone, and (m) cut off the foreskin of her son, and cast [it] at his feet, and said, Surely a bloody husband [art] thou to me.

(m) This act was extraordinary: for Moses was very sick and God even then required it.

Exodus 4:31

exo 4:31

And the (n) people believed: and when they heard that the LORD had visited the children of Israel, and that he had looked upon their affliction, then they bowed their heads and worshipped.

(n) So that Moses had experience of God's promise that he would have good success.

Exodus Chapter 5

Exodus 5:1

exo 5:1

And afterward Moses and Aaron went in, and told (a) Pharaoh, Thus saith the LORD God of Israel, Let my people go, that they may (b) hold a feast unto me in the wilderness.

(a) Faith overcomes fear, and makes men bold in their calling. (b) And offer sacrifice.

Exodus 5:5

exo 5:5

And Pharaoh said, Behold, the people of the land now [are] many, and ye (c) make them rest from their burdens.

(c) As though you would rebel.

Exodus 5:6

exo 5:6

And Pharaoh commanded the same day the taskmasters of the people, and their (d) officers, saying, (d) Who were of the Israelites, and had charge to see them do their work.

Exodus 5:9

exo 5:9

(e) Let there more work be laid upon the men, that they may labour therein; and let them not regard (f) vain words.

(e) The more cruelly the tyranny rages, the nearer is God's help.

(f) Of Moses and Aaron.

Exodus 5:21

exo 5:21

And they said unto them, The LORD look upon you, and judge; because ye have made our savour to be abhorred in the eyes of Pharaoh, and in the eyes of his servants, to (g) put a sword in their hand to slay us.

(g) It is a grievous things for the servants of God to be accused of evil, especially by their brethren, when they do what their duty requires.

Exodus Chapter 6

Exodus 6:3

exo 6:3

And I appeared unto Abraham, unto Isaac, and unto Jacob, by [the name of] God Almighty, but by my name (a) JEHOVAH was I not known to them.

(a) By which he signifies that he will perform indeed that which he promised to their fathers: for this name declares that he is constant and will perform his promise.

Exodus 6:7

exo 6:7

And I will (b) take you to me for a people, and I will be to you a God: and ye shall know that I [am] the LORD your God, which bringeth you out from under the burdens of the Egyptians.

(b) He means, concerning the outward calling, the dignity of which they lost later by their rebellion: but as for election to life everlasting, it is unchangeable.

Exodus 6:9

exo 6:9

And Moses spake so unto the children of Israel: but they hearkened (c) not unto Moses for anguish of spirit, and for cruel bondage.

(c) So hard a thing it is to show true obedience under the cross.

Exodus 6:12

exo 6:12

And Moses spake before the LORD, saying, Behold, the children of Israel have not hearkened unto me; how then shall Pharaoh hear me, who [am] of (d) uncircumcised lips?

(d) Or barbarous and rude in speech and by this word

(uncircumcised) is signified the whole corruption of man's nature.

Exodus 6:14

exo 6:14

These [be] the heads (e) of their fathers' houses: The sons of Reuben the firstborn of Israel; Hanoch, and Pallu, Hezron, and Carmi: these [be] the families of Reuben.

(e) This genealogy shows whom Moses and Aaron came from.

Exodus 6:16

exo 6:16

And these [are] the names of the sons of Levi according to their generations; Gershon, and Kohath, and Merari: and the years of the life of Levi [were] an hundred (f) thirty and seven years.

(f) For he was 42 years old when he came into Egypt and lived there 94 years.

Exodus 6:20

exo 6:20

And Amram took him Jochebed his (g) father's sister to wife; and she bare him Aaron and Moses: and the years of the life of Amram [were] an hundred and thirty and seven years.

(g) This type of marriage was later forbidden in the law; (Lev 18:12).

Exodus 6:21

exo 6:21

And the sons of Izhar; (h) Korah, and Nepheg, and Zichri.

(h) Moses and he were cousins, whose rebellion was punished in (Num 16:1).

Exodus 6:23

exo 6:23

And Aaron took him Elisheba, daughter of Amminadab, sister of (i) Naashon, to wife; and she bare him Nadab, and Abihu, Eleazar, and Ithamar.

(i) Who was a prince of Judah, (Num 1:7).

Exodus 6:26

exo 6:26

These [are] that Aaron and Moses, to whom the LORD said, Bring out the children of Israel from the land of Egypt according to their (k) armies.

(k) For their families were so great, that they might be compared to armies.

Exodus 6:30

exo 6:30

And Moses said before the LORD, Behold, I [am] of (l) uncircumcised lips, and how shall Pharaoh hearken unto me?

(l) The disobedience both of Moses and of the people, shows that their deliverance came only from God's free mercy.

Exodus Chapter 7

Exodus 7:1

exo 7:1

And the LORD said unto Moses, See, I have made thee a (a) god to Pharaoh: and Aaron thy brother shall be thy prophet.

(a) I have given you power and authority to speak in my name and to execute my judgments on him.

Exodus 7:4

exo 7:4

But Pharaoh shall not hearken unto you, that I may lay my hand upon Egypt, and bring forth mine armies, [and] my people the children of Israel, out of the land of Egypt by great (b) judgments.

(b) To strengthen Moses' faith, God promises again to punish most severely the oppression of his Church.

Exodus 7:7

exo 7:7

And Moses [was] (c) fourscore years old, and Aaron fourscore and three years old, when they spake unto Pharaoh.

(c) Moses lived in affliction and banishment forty years before he commanded his office to deliver God's people.

Exodus 7:11

exo 7:11

Then Pharaoh also called the wise men and the (d) sorcerers: now the magicians of Egypt, they also did in like manner with their enchantments.

(d) It seems that these were Jannes and Jambres; (Ti2 3:8) so the wicked maliciously resist the truth of God.

Exodus 7:15

exo 7:15

Get thee unto Pharaoh in the morning; lo, he goeth out unto the water; and thou shalt stand by (e) the river's brink against he come; and the rod which was turned to a serpent shalt thou take in thine hand.

(e) That is, the Nile river.

Exodus 7:21

exo 7:21

And the (f) fish that [was] in the river died; and the river stank, and the Egyptians could not drink of the water of the river; and there was blood throughout all the land of Egypt.

(f) To show that it was a true miracle, God plagued them in that which was most needed for the preservation of life.

Exodus 7:22

exo 7:22

And the magicians of Egypt did (g) so with their enchantments: and Pharaoh's heart was hardened, neither did he hearken unto them; as the LORD had said.

(g) In outward appearance, after the seven days were ended.

Exodus Chapter 8

Exodus 8:2

exo 8:2

And if thou refuse to let [them] go, behold, I will smite all thy borders with (a) frogs:

(a) There is nothing so weak that God cannot use it to overcome the greatest power of man.

Exodus 8:6

exo 8:6

And Aaron stretched out his hand over the waters of Egypt; and the frogs came up, and covered the land of (b) Egypt.

(b) But Goshen, where God's people dwelt, was excepted.

Exodus 8:8

exo 8:8

Then Pharaoh called for Moses and Aaron, and said, (c) Intreat the LORD, that he may take away the frogs from me, and from my people; and I will let the people go, that they may do sacrifice unto the LORD.

(c) Not love but fear causes the infidels to seek God.

Exodus 8:13

exo 8:13

And the LORD did according to the word of Moses; and the frogs (d) died out of the houses, out of the villages, and out of the fields.

(d) In things of this life God often hears the prayers of the just for the ungodly.

Exodus 8:18

exo 8:18

And the magicians did so with their enchantments to bring forth lice, but they (e) could not: so there were lice upon man, and upon beast.

(e) God confounded their wisdom and authority in a thing most vile.

Exodus 8:19

exo 8:19

Then the magicians said unto Pharaoh, This [is] (f) the finger of God: and Pharaoh's heart was hardened, and he hearkened not unto them; as the LORD had said.

(f) They acknowledged that this was done by God's power and not by sorcery; (Luk 11:20).

Exodus 8:26

exo 8:26

And Moses said, It is not meet so to do; for we shall sacrifice the (g) abomination of the Egyptians to the LORD our God: lo, shall we sacrifice the abomination of the Egyptians before their eyes, and will they not stone us?

(g) For the Egyptians worshipped various beasts, ox, sheep and such like which the Israelites offered in sacrifice, a thing the Egyptians abhorred to see.

Exodus 8:28

exo 8:28

And Pharaoh said, I will let you go, that ye may sacrifice to the LORD your God in the wilderness; only ye shall not (h) go very far away: intreat for me.

(h) So the wicked instruct God's messengers how far they may go.

Exodus 8:29

exo 8:29

And Moses said, Behold, I go out from thee, and I will intreat the LORD that the swarms [of flies] may depart from Pharaoh, from his servants, and from his people, to morrow: but let not Pharaoh deal (i) deceitfully any more in not letting the people go to sacrifice to the LORD.

(i) He could not judge his heart, but yet he charged him to do this honestly.

Exodus 8:32

exo 8:32

And Pharaoh (k) hardened his heart at this time also, neither would he let the people go.

(k) Where God does not give faith, no miracles can prevail.

Exodus Chapter 9

Exodus 9:4

exo 9:4

And the LORD shall (a) sever between the cattle of Israel and the cattle of Egypt: and there shall nothing die of all [that is] the children's of Israel.

(a) He will declare his heavenly judgment against his enemies, and his favour toward his children.

Exodus 9:7

exo 9:7

And Pharaoh (b) sent, and, behold, there was not one of the cattle of the Israelites dead. And the heart of Pharaoh was hardened, and he did not let the people go.

(b) Into the land of Goshen, where the Israelites lived.

Exodus 9:14

exo 9:14

For I will at this time send all my plagues upon (c) thine heart, and upon thy servants, and upon thy people; that thou mayest know that [there is] none like me in all the earth.

(c) So that your own conscience will condemn you of ingratitude and malice.

Exodus 9:16

exo 9:16

And in very deed for this [cause] have I raised thee up, for to shew [in] thee my power; and that my (d) name may be declared throughout all the earth.

(d) That is, that all the world may magnify my power in overcoming you.

Exodus 9:19

exo 9:19

Send therefore now, [and] (e) gather thy cattle, and all that thou hast in the field; [for upon] every man and beast which shall be found in the field, and shall not be brought home, the hail shall come down upon them, and they shall die.

(e) Here we see though God's wrath is kindled yet there is a certain mercy shown even to his enemies.

Exodus 9:21

exo 9:21

And he that regarded not the (f) word of the LORD left his servants and his cattle in the field.

(f) The word of the minister is called the word of God.

Exodus 9:27

exo 9:27

And Pharaoh sent, and called for Moses and Aaron, and said unto them, I (g) have sinned this time: the LORD [is] righteous, and I and my people [are] wicked.

(g) The wicked confess their sins to their condemnation, but they cannot believe to obtain remission.

Exodus 9:30

exo 9:30

But as for thee and thy servants, (h) I know that ye will not yet fear the LORD God.

(h) Meaning that when they have their request, they are never better off, even though they make many fair promises, in which we see the practices of the wicked.

Exodus Chapter 10

Exodus 10:2

exo 10:2

And that thou mayest tell in the (a) ears of thy son, and of thy son's son, what things I have wrought in Egypt, and my signs which I have done among them; that ye may know how that I [am] the LORD.

(a) The miracles would be so great, that they would be spoken of forever: where also we see the duty of parents toward their children.

Exodus 10:3

exo 10:3

And Moses and Aaron came in unto Pharaoh, and said unto him, Thus saith the LORD God of the Hebrews, How long wilt thou refuse (b) to humble thyself before me? let my people go, that they may serve me.

(b) The purpose of affliction is that we humble ourselves with true repentance under the hand of God.

Exodus 10:7

exo 10:7

And Pharaoh's servants said unto him, How long shall this man be a (c) snare unto us? let the men go, that they may serve the LORD their God: knowest thou not yet that Egypt is destroyed?

(c) Meaning, the occasion of all these evils: so are the godly ever charged as Elijah was by Ahab.

Exodus 10:10

exo 10:10

And he said unto them, Let (d) the LORD be so with you, as I will let you go, and your little ones: look [to it]; for (e) evil [is] before you.

(d) That is, I hope the degree of affection that the Lord has for you is no more than the degree to which I want to let you go.

(e) Punishment is prepared for you. Some read, "You intend some mischief".

Exodus 10:16

exo 10:16

Then Pharaoh called for (f) Moses and Aaron in haste; and he said, I have sinned against the LORD your God, and against you.

(f) The wicked in their misery seek God's ministers for help, even though they hate and detest them.

Exodus 10:19

exo 10:19

And the LORD turned a mighty strong west wind, which took away the locusts, and cast them into the (g) Red sea; there remained not one locust in all the coasts of Egypt.

(g) The water seemed red, because the sand or gravel is red: the Hebrews call it the Sea of bulrushes.

Exodus 10:21

exo 10:21

And the LORD said unto Moses, Stretch out thine hand toward heaven, that there may be darkness over the land of Egypt, even darkness [which] may be (h) felt.

(h) Because it was so thick.

Exodus 10:26

exo 10:26

Our cattle also shall go with us; there shall not an (i) hoof be left behind; for thereof must we take to serve the LORD our God; and we know not (k) with what we must serve the LORD, until we come thither.

(i) The ministers of God should not yield one iota to the wicked, in regards to their mission.

(k) That is, with what beasts, or how many.

Exodus 10:28

exo 10:28

And Pharaoh said unto him, Get thee from me, take heed to thyself, see my face no more; for in [that] day thou seest my face thou shalt (l) die.

(l) Though earlier he admitted Moses was just, yet again in his own heart he threatened to put him to death.

Exodus Chapter 11

Exodus 11:1

exo 11:1

And the LORD said unto Moses, Yet will I bring one plague [more] upon Pharaoh, and upon Egypt; afterwards he will let you go hence: when he shall let [you] go, he shall (a) surely thrust you out hence altogether.

(a) Without any condition, but with haste and violence.

Exodus 11:5

exo 11:5

And all the firstborn in the land of Egypt shall die, from the firstborn of Pharaoh that sitteth upon his throne, even unto the firstborn of the maidservant that [is] behind (b) the mill; and all the firstborn of beasts.

(b) From the highest to the lowest.

Exodus 11:8

exo 11:8

And all these thy servants shall come down unto me, and bow down themselves unto me, saying, Get thee out, and all the people that (c) follow thee: and after that I will go out. And he went out from Pharaoh in a great anger.

(c) That is, under the power and government.

Exodus 11:9

exo 11:9

And the LORD said unto Moses, Pharaoh shall not hearken unto you; (d) that my wonders may be multiplied in the land of Egypt.

(d) God hardens the hearts of the reprobate, that his glory by this might be set forth even more, (Rom 9:17).

Exodus Chapter 12

Exodus 12:2

exo 12:2

This (a) month [shall be] unto you the beginning of months: it [shall be] the first (b) month of the year to you.

(a) Called Nisan, containing part of March and part of April.

(b) Concerning the observation of feasts: as for other policies, they reckoned from September.

Exodus 12:3

exo 12:3

Speak ye unto all the congregation of Israel, saying, In the tenth [day] of this month they shall take to them every man a lamb, according to the house of [their] (c) fathers, a lamb for an house:

(c) As the fathers of the household had great or small families.

Exodus 12:4

exo 12:4

And if the household be too little for the lamb, let him and his neighbour next unto his house take [it] according to the number of the souls; every man according to his (d) eating shall make your count for the lamb.

(d) He will take as many as are needed to eat the lamb.

Exodus 12:6

exo 12:6

And ye shall keep it up until the fourteenth day of the same month: and the (e) whole assembly of the congregation of Israel shall kill it in the evening.

(e) Every one his house.

Exodus 12:9

exo 12:9

Eat not of it raw, nor sodden at all with water, but roast [with] fire; his (f) head with his legs, and with the purtenance thereof.

(f) That is, all that may be eaten.

Exodus 12:11

exo 12:11

And thus shall ye eat it; [with] your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste: (g) it [is] the LORD'S passover.

(g) The lamb was not the Passover, but signified it, as ordinances are not the thing itself which they represent, but rather they signify it.

Exodus 12:14

exo 12:14

And this day shall be unto you for a (h) memorial; and ye shall keep it a feast to the LORD throughout your generations; ye shall keep it a feast by an ordinance (i) for ever.

(h) Of the benefits received for your deliverance.

(i) That is, until Christ's coming: for then ceremonies will end.

Exodus 12:18

exo 12:18

In the first [month], on the fourteenth day of the month at (k) even, ye shall eat unleavened bread, until the one and twentieth day of the month at even.

(k) For in ancient times they counted in this way, beginning the day at sunset till the next day at the same time.

Exodus 12:23

exo 12:23

For the LORD will pass through to smite the Egyptians; and when he seeth the blood upon the lintel, and on the two side posts, the LORD will pass over the door, and will not suffer the (l) destroyer to come in unto your houses to smite [you].

(l) The angel sent by God to kill the first born.

Exodus 12:25

exo 12:25

And it shall come to pass, when ye be come to the (m) land which the LORD will give you, according as he hath promised, that ye shall keep this service.

(m) The land of Canaan.

Exodus 12:27

exo 12:27

That ye shall say, It [is] the sacrifice of the LORD'S passover, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians, and delivered our houses. And the people (n) bowed the head and worshipped.

(n) They gave God thanks for so great a benefit.

Exodus 12:30

exo 12:30

And Pharaoh rose up in the night, he, and all his servants, and all the Egyptians; and there was a great cry in Egypt; for [there was] (o) not a house where [there was] not one dead.

(o) Of these houses, in which any first born lived, either of men of beasts.

Exodus 12:32

exo 12:32

Also take your flocks and your herds, as ye have said, and be gone; and (p) bless me also.

(p) Pray for me.

Exodus 12:37

exo 12:37

And the children of Israel journeyed from (q) Rameses to Succoth, about six hundred thousand on foot [that were] men, beside children.

(q) Which was a city in Goshen; (Gen 47:11).

Exodus 12:38

exo 12:38

And (r) a mixed multitude went up also with them; and flocks, and herds, [even] very much cattle.

(r) Which were strangers, and not born from the Israelites.

Exodus 12:41

exo 12:41

And it came to pass at the end of the (s) four hundred and thirty years, even the selfsame day it came to pass, that all the hosts of the LORD went out from the land of Egypt.

(s) From Abraham's departing from Ur in Chaldea to the departing of the children of Israel from Egypt are 430 years.

Exodus 12:43

exo 12:43

And the LORD said unto Moses and Aaron, This [is] the ordinance of the passover: (t) There shall no stranger eat thereof:

(t) Unless he is circumcised, and professes your religion only.

Exodus 12:49

exo 12:49

One (u) law shall be to him that is homeborn, and unto the stranger that sojourneth among you.

(u) They that are of the household of God, must be all joined in one faith and religion.

Exodus Chapter 13

Exodus 13:3

exo 13:3

And Moses said unto the people, Remember this day, in which ye came out from Egypt, out of the house of (a) bondage; for by strength of hand the LORD brought you out from this [place]: there shall no leavened bread be (b) eaten.

(a) Where they were in most cruel slavery.

(b) To signify that they did not have time to leaven their bread.

Exodus 13:4

exo 13:4

This day came ye out in the month (c) Abib.

(c) Containing part of March and part of April, when corn began to ripen in that country.

Exodus 13:6

exo 13:6

Seven days thou shalt eat unleavened bread, and in the (d) seventh day [shall be] a feast to the LORD.

(d) Both the seventh and the first day were holy, as in (Exo 12:16).

Exodus 13:8

exo 13:8

And thou shalt shew thy son (e) in that day, saying, [This is done] because of that [which] the LORD did unto me when I came forth out of Egypt.

(e) When you celebrate the feast of unleavened bread.

Exodus 13:9

exo 13:9

And it shall be for a sign unto thee (f) upon thine hand, and for a memorial between thine eyes, that the LORD'S law may be in thy mouth: for with a strong hand hath the LORD brought thee out of Egypt.

(f) You will constantly remember it, as you would of a thing that is in your hand, or before your eyes.

Exodus 13:13

exo 13:13

And every firstling of an (g) ass thou shalt redeem with a lamb; and if thou wilt not redeem it, then thou shalt break his neck: and all the firstborn of man among thy children shalt thou (h) redeem.

(g) This is also understood about the horse and other beasts which were not offered in sacrifice.

(h) By offering a clean beast in sacrifice; (Lev 12:6).

Exodus 13:17

exo 13:17

And it came to pass, when Pharaoh had let the people go, that God led them not [through] the way of the land of the Philistines, although that [was] near; for God said, Lest peradventure the people repent when they (i) see war, and they return to Egypt:

(i) Which the Philistines would have made against them by blocking their passage.

Exodus 13:18

exo 13:18

But God led the people about, [through] the way of the wilderness of the Red sea: and the children of Israel went up (k) harnessed out of the land of Egypt.

(k) That is, not secretly but openly and as the word signifies, set in order by five and five.

Exodus 13:21

exo 13:21

And the LORD went before them by day in a pillar of a (l) cloud, to lead them the way; and by night in a pillar of fire, to give them light; to go by day and night:

(l) To defend them from the heat of the sun.

Exodus Chapter 14

Exodus 14:2

exo 14:2

Speak unto the children of Israel, that they (a) turn and encamp before (b) Pihahiroth, between Migdol and the sea, over against Baalzephon: before it shall ye encamp by the sea.

(a) From toward the country of the Philistines.

(b) So the Sea was before them, mountains on either side, and the enemies at their back: yet they obeyed God, and were delivered.

Exodus 14:4

exo 14:4

And I will harden Pharaoh's heart, that he shall follow after them; and I will (c) be honoured upon Pharaoh, and upon all his host; that the Egyptians may know that I [am] the LORD. And they did so.

(c) By punishing his obstinate rebellion.

Exodus 14:7

exo 14:7

And he took six hundred chosen chariots, and (d) all the chariots of Egypt, and captains over every one of them.

(d) Josephus writes that besides those chariots, there were 50,000 horsemen, and 80,000 footmen.

Exodus 14:8

exo 14:8

And the LORD hardened the heart of Pharaoh king of Egypt, and he pursued after the children of Israel: and the children of Israel went out with an (e) high hand.

(e) With great joy and boldness.

Exodus 14:10

exo 14:10

And when Pharaoh drew nigh, the children of Israel lifted up their eyes, and, behold, the Egyptians marched after them; and they were sore (f) afraid: and the children of Israel cried out unto the LORD.

(f) They who earlier had rejoiced in their deliverance, being now in danger, are afraid.

Exodus 14:12

exo 14:12

[Is] not this the word that we did tell thee in Egypt, saying, Let (g) us alone, that we may serve the Egyptians? For [it had been] better for us to serve the Egyptians, than that we should die in the wilderness.

(g) Such is the impatience of the flesh, that it cannot wait for God's appointed time.

Exodus 14:14

exo 14:14

The LORD shall fight for you, and ye shall (h) hold your peace.

(h) Only put your trust in God without grudging or doubting.

Exodus 14:15

exo 14:15

And the LORD said unto Moses, Wherefore (i) criest thou unto me? speak unto the children of Israel, that they go forward:

(i) Thus in temptation faith fights against the flesh, and cries with inward groanings to the Lord.

Exodus 14:20

exo 14:20

And it came between the camp of the Egyptians and the camp of Israel; and it was a cloud and darkness [to them], but it gave (k) light by night [to these]: so that the one came not near the other all the night.

(k) The cloud gave light to the Israelites, but to the Egyptians it was darkness, so that their two groups could not join together.

Exodus 14:24

exo 14:24

And it came to pass, that in the morning (l) watch the LORD looked unto the host of the Egyptians through the pillar of fire and of the cloud, and troubled the host of the Egyptians,

(l) Which was about the last three hours of the night.

Exodus 14:27

exo 14:27

And Moses stretched forth his hand over the sea, and the sea returned to his strength when the morning appeared; and the Egyptians fled against it; and the LORD (m) overthrew the Egyptians in the midst of the sea.

(m) So, using the water, the Lord saved his own and drowned his enemies.

Exodus 14:31

exo 14:31

And Israel saw that great work which the LORD did upon the Egyptians: and the people feared the LORD, and believed the LORD, and his (n) servant Moses.

(n) That is, the doctrine which he taught them in the Name of the Lord.

Exodus Chapter 15

Exodus 15:1

exo 15:1

Then (a) sang Moses and the children of Israel this song unto the LORD, and spake, saying, I will sing unto the LORD, for he hath triumphed gloriously: the horse and his rider hath he thrown into the sea.

(a) Praising God for the overthrow of his enemies, and their deliverance.

Exodus 15:2

exo 15:2

The LORD [is] my strength and song, and he is become my salvation: he [is] my God, and I will (b) prepare him an habitation; my father's God, and I will exalt him.

(b) To worship him in it.

Exodus 15:3

exo 15:3

The LORD [is] a (c) man of war: the LORD [is] his (d) name.

(c) In battle he always overcomes.

(d) Always constant in his promises.

Exodus 15:7

exo 15:7

And in the greatness of thine excellency thou hast overthrown them that rose up against (e) thee: thou sentest forth thy wrath, [which] consumed them as stubble.

(e) Those who are enemies to God's people are his enemies.

Exodus 15:11

exo 15:11

Who [is] like unto thee, O LORD, among the (f) gods? who [is] like thee, glorious in holiness, (g) fearful [in] praises, doing wonders?

(f) The scripture often so calls the mighty men of the world.

(g) Who ought to be praised with all fear and reverence.

Exodus 15:13

exo 15:13

Thou in thy mercy hast led forth the people [which] thou hast redeemed: thou hast guided [them] in thy strength unto thy holy (h) habitation.

(h) That is, into the land of Canaan, or into mount Zion.

Exodus 15:17

exo 15:17

Thou shalt bring them in, and plant them in the mountain of thine (i) inheritance, [in] the place, O LORD, [which] thou hast made for thee to dwell in, [in] the Sanctuary, O Lord, [which] thy hands have established.

(i) Which was mount Zion, where later the temple was built.

Exodus 15:20

exo 15:20

And Miriam the prophetess, the sister of Aaron, took a timbrel in her hand; and all the women went out after her with timbrels and with (k) dances.

(k) Signifying their great joy: a custom the Jews observed in certain situations, (Jdg 11:34) but it should not be used as a means to justify our wanton dances.

Exodus 15:21

exo 15:21

And Miriam (l) answered them, Sing ye to the LORD, for he hath triumphed gloriously; the horse and his rider hath he thrown into the sea.

(l) By singing the same song of thanksgiving.

Exodus 15:22

exo 15:22

So Moses brought Israel from the Red sea, and they went out into the wilderness of (m) Shur; and they went three days in the wilderness, and found no water.

(m) Which was called Etham, (Num 33:8).

Exodus 15:25

exo 15:25

And he cried unto the LORD; and the LORD shewed him a tree, [which] when he had cast into the waters, the waters were made sweet: there he made for them a statute and an ordinance, and there (n) he proved them,

(n) That is, God, or Moses in God's name.

Exodus 15:26

exo 15:26

And said, If thou wilt diligently hearken to the voice of the LORD thy God, and wilt do that which is (o) right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I [am] the LORD that healeth thee.

(o) Which is, to do only what God commanded.

Exodus Chapter 16

Exodus 16:1

exo 16:1

And they took their journey from Elim, and all the congregation of the children of Israel came unto the wilderness of (a) Sin, which [is] between Elim and Sinai, on the fifteenth day of the second month after their departing out of the land of Egypt.

(a) This is the eighth place in which they had camped, there is another place called Zin, which was the 33rd place in which they camped, and is also called Kadesh, (Num 33:36).

Exodus 16:3

exo 16:3

And the children of Israel said unto them, Would to God we had died by the hand of the LORD in the land of Egypt, when we sat by the flesh (b) pots, [and] when we did eat bread to the full; for ye have brought us forth into this wilderness, to kill this whole assembly with hunger.

(b) It is a hard thing for the flesh not to complain against God when the stomach is empty.

Exodus 16:4

exo 16:4

Then said the LORD unto Moses, Behold, I will rain bread from heaven for you; and the people shall go out and gather a certain rate every (c) day, that I may prove them, whether they will walk in my law, or no.

(c) To signify that they should patiently depend on God's providence from day to day.

Exodus 16:7

exo 16:7

And in the morning, then ye shall see the glory of the LORD; (d) for that he heareth your murmurings against the LORD: and what [are] we, that ye murmur against us?

(d) He did not give them Manna because they complained, but because of his promise.

Exodus 16:8

exo 16:8

And Moses said, [This shall be], when the LORD shall give you in the evening flesh to eat, and in the morning bread to the full; for that the LORD heareth your murmurings which ye murmur against him: and what [are] we? your murmurings [are] not against us, but against the (e) LORD.

(e) He that condemns God's ministers, condemns God himself.

Exodus 16:15

exo 16:15

And when the children of Israel saw [it], they said one to another, It [is] (f) manna: for they wist not what it [was]. And Moses said unto them, This [is] the bread which the LORD hath given you to eat.

(f) Which signifies a part, portion, or gift: also meat prepared.

Exodus 16:16

exo 16:16

This [is] the thing which the LORD hath commanded, Gather of it every man according to his eating, (g) an omer for every man, [according to] the number of your persons; take ye every man for [them] which [are] in his tents.

(g) Which contains about half a gallon in our measure.

Exodus 16:18

exo 16:18

And when they did mete [it] with an omer, he that gathered much had nothing over, and he that gathered little had no (h) lack; they gathered every man according to his eating.

(h) God richly feeds everyone, and no one can justly complain.

Exodus 16:20

exo 16:20

Notwithstanding they hearkened not unto Moses; but some of them left of it until the morning, and it bred worms, and (i) stank: and Moses was wroth with them.

(i) No creature is so pure, but being abused it turns to our destruction.

Exodus 16:22

exo 16:22

And it came to pass, [that] on the sixth day they gathered (k) twice as much bread, two omers for one [man]: and all the rulers of the congregation came and told Moses.

(k) Which would serve for the Sabbath and the day before.

Exodus 16:25

exo 16:25

And Moses said, Eat that to day; for to day [is] a sabbath unto the LORD: to day ye shall not (l) find it in the field.

(l) God took away the opportunity for their labour, to signify how holy he would have the Sabbath kept.

Exodus 16:27

exo 16:27

And it came to pass, [that] there (m) went out [some] of the people on the seventh day for to gather, and they found none.

(m) Their unfaithfulness was so great, that they did exactly the opposite of God's commandment.

Exodus 16:31

exo 16:31

And the house of Israel called the name thereof Manna: and it [was] like (n) coriander seed, white; and the taste of it [was] like wafers [made] with honey.

(n) In form and figure, but not in colour; (Num 11:7).

Exodus 16:33

exo 16:33

And Moses said unto Aaron, Take a (o) pot, and put an omer full of manna therein, and lay it up before the LORD, to be kept for your generations.

(o) Of this vessel read (Heb 9:4).

Exodus 16:34

exo 16:34

As the LORD commanded Moses, so Aaron laid it up before the (p) Testimony, to be kept.

(p) That is, the Ark of the covenant that is, after the Ark was made.

Exodus 16:36

exo 16:36

Now an omer [is] the tenth [part] of an (q) ephah.

(q) Which measure contained about five gallons.

Exodus Chapter 17

Exodus 17:1

exo 17:1

And all the congregation of the children of Israel journeyed from the wilderness of Sin, after their journeys, according to the commandment of the LORD, and pitched in (a) Rephidim: and [there was] no water for the people to drink.

(a) Moses does not note every place where they camped as in Numbers 33, but only those places where some notable thing was done.

Exodus 17:2

exo 17:2

Wherefore the people did chide with Moses, and said, Give us water that we may drink. And Moses said unto them, Why chide ye with me? wherefore do ye (b) tempt the LORD?

(b) Why do you distrust God? Why do you not look for comfort from him without complaining to us?

Exodus 17:4

exo 17:4

And Moses cried unto the LORD, saying, What shall I do unto this people? they be almost ready to (c) stone me.

(c) How ready the people are to slay the true prophets for their own purposes and how slow they are to take up God's cause against his enemies and false prophets.

Exodus 17:7

exo 17:7

And he called the name of the place Massah, and Meribah, because of the chiding of the children of Israel, and because they tempted the LORD, saying, Is the (d) LORD among us, or not?

(d) When in adversity we think God is absent, then we neglect his promise and make him a liar.

Exodus 17:8

exo 17:8

Then came (e) Amalek, and fought with Israel in Rephidim.

(e) Who came from Eliphaz, son of Esau, (Gen 36:12).

Exodus 17:9

exo 17:9

And Moses said unto Joshua, Choose us out men, and go out, fight with Amalek: to morrow I will stand on the top of the (f) hill with the rod of God in mine hand.

(f) That is, Horeb, which is also called Sinai.

Exodus 17:11

exo 17:11

And it came to pass, when Moses held up his hand, that Israel prevailed: and when he let (g) down his hand, Amalek prevailed.

(g) So that we see how dangerous a thing it is to cease in prayer.

Exodus 17:14

exo 17:14

And the LORD said unto Moses, Write this [for] a memorial (h) in a book, and rehearse [it] in the ears of Joshua: for I will utterly put out the remembrance of Amalek from under heaven.

(h) In the book of the law.

Exodus 17:15

exo 17:15

And Moses built an altar, and called the name of it (i) Jehovahnissi:

(i) That is, the Lord is my banner as he declared by holding up his rod and his hands.

Exodus Chapter 18

Exodus 18:2

exo 18:2

Then Jethro, Moses' father in law, took Zipporah, Moses' wife, after he had (a) sent her back,

(a) It may seem that he sent her back for a time to her father for her impatience, lest she should be a hinderance to his calling, which was so dangerous, (Exo 4:25).

Exodus 18:5

exo 18:5

And Jethro, Moses' father in law, came with his sons and his wife unto Moses into the wilderness, where he encamped at the (b) mount of God:

(b) Horeb is called the mount of God, because God did many miracles there. So Peter calls the mount where Christ was transfigured, the holy mount: for by Christ's presence it was holy for a time, (Pe2 1:18).

Exodus 18:6

exo 18:6

And he (c) said unto Moses, I thy father in law Jethro am come unto thee, and thy wife, and her two sons with her.

(c) That is, he sent messengers to say to him.

Exodus 18:10

exo 18:10

And Jethro said, (d) Blessed [be] the LORD, who hath delivered you out of the hand of the Egyptians, and out of the hand of Pharaoh, who hath delivered the people from under the hand of the Egyptians.

(d) By this it is evident that he worshipped the true God, and therefore Moses did not refuse to marry his daughter.

Exodus 18:11

exo 18:11

Now I know that the LORD [is] greater than all gods: for in the thing wherein they dealt proudly (e) [he was] above them.

(e) For they that drowned the children of the Israelites, perished themselves by water.

Exodus 18:12

exo 18:12

And Jethro, Moses' father in law, took a burnt offering and sacrifices for God: and Aaron came, and all the elders of Israel, to eat bread with Moses' father in law (f) before God.

(f) They ate in the place, where the sacrifice was offered: for part was burnt, and the rest eaten.

Exodus 18:15

exo 18:15

And Moses said unto his father in law, Because the people come unto me to enquire of (g) God:

(g) That is, to know God's will, and to have justice executed.

Exodus 18:19

exo 18:19

Hearken now unto my voice, I will give thee counsel, and God shall be with thee: Be thou for the people to (h) God-ward, that thou mayest bring the causes unto God:

(h) You judge in difficult cases, which cannot be decided without consulting with God.

Exodus 18:21

exo 18:21

Moreover thou shalt provide out of all the people (i) able men, such as fear God, men of truth, hating covetousness; and place [such] over them, [to be] rulers of thousands, [and] rulers of hundreds, rulers of fifties, and rulers of tens:

(i) What manner of men ought to be chosen to bear office.

Exodus 18:24

exo 18:24

So Moses (k) hearkened to the voice of his father in law, and did all that he had said.

(k) Godly counsel should always be obeyed, even if it comes from our inferiors, for to such God often gives wisdom to humble those that are exalted, and to declare that one member has need of another.

Exodus 18:27

exo 18:27

And Moses (l) let his father in law depart; and he went his way into his own land.

(l) Read (Num 10:29).

Exodus Chapter 19

Exodus 19:1

exo 19:1

In the (a) third month, when the children of Israel were gone forth out of the land of Egypt, the same (b) day came they [into] the wilderness of Sinai.

- (a) Which was in the beginning of the month of Sivan, containing part of May and part of June.
- (b) That they departed from Rephidim.

Exodus 19:3

exo 19:3

And Moses went up unto God, and the LORD called unto him out of the mountain, saying, Thus shalt thou say to the house of (c) Jacob, and tell the children of Israel;

- (c) God called Jacob, Israel: therefore the house of Jacob and the people of Israel signify God's people.

Exodus 19:4

exo 19:4

Ye have seen what I did unto the Egyptians, and [how] I bare you on (d) eagles' wings, and brought you unto myself.

- (d) For the eagle by flying high, is out of danger, and by carrying her birds on her wings rather than in her talons declares her love.

Exodus 19:10

exo 19:10

And the LORD said unto Moses, Go unto the people, and (e) sanctify them to day and to morrow, and let them wash their clothes,

- (e) Teach them to be pure in heart, as they show themselves outwardly clean by washing.

Exodus 19:15

exo 19:15

And he said unto the people, Be ready against the third day: come not at [your] (f) wives.

- (f) But give yourselves to prayer and abstinence, that you may at this time attend only upon the Lord, (Co1 7:5).

Exodus 19:18

exo 19:18

And mount Sinai was altogether on a smoke, because the LORD descended upon it in fire: and the smoke thereof ascended as the smoke of a furnace, and the whole mount (g) quaked greatly.

(g) God used these fearful signs, that his law would be held in greater reverence, and his majesty even more feared.

Exodus 19:19

exo 19:19

And when the voice of the trumpet sounded long, and waxed louder and louder, Moses spake, and God answered him by a (h) voice.

(h) He gave authority to Moses by plain words, that the people might understand him.

Exodus 19:24

exo 19:24

And the LORD said unto him, Away, get thee down, and thou shalt come up, thou, and Aaron with thee: but let not the (i) priests and the people break through to come up unto the LORD, lest he break forth upon them.

(i) Neither dignity nor multitude have authority to pass the bounds that God's word prescribes.

Exodus Chapter 20

Exodus 20:1

exo 20:1

And God (a) spake all these words, saying,

(a) When Moses and Aaron were gone up, or had passed the bounds of the people, God spoke thus out of the mount Horeb, that all the people heard.

Exodus 20:3

exo 20:3

Thou shalt have no other gods (b) before me.

(b) To whose eyes all things are open.

Exodus 20:5

exo 20:5

Thou shalt not (c) bow down thyself to them, nor serve them: for I the LORD thy God [am] a (d) jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth [generation] of them that hate me;

(c) By this outward gesture, all forms of service and worship to idols is forbidden.

(d) And will have revenge on those who condemn my honour.

Exodus 20:6

exo 20:6

And shewing mercy unto (e) thousands of them that love me, and keep my commandments.

(e) So ready is he rather to show mercy than to punish.

Exodus 20:7

exo 20:7

Thou shalt not take the name of the LORD thy God in (f) vain; for the LORD will not hold him guiltless that taketh his name in vain.

(f) Either by swearing falsely or rashly by his Name, or by condemning it.

Exodus 20:8

exo 20:8

Remember the sabbath day, (g) to keep it holy.

(g) Which is by meditating the spiritual rest, by hearing God's word, and resting from worldly labours.

Exodus 20:12

exo 20:12

Honour thy (h) father and thy mother: that thy days may be long upon the land which the LORD thy God giveth thee.

(h) By parents it is also meant all that have authority over us.

Exodus 20:13

exo 20:13

Thou shalt not (i) kill.

(i) But love and preserve your brother's life.

Exodus 20:14

exo 20:14

Thou shalt not (k) commit adultery.

(k) But be pure in heart, word and deed.

Exodus 20:15

exo 20:15

Thou shalt not (l) steal.

(l) But study to save his goods.

Exodus 20:16

exo 20:16

Thou shalt not bear false (m) witness against thy neighbour.

(m) But further his good name, and speak truth.

Exodus 20:17

exo 20:17

Thou shalt not (n) covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that [is] thy neighbour's.

(n) You may not so much as wish his hinderance in anything.

Exodus 20:20

exo 20:20

And Moses said unto the people, Fear not: for God is come to (o) prove you, and that his fear may be before your faces, that ye sin not.

(o) Whether you will obey his precepts as you promised in (Exo 19:8).

Exodus 20:26

exo 20:26

Neither shalt thou go up by steps unto mine altar, that thy (p) nakedness be not discovered thereon.

(p) Which might be by his stooping or flying up of his clothes.

Exodus Chapter 21

Exodus 21:2

exo 21:2

If thou buy an Hebrew servant, six years he shall serve: and in the seventh he shall go out free for (a) nothing.

(a) Paying no money for his freedom.

Exodus 21:3

exo 21:3

If he (b) came in by himself, he shall go out by himself: if he were married, then his wife shall go out with him.

(b) Not having wife nor children.

Exodus 21:4

exo 21:4

If his master have given him a wife, and she have born him sons or daughters; the wife and her children shall be her (c) master's, and he shall go out by himself.

(c) Till her time of servitude was expired which might be the seventh year or the fiftieth.

Exodus 21:6

exo 21:6

Then his master shall bring him unto the judges; he shall also bring him to the (d) door, or unto the door post; and his master shall bore his ear through with an aul; and he shall serve him for (e) ever.

(d) Where the judges sat.

(e) That is, to the year of Jubile, which was every fiftieth year.

Exodus 21:7

exo 21:7

And if a man (f) sell his daughter to be a maidservant, she shall not go out as the menservants do.

(f) Forced either by poverty, or else with the intent that the master should marry her.

Exodus 21:8

exo 21:8

If she please not her master, who hath betrothed her to himself, then shall (g) he let her be redeemed: to sell her unto a strange nation he shall have no power, seeing he hath dealt deceitfully with her.

(g) By giving another money to buy her from him.

Exodus 21:9

exo 21:9

And if he have betrothed her unto his son, he shall deal with her (h) after the manner of daughters.

(h) That is, he shall give his dowry.

Exodus 21:10

exo 21:10

If he take (i) him another [wife]; her food, her raiment, and her duty of marriage, shall he not diminish.

(i) For his son.

Exodus 21:11

exo 21:11

And if he do not these (k) three unto her, then shall she go out free without money.

(k) Neither marry her himself, nor give another money to buy her, nor bestow her on his son.

Exodus 21:13

exo 21:13

And if a man lie not in wait, but (l) God deliver [him] into his hand; then I will appoint thee a place whither he shall flee.

(l) Though a man be killed unawares, yet it is God's providence that it should so be.

Exodus 21:14

exo 21:14

But if a man come presumptuously upon his neighbour, to slay him with guile; thou shalt take him from mine (m) altar, that he may die.

(m) The holiness of the place should not defend the murderer.

Exodus 21:18

exo 21:18

And if men strive together, and one smite another with a (n) stone, or with [his] fist, and he die not, but keepeth [his] bed:

(n) Either far away from him or near.

Exodus 21:19

exo 21:19

If he rise again, and walk abroad upon his staff, then shall he that smote [him] be (o) quit: only he shall pay [for] the loss of his time, and shall cause [him] to be thoroughly healed.

(o) By the civil justice.

Exodus 21:21

exo 21:21

Notwithstanding, if he continue a day or two, he shall not (p) be punished: for he [is] his money.

(p) By the civil magistrate, but before God he is a murderer.

Exodus 21:22

exo 21:22

If men strive, and hurt a woman with child, so that her fruit depart [from her], and yet no (q) mischief follow: he shall be surely punished, according as the woman's husband will lay upon him; and he shall pay as the judges [determine].

(q) Or, "death": of the mother or child in the event she miscarries. Also the death on the unborn infant.

Exodus 21:24

exo 21:24

(r) Eye for eye, tooth for tooth, hand for hand, foot for foot,

(r) The execution of this law only belonged to the magistrate, (Mat 5:38).

Exodus 21:27

exo 21:27

And if he smite (s) out his manservant's tooth, or his maidservant's tooth; he shall let him go free for his tooth's sake.

(s) So God revenges cruelty in the even the least things.

Exodus 21:28

exo 21:28

If an ox gore a man or a woman, that they die: then the ox shall be surely (t) stoned, and his flesh shall not be eaten; but the owner of the ox [shall be] quit.

(t) If the beast be punished, much more shall the murderer.

Exodus 21:30

exo 21:30

If there be laid on him a (u) sum of money, then he shall give for the ransom of his life whatsoever is laid upon him.

(u) By the next of the kindred of him that is so slain.

Exodus 21:32

exo 21:32

If the ox shall push a manservant or a maidservant; he shall give unto their master thirty (x) shekels of silver, and the ox shall be stoned.

(x) Read (Gen 23:15).

Exodus 21:34

exo 21:34

The owner of the pit shall (y) make [it] good, [and] give money unto the owner of them; and the dead [beast] shall be his.

(y) This law forbids not only to hurt, but to beware lest any be hurt.

Exodus Chapter 22

Exodus 22:1

exo 22:1

If a man shall steal an (a) ox, or a sheep, and kill it, or sell it; he shall restore five oxen for an ox, and four sheep for a sheep.

(a) Either a great beast of the herd, or a small beast of the flock.

Exodus 22:2

exo 22:2

If a thief be found (b) breaking up, and be smitten that he die, [there shall] no blood [be shed] for him.

(b) Breaking a house to enter in, or undermining.

Exodus 22:3

exo 22:3

If the sun be risen upon him, [there shall be] (c) blood [shed] for him; [for] he should make full restitution; if he have nothing, then he shall be sold for his theft.

(c) He shall be put to death that kills him.

Exodus 22:8

exo 22:8

If the thief be not found, then the master of the house shall be brought unto the judges, [to see] whether he have (d) put his hand unto his neighbour's goods.

(d) That is, whether he has stolen.

Exodus 22:11

exo 22:11

(e) [Then] shall an oath of the LORD be between them both, that he hath not put his hand unto his neighbour's goods; and the owner of it shall accept [thereof], and he shall not make [it] good.

(e) They should swear by the name of the Lord.

Exodus 22:13

exo 22:13

If it be torn in pieces, [then] let him bring (f) it [for] witness, [and] he shall not make good that which was torn.

(f) He shall show some part of the beast or bring in witnesses.

Exodus 22:15

exo 22:15

[But] if the owner thereof [be] with it, he shall not make [it] good: if it [be] an hired [thing], it (g) came for his hire.

(g) He that hired it shall be free by paying the hire.

Exodus 22:24

exo 22:24

And my wrath shall wax hot, and I will kill you with the sword; and your (h) wives shall be widows, and your children fatherless.

(h) The just plague of God on the oppressors.

Exodus 22:27

exo 22:27

For that [is] his covering only, it [is] his raiment for his skin: wherein shall he sleep? and it shall come to pass, when he (i) crieth unto me, that I will hear; for I [am] gracious.

(i) For cold and necessity.

Exodus 22:29

exo 22:29

Thou shalt not delay [to offer] the (k) first of thy ripe fruits, and of thy liquors: the firstborn of thy sons shalt thou give unto me.

(k) Your abundance of your corn.

Exodus 22:31

exo 22:31

And ye shall be holy men unto me: neither shall ye eat [any] flesh [that is] torn of beasts in the field; ye shall cast it (l) to the dogs.

(l) And so have nothing to do with it.

Exodus Chapter 23

Exodus 23:2

exo 23:2

Thou shalt not follow a multitude to [do] evil; neither shalt thou speak in a cause (a) to decline after many to wrest [judgment]:

(a) Do that which is godly, though few favour it.

Exodus 23:4

exo 23:4

If thou meet thine enemy's ox or his ass going astray, thou shalt surely (b) bring it back to him again.

(b) If we are bound to do good to our enemies beast, how much more to our enemy himself, (Mat 5:44).

Exodus 23:5

exo 23:5

If thou see the (c) ass of him that hateth thee lying under his burden, and wouldest forbear to help him, thou shalt surely help with him.

(c) If God commands us to help our enemy's donkey under his burden, will he suffer us to cast down our brethren with heavy burdens?

Exodus 23:7

exo 23:7

Keep thee far from a false matter; and the (d) innocent and righteous slay thou not: for I will not justify the wicked.

(d) Whether you are the magistrate or are commanded by the magistrate.

Exodus 23:9

exo 23:9

Also thou shalt not oppress a stranger: for ye know the (e) heart of a stranger, seeing ye were strangers in the land of Egypt.

(e) For since he is a stranger, his heart is sorrowful enough.

Exodus 23:13

exo 23:13

And in all [things] that I have said unto you be circumspect: and make (f) no mention of the name of other gods, neither let it be heard out of thy mouth.

(f) Neither by swearing by them, nor speaking of them, (Psa 16:4; Eph 5:3).

Exodus 23:15

exo 23:15

Thou shalt keep the feast of (g) unleavened bread: (thou shalt eat unleavened bread seven days, as I commanded thee, in the time appointed of the month Abib; for in it thou camest out from Egypt: and none shall appear before me empty:)

(g) That is, Easter, in remembrance that the angel passed over and spared the Israelites, when he slew the first born of the Egyptians.

Exodus 23:16

exo 23:16

And the (h) feast of harvest, the firstfruits of thy labours, which thou hast sown in the field: and the (i) feast of ingathering, [which is] in the end of the year, when thou hast gathered in thy labours out of the field.

(h) Which is Whit Sunday, in token that the law was given 50 days after they departed from Egypt.

(i) This is the feast of tabernacles, signifying that they lived for 40 years in the tents or the tabernacles in the wilderness.

Exodus 23:18

exo 23:18

Thou shalt not offer the blood of my sacrifice with (k) leavened bread; neither shall the fat of my sacrifice remain until the morning.

(k) No leavened bread will be in your house.

Exodus 23:19

exo 23:19

The first of the firstfruits of thy land thou shalt bring into the house of the LORD thy God. Thou shalt not seethe a kid in his (l) mother's milk.

(l) Meaning, that no fruit should be taken before just time: and by this all cruel and wanton appetites are controlled.

Exodus 23:21

exo 23:21

Beware of him, and obey his voice, provoke him not; for he will not pardon your transgressions: for my (m) name [is] in him.

(m) I will give him my authority, and he will govern you in my name.

Exodus 23:24

exo 23:24

Thou shalt not bow down to their gods, nor serve them, nor do after their works: but thou shalt (n) utterly overthrow them, and quite break down their images.

(n) God commands his own to not only not worship idols, but to destroy them.

Exodus 23:25

exo 23:25

And ye shall serve the LORD your God, and he shall bless thy (o) bread, and thy water; and I will take sickness away from the midst of thee.

(o) That is, all things necessary for this present life.

Exodus 23:27

exo 23:27

I will send my (p) fear before thee, and will destroy all the people to whom thou shalt come, and I will make all thine enemies turn their backs unto thee.

(p) I will make them afraid of your coming and send my angel to destroy them, as in (Exo 35:2).

Exodus 23:31

exo 23:31

And I will set thy bounds from the Red sea even unto the sea (q) of the Philistines, and from the (r) desert unto the (s) river: for I will deliver the inhabitants of the land into your hand; and thou shalt drive them out before thee.

(q) Called the Sea of Syria.

(r) Of Arabia called desert.

(s) That is, Ephraim.

Exodus Chapter 24

Exodus 24:1

exo 24:1

And he (a) said unto Moses, Come up unto the LORD, thou, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel; and worship ye afar off.

(a) When he called him up to the mountain to give him the laws, beginning at the 20th chapter till now.

Exodus 24:3

exo 24:3

(b) And Moses came and told the people all the words of the LORD, and all the judgments: and all the people answered with one voice, and said, All the words which the LORD hath said will we do.

(b) When he had received these laws in mount Sinai.

Exodus 24:5

exo 24:5

And he sent young (c) men of the children of Israel, which offered burnt offerings, and sacrificed peace offerings of oxen unto the LORD.

(c) For as yet the priesthood was not given to Levi.

Exodus 24:8

exo 24:8

And Moses took the blood, and sprinkled [it] on the people, and said, Behold the (d) blood of the covenant, which the LORD hath made with you concerning all these words.

(d) Which signifies that the covenant broken cannot be satisfied without shedding of blood.

Exodus 24:10

exo 24:10

And they (e) saw the God of Israel: and [there was] under his feet as it were a paved work of a sapphire stone, and as it were the body of heaven in [his] clearness.

(e) As perfectly as their infirmities could behold his majesty.

Exodus 24:11

exo 24:11

And upon the nobles of the children of Israel he (f) laid not his hand: also they saw God, and (g) did eat and drink.

(f) He did not make them afraid, nor punish them.

(g) That is, rejoiced.

Exodus 24:12

exo 24:12

And the LORD (h) said unto Moses, Come up to me into the mount, and be there: and I will give thee (i) tables of stone, and a law, and commandments which I have written; that thou mayest teach (k) them.

(h) The second time.

(i) Signifying the hardness of our hearts, unless God writes his laws in it by his Spirit, (Jer 31:33; Eze 11:19; Co2 3:3; Heb 8:10, Heb 10:16)

(k) That is, the people.

Exodus 24:17

exo 24:17

And the sight of the glory of the LORD [was] like (l) devouring fire on the top of the mount in the eyes of the children of Israel.

(l) The Lord appears like devouring fire to carnal men: but to them that he draws with his Spirit, he is like pleasant sapphire.

Exodus Chapter 25

Exodus 25:2

exo 25:2

(a) Speak unto the children of Israel, that they bring me an offering: of every man that giveth it willingly with his heart ye shall take my offering.

(a) After the moral and judicial law he gives them the ceremonial law that nothing should be left to man's invention.

Exodus 25:3

exo 25:3

And this [is] the offering which ye shall (b) take of them; gold, and silver, and brass,

(b) For the building and use of the tabernacle.

Exodus 25:5

exo 25:5

And rams' skins dyed red, and badgers' skins, and (c) shittim wood,

(c) Which is thought to be a kindred of Cedar, which will not rot.

Exodus 25:6

exo 25:6

Oil for the light, spices for (d) anointing oil, and for sweet incense,

(d) Ordained for the priest.

Exodus 25:8

exo 25:8

And let them make me a (e) sanctuary; that I may dwell among them.

(e) A place both to offer sacrifice, and to hear the law.

Exodus 25:16

exo 25:16

And thou shalt put into the ark the (f) testimony which I shall give thee.

(f) The stone tables, the rod of Aaron and manna which were a testimony of God's presence.

Exodus 25:17

exo 25:17

And thou shalt make a (g) mercy seat [of] pure gold: two cubits and a half [shall be] the length thereof, and a cubit and a half the breadth thereof.

(g) There God appeared mercifully to them: and this was a figure of Christ.

Exodus 25:29

exo 25:29

And thou shalt make the (h) dishes thereof, and spoons thereof, and covers thereof, and bowls thereof, to cover withal: [of] pure gold shalt thou make them.

(h) To set the bread upon.

Exodus 25:31

exo 25:31

And thou shalt make a candlestick [of] pure gold: [of] beaten (i) work shall the candlestick be made: his shaft, and his branches, his bowls, his knops, and his flowers, shall be of the same.

(i) It shall not be molten, but beaten out of the lump of gold with the hammer.

Exodus 25:39

exo 25:39

[Of] a (k) talent of pure gold shall he make it, with all these vessels.

(k) This was the talent weight of the temple, and weighed 120 pounds.

Exodus Chapter 26

Exodus 26:1

exo 26:1

Moreover thou shalt make the tabernacle [with] ten curtains [of] fine twined linen, and blue, and purple, and scarlet: [with] cherubims of (a) cunning work shalt thou make them.

(a) That is, of most cunning or fine work.

Exodus 26:4

exo 26:4

And thou shalt make loops of blue upon the edge of the one curtain from the selvedge (b) in the coupling; and likewise shalt thou make in the uttermost edge of [another] curtain, in the coupling of the second.

(b) On the side that the curtains might be tied together.

Exodus 26:5

exo 26:5

Fifty loops shalt thou make in the one curtain, and fifty loops shalt thou make in the edge of the curtain that [is] in the coupling of the (c) second; that the loops may take hold one of another.

(c) In tying together both the sides.

Exodus 26:7

exo 26:7

And thou shalt make curtains [of] goats' [hair] to be a (d) covering upon the tabernacle: eleven curtains shalt thou make.

(d) Lest rain and weather should mar it.

Exodus 26:9

exo 26:9

And thou shalt couple five curtains by themselves, and six curtains by themselves, and shalt double the (e) sixth curtain in the forefront of the tabernacle.

(e) That is, five on the one side, and five on the other, and the sixth should hang over the door of the tabernacle.

Exodus 26:12

exo 26:12

And the (f) remnant that remaineth of the curtains of the tent, the half curtain that remaineth, shall hang over the backside of the tabernacle.

(f) For these curtains were two cubits longer than the curtain of the tabernacle so that they were wider by a cubit of both sides.

Exodus 26:14

exo 26:14

And thou shalt make a (g) covering for the tent [of] rams' skins dyed red, and a covering above [of] (h) badgers' skins.

(g) To be put on the covering that was made of goats hair.

(h) This was the third covering of the tabernacle.

Exodus 26:24

exo 26:24

And they shall be coupled together beneath, and they shall be (i) coupled together above the head of it unto one ring: thus shall it be for them both; they shall be for the two corners.

(i) The Hebrew word signifies twins declaring that they should be as perfect and well joined as possible.

Exodus 26:32

exo 26:32

And thou shalt hang it upon four pillars of shittim [wood] overlaid with gold: their (k) hooks [shall be of] gold, upon the four sockets of silver.

(k) Some read "heads of the pillars".

Exodus 26:33

exo 26:33

And thou shalt hang up the vail under the taches, that thou mayest bring in thither within the vail the ark of the testimony: and the vail shall divide unto you between the holy [place] and the (l) most holy.

(l) In which only the high priest entered and only once a year.

Exodus 26:35

exo 26:35

And thou shalt set the table (m) without the vail, and the candlestick over against the table on the side of the tabernacle toward the south: and thou shalt put the table on the north side.

(m) Meaning, in the holy place.

Exodus 26:36

exo 26:36

And thou shalt make an (n) hanging for the door of the tent, [of] blue, and purple, and scarlet, and fine twined linen, wrought with needlework.

(n) This hanging or veil was between the holy place, and there where the people were.

Exodus Chapter 27

Exodus 27:1

exo 27:1

And thou shalt make an (a) altar [of] shittim wood, five cubits long, and five cubits broad; the altar shall be foursquare: and the height thereof [shall be] three cubits.

(a) For the burnt offering.

Exodus 27:2

exo 27:2

And thou shalt make the horns of it upon the four corners thereof: his horns shall be of (b) the same: and thou shalt overlay it with brass.

(b) Of the same wood and matter not fastened to it.

Exodus 27:9

exo 27:9

And thou shalt make the (c) court of the tabernacle: for the south side southward [there shall be] hangings for the court [of] fine twined linen of an hundred cubits long for one side:

(c) This was the first entry into the tabernacle, where the people abode.

Exodus 27:10

exo 27:10

And the twenty pillars thereof and their twenty sockets [shall be of] brass; the hooks of the pillars and their (d) fillets [shall be of] silver.

(d) They were certain hoops or circles to beautify the pillar.

Exodus 27:13

exo 27:13

And the breadth of the court on the east side eastward [shall be] (e) fifty cubits.

(e) Meaning curtains of fifty cubits.

Exodus 27:14

exo 27:14

The hangings of one (f) side [of the gate shall be] fifteen cubits: their pillars three, and their sockets three.

(f) Of the door of the court.

Exodus 27:19

exo 27:19

All the vessels of the tabernacle in all the service thereof, and all the (g) pins thereof, and all the pins of the court, [shall be of] brass.

(g) Or stakes, with which the curtains were fastened to the ground.

Exodus 27:20

exo 27:20

And thou shalt command the children of Israel, that they bring thee pure oil olive (h) beaten for the light, to cause the lamp to burn always.

(h) Such as comes from the olive, when it is first pressed or beaten.

Exodus Chapter 28

Exodus 28:2

exo 28:2

And thou shalt make holy garments for Aaron thy brother for (a) glory and for beauty.

(a) By which his office may be known to be glorious and excellent.

Exodus 28:3

exo 28:3

And thou shalt speak unto all [that are] wise hearted, whom I have filled with the spirit of wisdom, that they may make Aaron's garments to (b) consecrate him, that he may minister unto me in the priest's office.

(b) Which is to separate him from the rest.

Exodus 28:4

exo 28:4

And these [are] the garments which they shall make; a breastplate, and an (c) ephod, and a robe, and a brodered coat, a mitre, and a girdle: and they shall make holy garments for Aaron thy brother, and his sons, that he may minister unto me in the priest's office.

(c) A short an straight coat without sleeves, put on top of his garments to keep them close to him.

Exodus 28:8

exo 28:8

And the (d) curious girdle of the ephod, which [is] upon it, shall be of the same, according to the work thereof; [even of] gold, [of] blue, and purple, and scarlet, and fine twined linen.

(d) Which went about his upmost coat.

Exodus 28:10

exo 28:10

Six of their names on one stone, and [the other] six names of the rest on the other stone, according to (e) their birth.

(e) As they were in age, so should they be graven in order.

Exodus 28:12

exo 28:12

And thou shalt put the two stones upon the shoulders of the ephod [for] stones of (f) memorial unto the children of Israel: and Aaron shall bear their names before the LORD upon his two shoulders for a memorial.

(f) That Aaron might remind the Israelites of God.

Exodus 28:14

exo 28:14

And two chains [of] pure gold (g) at the ends; [of] wreathen work shalt thou make them, and fasten the wreathen chains to the ouches.

(g) Of the bosses.

Exodus 28:15

exo 28:15

And thou shalt make the breastplate of (h) judgment with cunning work; after the work of the ephod thou shalt make it; [of] gold, [of] blue, and [of] purple, and [of] scarlet, and [of] fine twined linen, shalt thou make it.

(h) It was so called, because the high priest could not give sentence in judgment without that on his breast.

Exodus 28:16

exo 28:16

(i) Foursquare it shall be [being] doubled; a span [shall be] the length thereof, and a span [shall be] the breadth thereof.

(i) The description of the breastplate.

Exodus 28:23

exo 28:23

And thou shalt make upon the breastplate two rings of gold, and shalt put the two rings on (k) the two ends of the breastplate.

(k) Which are upmost toward the shoulder.

Exodus 28:26

exo 28:26

And thou shalt make two rings of gold, and thou shalt put them upon the (l) two ends of the breastplate in the border thereof, which [is] in the side of the ephod inward.

(l) Which are beneath.

Exodus 28:29

exo 28:29

And Aaron shall bear the names of the children of Israel in the breastplate of judgment upon his heart, when he goeth in unto the holy [place], for a memorial before the LORD continually.

(m) Aaron will not enter into the holy place in his own name, but in the name of all the children of Israel.

Exodus 28:30

exo 28:30

And thou shalt put in the breastplate of judgment the (n) Urim and the Thummim; and they shall be upon Aaron's heart, when he goeth in before the LORD: and Aaron shall bear the judgment of the children of Israel upon his heart before the LORD continually.

(n) Urim signifies light, and thummim perfection: declaring that the stones of the breastplate were most clear, and of perfect beauty: by urim also is meant knowledge, and thummim holiness, showing what virtues are required in the priests.

Exodus 28:36

exo 28:36

And thou shalt make a plate [of] pure gold, and grave upon it, [like] the engravings of a signet, (o) HOLINESS TO THE LORD.

(o) Holiness belongs to the Lord: for he is most holy, and nothing unholy may appear before him.

Exodus 28:38

exo 28:38

And it shall be upon Aaron's forehead, that Aaron may (p) bear the iniquity of the holy things, which the children of Israel shall hallow in all their holy gifts; and it shall be always upon his forehead, that they may be accepted before the LORD.

(p) Their offerings could not be so perfect, but some fault would be in them: which sin the high priest bore and pacified God.

Exodus 28:41

exo 28:41

And thou shalt put them upon Aaron thy brother, and his sons with him; and shalt anoint them, and (q) consecrate them, and sanctify them, that they may minister unto me in the priest's office.

(q) Or "fill their hands", by giving them things to offer and therefore admit them to their office.

Exodus 28:43

exo 28:43

And they shall be upon Aaron, and upon his sons, when they come in unto the tabernacle of the congregation, or when they come near unto the altar to minister in the holy [place]; that they (r) bear not iniquity, and die: [it shall be] a statute for ever unto him and his seed after him.

(r) In not hiding their nakedness.

Exodus Chapter 29

Exodus 29:3

exo 29:3

And thou shalt put them into one basket, and (a) bring them in the basket, with the bullock and the two rams.

(a) To offer them in sacrifice.

Exodus 29:5

exo 29:5

And thou shalt take the garments, and put upon Aaron the coat, and the (b) robe of the ephod, and the ephod, and the breastplate, and gird him with the curious girdle of the ephod:

(b) Which was next under the Ephod.

Exodus 29:10

exo 29:10

And thou shalt cause a bullock to be brought before the tabernacle of the congregation: and Aaron and his sons shall (c) put their hands upon the head of the bullock.

(c) Signifying that the sacrifice was also offered for them, and that they approved it.

Exodus 29:18

exo 29:18

And thou shalt burn the whole ram upon the altar: it [is] a burnt offering unto the LORD: (d) it [is] a sweet savour, an offering made by fire unto the LORD.

(d) Or, savour of rest, which causes the wrath of God to cease.

Exodus 29:20

exo 29:20

Then shalt thou kill the ram, and take of his blood, and put [it] (e) upon the tip of the right ear of Aaron, and upon the tip of the right ear of his sons, and upon the thumb of their right hand, and upon the great toe of their right foot, and sprinkle the blood upon the altar round about.

(e) Meaning the soft and lower part of the ear.

Exodus 29:21

exo 29:21

And thou shalt take of the blood that [is] (f) upon the altar, and of the anointing oil, and sprinkle [it] upon Aaron, and upon his garments, and upon his sons, and upon the garments of his sons with him: and he shall be hallowed, and his garments, and his sons, and his sons' garments with him.

(f) With which the Altar must be sprinkled.

Exodus 29:22

exo 29:22

Also thou shalt take of the ram the fat and the rump, and the fat that covereth the inwards, and the caul [above] the liver, and the two kidneys, and the fat that [is] upon them, and the right shoulder; for it [is] a (g) ram of consecration:

(g) Which is offered for the consecration of the high priest.

Exodus 29:26

exo 29:26

And thou shalt take the breast of the ram of Aaron's consecration, and wave it (h) [for] a wave offering before the LORD: and it shall be thy part.

(h) This sacrifice the priest did move toward the East, West, North, and South.

Exodus 29:27

exo 29:27

And thou shalt sanctify the breast of the wave offering, and the shoulder of the (i) heave offering, which is waved, and which is heaved up, of the ram of the consecration, [even] of [that] which [is] for Aaron, and of [that] which is for his sons:

(i) So called because it was not only shaken to and fro, but also lifted up.

Exodus 29:28

exo 29:28

And it shall be Aaron's and his sons' by a statute for ever from the children of Israel: for it [is] an heave offering: and it shall be an heave offering from the children of Israel of the sacrifice of their (k) peace offerings, [even] their heave offering unto the LORD.

(k) Which were offerings of thanksgiving to God for his benefits.

Exodus 29:33

exo 29:33

And they shall eat those things (l) wherewith the atonement was made, to consecrate [and] to sanctify them: but a stranger shall not eat [thereof], because they [are] holy.

(l) That is, by the sacrifices.

Exodus 29:36

exo 29:36

And thou shalt offer every day a bullock [for] a sin offering for (m) atonement: and thou shalt cleanse the altar, when thou hast made an atonement for it, and thou shalt anoint it, to sanctify it.

(m) To appease God's wrath that sin may be pardoned.

Exodus 29:40

exo 29:40

And with the one lamb a (n) tenth deal of flour mingled with the fourth part of an (o) hin of beaten oil; and the fourth part of an hin of wine [for] a drink offering.

(n) That is, an Omer, read (Exo 16:16).

(o) Which is about a pint.

Exodus 29:43

exo 29:43

And there I will meet with the children of Israel, and [the tabernacle] shall be sanctified by my (p) glory.

(p) Because of my glorious presence.

Exodus 29:46

exo 29:46

And they shall know that I [am] the LORD their God, that brought them forth out of the land of Egypt, that I may dwell among them: (q) I [am] the LORD their God.

(q) It is I the Lord, that am their God.

Exodus Chapter 30

Exodus 30:1

exo 30:1

And thou shalt make an altar (a) to burn incense upon: [of] shittim wood shalt thou make it.

(a) Upon which the sweet perfume was burnt, (Exo 30:34).

Exodus 30:2

exo 30:2

A cubit [shall be] the length thereof, and a cubit the breadth thereof; foursquare shall it be: and two cubits [shall be] the height thereof: the horns thereof [shall be] (b) of the same.

(b) Of the same wood and matter.

Exodus 30:6

exo 30:6

And thou shalt put it (c) before the vail that [is] by the ark of the testimony, before the mercy seat that [is] over the testimony, where I will meet with thee.

(c) That is, in the sanctuary, and not in the holiest of all.

Exodus 30:7

exo 30:7

And Aaron shall burn thereon sweet incense every morning: when he (d) dresseth the lamps, he shall burn incense upon it.

(d) Meaning, when he trims them, and refreshes the oil.

Exodus 30:9

exo 30:9

Ye shall offer no (e) strange incense thereon, nor burnt sacrifice, nor meat offering; neither shall ye pour drink offering (f) thereon.

(e) Otherwise made them this, which is described.

(f) But it must only serve to burn perfume.

Exodus 30:12

exo 30:12

When thou takest the sum of the children of Israel after their number, then shall they give every man (g) a ransom for his soul unto the LORD, when thou numberest them; that there be no plague among them, when [thou] numberest them.

(g) By which he testified that he redeemed his life which he had forfeit, as is declared by David, (Sa2 24:1).

Exodus 30:13

exo 30:13

This they shall give, every one that passeth among them that are numbered, half a shekel after the (h) shekel of the sanctuary: (a shekel [is] twenty gerahs:) an half shekel [shall be] the offering of the LORD.

(h) This shekel was worth two common shekels: and the gerah about 12 pence at a rate of five shillings sterling to an ounce of silver.

Exodus 30:15

exo 30:15

The rich shall not give more, and the poor shall not give less than half a shekel, when [they] give an offering unto the LORD, (i) to make an atonement for your souls.

(i) That God should be merciful to you.

Exodus 30:19

exo 30:19

For Aaron and his sons shall (k) wash their hands and their feet thereat:

(k) Signifying that he that comes to God must be washed from all sin and corruption.

Exodus 30:21

exo 30:21

So they shall wash their hands and their feet, that they die not: and it shall be a statute (l) for ever to them, [even] to him and to his seed throughout their generations.

(l) So long as the priesthood shall last.

Exodus 30:23

exo 30:23

Take thou also unto thee principal spices, of pure myrrh five hundred (m) [shekels], and of sweet cinnamon half so much, [even] two hundred and fifty [shekels], and of sweet (n) calamus two hundred and fifty [shekels],

(m) Weighing so much.

(n) It is a type of reed with a very sweet savour within, and it is used in powders and odours.

Exodus 30:26

exo 30:26

And thou shalt anoint the (o) tabernacle of the congregation therewith, and the ark of the testimony,
(o) All things which belong to the tabernacle.

Exodus 30:32

exo 30:32

Upon (p) man's flesh shall it not be poured, neither shall ye make [any other] like it, after the composition of it: it [is] holy, [and] it shall be holy unto you.

(p) Neither at their burials nor otherwise.

Exodus 30:33

exo 30:33

Whosoever compoundeth [any] like it, or whosoever putteth [any] of it upon (q) a stranger, shall even be cut off from his people.

(q) Either a stranger or an Israelite, save only the priests.

Exodus 30:34

exo 30:34

And the LORD said unto Moses, Take unto thee sweet spices, stacte, and (r) onycha, and galbanum; [these] sweet spices with pure frankincense: of each shall there be a like [weight]:

(r) In Hebrew, Sheheleth: which is a sweet kind of gum and shines as the nail.

Exodus Chapter 31

Exodus 31:2

exo 31:2

See, I (a) have called by name Bezaleel the son of Uri, the son of Hur, of the tribe of Judah:

(a) I have chosen and made meet, (Exo 35:30).

Exodus 31:3

exo 31:3

And I have filled him with the spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of (b) workmanship,

(b) This shows that handicrafts are the gifts of God's spirit, and therefore ought to be esteemed.

Exodus 31:6

exo 31:6

And I, behold, I have given with him Aholiab, the son of Ahisamach, of the tribe of Dan: and in the hearts of all that are (c) wise hearted I have put wisdom, that they may make all that I have commanded thee;

(c) I have instructed them, and increased their knowledge.

Exodus 31:8

exo 31:8

And the table and his furniture, and the (d) pure candlestick with all his furniture, and the altar of incense,

(d) So called, because of the cunning and art used in them, or because the whole was beaten out of the piece.

Exodus 31:11

exo 31:11

And the (e) anointing oil, and sweet incense for the holy [place]: according to all that I have commanded thee shall they do.

(e) Which was only to anoint the Priests and the instruments of the tabernacle, not to burn.

Exodus 31:13

exo 31:13

Speak thou also unto the children of Israel, saying, (f) Verily my sabbaths ye shall keep: for it [is] a sign between me and you throughout your generations; that [ye] may know that I [am] the LORD that doth sanctify you.

(f) Though I command that these works be done, yet I do not want you to break my Sabbath days.

Exodus 31:14

exo 31:14

Ye shall keep the (g) sabbath therefore; for it [is] holy unto you: every one that defileth it shall surely be put to death: for whosoever doeth [any] work therein, that soul shall be cut off from among his people.

(g) God repeats this point because the whole keeping of the law stands in the true use of the sabbath, which is to stop working and so obey the will of God.

Exodus 31:17

exo 31:17

It [is] a sign between me and the children of Israel for ever: for [in] six days the LORD made heaven and earth, and on the seventh day he (h) rested, and was refreshed.

(h) From creating his creatures, but not from governing and preserving them.

Exodus 31:18

exo 31:18

And he gave unto Moses, when he had made an end of communing with him upon mount Sinai, two tables (i) of testimony, tables of stone, written with the finger of God.

(i) By which he declared his will to his people.

Exodus Chapter 32

Exodus 32:1

exo 32:1

And when the people saw that Moses delayed to come down out of the mount, the people gathered themselves together unto

Aaron, and said unto him, Up, (a) make us gods, which shall go before us; for [as for] this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him.

(a) The root of Idolatry is when men think that God is not present, unless they see him physically.

Exodus 32:2

exo 32:2

And Aaron said unto them, (b) Break off the golden earrings, which [are] in the ears of your wives, of your sons, and of your daughters, and bring [them] unto me.

(b) Thinking that they would rather abandon idolatry, than give up their most precious jewels.

Exodus 32:3

exo 32:3

And all the people brake off the (c) golden earrings which [were] in their ears, and brought [them] unto Aaron.

(c) Such is the rage of idolaters, that they spare no cost to satisfy their wicked desires.

Exodus 32:4

exo 32:4

And he received [them] at their hand, and fashioned it with a graving tool, after he had made it a (d) molten calf: and they said, These [be] thy gods, O Israel, which brought thee up out of the land of Egypt.

(d) They remembered the sins of Egypt, where they saw calves, oxen and serpents worshipped.

Exodus 32:8

exo 32:8

They (e) have turned aside quickly out of the way which I commanded them: they have made them a molten calf, and have worshipped it, and have sacrificed thereunto, and said, These [be] thy gods, O Israel, which have brought thee up out of the land of Egypt.

(e) By which we see the need we have to pray earnestly to God, to keep us in his true obedience, and to send us good guides.

Exodus 32:10

exo 32:10

Now (f) therefore let me alone, that my wrath may wax hot against them, and that I may consume them: and I will make of thee a great nation.

(f) God shows that the prayers of the godly hold back his punishment.

Exodus 32:13

exo 32:13

Remember (g) Abraham, Isaac, and Israel, thy servants, to whom thou swarest by thine own self, and saidst unto them, I will multiply your seed as the stars of heaven, and all this land that I have spoken of will I give unto your seed, and they shall inherit [it] for ever.

(g) That is, your promise made to Abraham.

Exodus 32:16

exo 32:16

And the tables [were] the work of God, and (h) the writing [was] the writing of God, graven upon the tables.

(h) All these repetitions show how excellent a thing they defrauded themselves of by their idolatry.

Exodus 32:20

exo 32:20

And he took the calf which they had made, and burnt [it] in the fire, and ground [it] to powder, and strawed [it] upon the water, and made the children of Israel (i) drink [of it].

(i) Partly to despise them for their idolatry, and partly so they would have no opportunity to remember the calf later.

Exodus 32:25

exo 32:25

And when Moses saw that the people [were] (k) naked; (for Aaron had made them naked unto [their] shame among their enemies:)

(k) Both destitute of God's favour, and an occasion for their enemies to speak evil of their God.

Exodus 32:27

exo 32:27

And he said unto them, Thus saith the LORD God of Israel, Put every man his sword by his side, [and] go in and out from gate to gate throughout the camp, and (l) slay every man his brother, and every man his companion, and every man his neighbour.

(l) This fact did so please God, that he turned the curse of Jacob against Levi to a blessing, (Deu 33:9).

Exodus 32:29

exo 32:29

For Moses had said, Consecrate yourselves to day to the LORD, even every man upon his (m) son, and upon his brother; that he may bestow upon you a blessing this day.

(m) In revenging God's glory we must have no partiality to person, but lay aside all carnal affection.

Exodus 32:32

exo 32:32

Yet now, if thou wilt forgive their sin--; and if not, blot me, I pray thee, (n) out of thy book which thou hast written.

(n) He esteemed the glory of God so much, that he preferred it even to his own salvation.

Exodus 32:33

exo 32:33

And the LORD said unto Moses, Whosoever hath sinned against me, him will I blot out of my (o) book.

(o) I will make it known that he was never predestined in my eternal counsel to life everlasting.

Exodus 32:34

exo 32:34

(p) Therefore now go, lead the people unto [the place] of which I have spoken unto thee: behold, mine Angel shall go before thee: nevertheless in the day when I visit I will visit their sin upon them.

(p) This demonstrates how grievous a sin idolatry is, seeing that at Moses prayer God would not fully remit it.

Exodus Chapter 33

Exodus 33:1

exo 33:1

And the LORD said unto Moses, Depart, [and] (a) go up hence, thou and the people which thou hast brought up out of the land of Egypt, unto the land which I sware unto Abraham, to Isaac, and to Jacob, saying, Unto thy seed will I give it:

(a) The land of Canaan was surrounded by hills: so those who entered it, must go up by the hills.

Exodus 33:5

exo 33:5

For the LORD had said unto Moses, Say unto the children of Israel, Ye [are] a stiffnecked people: I will come up into the midst of thee in a moment, and consume thee: therefore now put off thy ornaments from thee, that I may know (b) what to do unto thee.

(b) That I may either show mercy if you repent, or else punish your rebellion.

Exodus 33:7

exo 33:7

And Moses took the tabernacle, and pitched it without the camp, afar off from the camp, and called it the (c) Tabernacle of the congregation. And it came to pass, [that] every one which sought the LORD went out unto the tabernacle of the congregation, which [was] without the camp.

(c) That is, the tabernacle of the congregation: so called because the people turned to it, when they needed to be instructed of the Lord's will.

Exodus 33:11

exo 33:11

And the LORD spake unto Moses (d) face to face, as a man speaketh unto his friend. And he turned again into the camp: but his servant Joshua, the son of Nun, a young man, departed not out of the tabernacle.

(d) Most clearly and familiarly of all others, (Num 12:7-8; Deu 34:10)

Exodus 33:12

exo 33:12

And Moses said unto the LORD, See, thou sayest unto me, Bring up this people: and thou hast not let me know whom thou wilt send with me. Yet thou hast said, I know thee by (e) name, and thou hast also found grace in my sight.

(e) I care for you and will preserve you in your calling.

Exodus 33:14

exo 33:14

And he said, My (f) presence shall go [with thee], and I will give thee rest.

(f) Signifying that the Israelites would exceed all other people, through God's favour; (Exo 33:16).

Exodus 33:18

exo 33:18

And he said, I beseech thee, shew me thy (g) glory.

(g) Your face, your substance, and your majesty.

Exodus 33:19

exo 33:19

And he said, I will make all my (h) goodness pass before thee, and I will (i) proclaim the name of the LORD before thee; and will be gracious to whom I will be gracious, and will shew (k) mercy on whom I will shew mercy.

(h) My mercy and fatherly care.

(i) See (Exo 34:6-7).

(k) For finding nothing in man that deserves mercy, he will freely give his.

Exodus 33:20

exo 33:20

And he said, Thou canst not see my face: for there shall no man see me, and (l) live.

(l) For Moses did not see his face in full majesty, but as man's weakness could bear.

Exodus 33:21

exo 33:21

And the LORD said, Behold, [there is] a place by (m) me, and thou shalt stand upon a rock:

(m) In mount Horeb.

Exodus 33:23

exo 33:23

And I will take away mine hand, and thou shalt see my (n) back parts: but my face shall not be seen.

(n) As much of my glory as in this mortal life you are able to see.

Exodus Chapter 34

Exodus 34:6

exo 34:6

And the LORD passed by before him, and (a) proclaimed, The LORD, The LORD God, merciful and gracious, longsuffering, and abundant in goodness and truth,

(a) This refers to the Lord, and not to Moses proclaiming: as (Exo 33:19).

Exodus 34:9

exo 34:9

And he said, If now I have found grace in thy sight, O Lord, let my Lord, I pray thee, go among us; (b) for it [is] a stiffnecked people; and pardon our iniquity and our sin, and take us for thine inheritance.

(b) Seeing the people are of this nature, the rulers need to call on God that he would always be present with his Spirit.

Exodus 34:12

exo 34:12

Take heed to thyself, lest thou make a covenant with the inhabitants of the land whither thou goest, lest it be for a (c) snare in the midst of thee:

(c) If you follow their wickedness, and pollute yourself with their idolatry.

Exodus 34:13

exo 34:13

But ye shall destroy their altars, break their images, and cut down their (d) groves:

(d) Which pleasant places they chose for their idols.

Exodus 34:17

exo 34:17

Thou shalt make thee no (e) molten gods.

(e) As gold, silver, brass, or anything that is molten: in this is condemned all types idols, no matter what they are made of.

Exodus 34:20

exo 34:20

But the firstling of an ass thou shalt redeem with a lamb: and if thou redeem [him] not, then shalt thou break his neck. All the firstborn of thy sons thou shalt redeem. And none shall appear before me (f) empty.

(f) Without offering something.

Exodus 34:22

exo 34:22

And thou shalt observe the feast of weeks, of the firstfruits of wheat harvest, and the feast of ingathering (g) at the year's end.

(g) Which was in September, when the days got shorter, that is, the end of their calendar year.

Exodus 34:24

exo 34:24

For I will cast out the nations before thee, and enlarge thy borders: neither shall any man (h) desire thy land, when thou shalt go up to appear before the LORD thy God thrice in the year.

(h) God promises to defend them and theirs, who obey his commandment.

Exodus 34:26

exo 34:26

The first of the firstfruits of thy land thou shalt bring unto the house of the LORD thy God. Thou shalt not (i) see the a kid in his mother's milk.

(i) See (Exo 23:19; Deu 14:21).

Exodus 34:28

exo 34:28

And he was there with the LORD (k) forty days and forty nights; he did neither eat bread, nor drink water. And he wrote upon the tables the words of the covenant, the ten commandments.

(k) This miracle was to confirm the authority of the law, and should not be followed any more than other miracles.

Exodus 34:34

exo 34:34

But when Moses went in (m) before the LORD to speak with him, he took the vail off, until he came out. And he came out, and spake unto the children of Israel [that] which he was commanded.

(m) Which was in the tabernacle of the congregation.

Exodus Chapter 35

Exodus 35:2

exo 35:2

Six days shall work be done, but on the seventh day there shall be to you an holy (a) day, a sabbath of rest to the LORD: whosoever doeth work therein shall be put to death.

(a) In which you shall rest from all bodily work.

Exodus 35:10

exo 35:10

And every wise (b) hearted among you shall come, and make all that the LORD hath commanded;

(b) See (Exo 28:3).

Exodus 35:12

exo 35:12

The ark, and the staves thereof, [with] the mercy seat, and the vail of the (c) covering,

(c) Which hung before the mercyseat so it could not be seen.

Exodus 35:19

exo 35:19

The (d) cloths of service, to do service in the holy [place], the holy garments for Aaron the priest, and the garments of his sons, to minister in the priest's office.

(d) Such as belong to the service of the tabernacle.

Exodus 35:25

exo 35:25

And all the women that were (e) wise hearted did spin with their hands, and brought that which they had spun, [both] of blue, and of purple, [and] of scarlet, and of fine linen.

(e) Who were witty and expert.

Exodus 35:26

exo 35:26

And all the women (f) whose heart stirred them up in wisdom spun goats' [hair].

(f) That is, who were good spinners.

Exodus 35:29

exo 35:29

The children of Israel brought a willing offering unto the LORD, every man and woman, whose heart made them willing to bring for all manner of work, which the LORD had commanded to be made (g) by the hand of Moses.

(g) Using Moses as a minister of it.

Exodus 35:35

exo 35:35

Them hath he filled with wisdom of heart, to work all manner (h) of work, of the engraver, and of the cunning workman, and of the embroiderer, in blue, and in purple, in scarlet, and in fine linen, and of the weaver, [even] of them that do any work, and of those that devise cunning work.

(h) Belonging to graving or carving, or such like.

Exodus Chapter 36

Exodus 36:1

exo 36:1

Then wrought Bezaleel and Aholiab, and every wise hearted man, in whom the LORD put wisdom and understanding to know how to work all manner of work for the service of the (a) sanctuary, according to all that the LORD had commanded.

(a) By the sanctuary he means all the tabernacle.

Exodus 36:3

exo 36:3

And they received of Moses all the offering, which the children of Israel had brought for the work of the service of the sanctuary, to make it [withal]. And (b) they brought yet unto him free offerings every morning.

(b) Meaning, the Israelites.

Exodus 36:5

exo 36:5

And they spake unto Moses, saying, The people bring (c) much more than enough for the service of the work, which the LORD commanded to make.

(c) A rare example and notable to see the people so ready to serve God with their goods.

Exodus 36:8

exo 36:8

And every wise hearted man among them that wrought the work of the tabernacle made ten curtains [of] fine twined linen, and blue, and purple, and scarlet: [with] (d) cherubims of cunning work made he them.

(d) Which were little pictures with wings in the form of children.

Exodus 36:19

exo 36:19

And he made a (e) covering for the tent [of] rams' skins dyed red, and a covering [of] badgers' skins above [that].

(e) These two were above the covering of goat's hair.

Exodus 36:20

exo 36:20

And he made boards for the tabernacle [of] shittim wood, (f) standing up.

(f) And to bear up the curtains of the tabernacle.

Exodus 36:27

exo 36:27

And for the sides of the tabernacle (g) westward he made six boards.

(g) Or, toward the Mediterranean Sea, west of Jerusalem,

Exodus 36:35

exo 36:35

And he made a (h) veil [of] blue, and purple, and scarlet, and fine twined linen: [with] cherubims made he it of cunning work.

(h) Which was between the sanctuary and the holiest of holies.

Exodus 36:37

exo 36:37

And he made an (i) hanging for the tabernacle door [of] blue, and purple, and scarlet, and fine twined linen, of needlework;

(i) Which was between the court and the sanctuary.

Exodus Chapter 37

Exodus 37:2

exo 37:2

And he overlaid it with pure gold within and without, and made a (a) crown of gold to it round about.

(a) Like battlements.

Exodus 37:8

exo 37:8

One cherub on the end on this side, and another cherub on the [other] end on that side: out (b) of the mercy seat made he the cherubims on the two ends thereof.

(b) Of the same material that the mercyseat was.

Exodus 37:24

exo 37:24

[Of] a (c) talent of pure gold made he it, and all the vessels thereof.

(c) See (Exo 25:39).

Exodus Chapter 38

Exodus 38:4

exo 38:4

And he made for the altar a brasen grate of network under the compass thereof beneath unto the (a) midst of it.

(a) So that the gridiron or grate was half as high as the altar and stood within it.

Exodus 38:8

exo 38:8

And he made the laver [of] brass, and the foot of it [of] brass, of the (b) lookingglasses of [the women] assembling, which assembled [at] the door of the tabernacle of the congregation.

(b) R. Kimbi says that the women brought their looking glasses, which were of brass or fine metal, and offered them freely for the use of the tabernacle: which was a bright thing and of great majesty.

Exodus 38:21

exo 38:21

This is the sum of the tabernacle, [even] of the tabernacle of testimony, as it was counted, according to the commandment of Moses, [for] the service of the (c) Levites, by the hand of Ithamar, son to Aaron the priest.

(c) That the Levites might be in charge of it, and minister in the same, as did Eleazar and Ithamar, (Num 3:4).

Exodus 38:23

exo 38:23

And with him [was] Aholiab, son of Ahisamach, of the tribe of Dan, an engraver, and a (d) cunning workman, and an embroiderer in blue, and in purple, and in scarlet, and fine linen.

(d) Or, a graver, or carpenter, (Exo 36:4).

Exodus 38:29

exo 38:29

And the brass of the offering [was] seventy (e) talents, and two thousand and four hundred shekels.

(e) Read the weight of a talent, (Exo 25:39).

Exodus Chapter 39

Exodus 39:1

exo 39:1

And of the blue, and purple, and scarlet, they made (a) cloths of service, to do service in the holy [place], and made the holy garments for Aaron; as the LORD commanded Moses.

(a) As coverings for the ark, the candlestick, the altars and such like.

Exodus 39:6

exo 39:6

And they wrought onyx stones inclosed in ouches of gold, graven, as (b) signets are graven, with the names of the children of Israel.

(b) That is, of very fine and curious workmanship.

Exodus 39:12

exo 39:12

And the third row, (c) a ligure, an agate, and an amethyst.

(c) Or, a turkeis, a stone which the authors write comes from the urine of the Lynx.

Exodus 39:14

exo 39:14

And the stones [were] according to the names of the children of Israel, twelve, (d) according to their names, [like] the engravings of a signet, every one with his name, according to the twelve tribes.

(d) That is, every tribe had his name written on a stone.

Exodus 39:22

exo 39:22

And he made the robe of the (e) ephod [of] woven work, all [of] blue.

(e) Which was next under the Ephod.

Exodus 39:23

exo 39:23

And (f) [there was] an hole in the midst of the robe, as the hole of an habergeon, [with] a band round about the hole, that it should not rend.

(f) Where he could put his head through.

Exodus 39:34

exo 39:34

And the covering of rams' skins dyed red, and the covering of badgers' skins, and the (g) vail of the covering,

(g) So called, because it hung before the mercyseat and covered it from sight (Exo 35:12).

Exodus 39:37

exo 39:37

The pure candlestick, [with] the lamps thereof, [even with] the lamps to be (h) set in order, and all the vessels thereof, and the oil for light,

(h) Or, which Aaron dressed and refreshed with oil every morning (Exo 30:7).

Exodus 39:42

exo 39:42

According to all that the LORD (i) commanded Moses, so the children of Israel made all the work.

(i) Signifying that in God's matters man may neither add, nor diminish.

Exodus 39:43

exo 39:43

And Moses did look upon all the work, and, behold, they had done it as the LORD had commanded, even so had they done it: and Moses (k) blessed them.

(k) Praised God for the peoples diligence and prayed for them.

Exodus Chapter 40

Exodus 40:2

exo 40:2

On the (a) first day of the first month shalt thou set up the tabernacle of the tent of the congregation.

(a) After that Moses had been 40 days and 40 nights in the mountain, that is, from the beginning of August to the tenth of September, he came down, and caused this work to be done: which when finished, was set up in Abib, half March and half April.

Exodus 40:5

exo 40:5

And thou shalt set the altar (b) of gold for the incense before the ark of the testimony, and put the (c) hanging of the door to the tabernacle.

(b) That is, the altar of perfume, or to burn incense on.

(c) This hanging or veil was between the sanctuary and the court.

Exodus 40:15

exo 40:15

And thou shalt anoint them, as thou didst anoint their father, that they may minister unto me in the priest's office: for their anointing (d) shall surely be an everlasting priesthood throughout their generations.

(d) Till both the priesthood and the ceremonies should end, which is at Christ's coming.

Exodus 40:17

exo 40:17

And it came to pass in the first month in (e) the second year, on the first [day] of the month, [that] the tabernacle was reared up.

(e) After they came out of Egypt, (Num 7:1).

Exodus 40:20

exo 40:20

And he took and put the (f) testimony into the ark, and set the staves on the ark, and put the mercy seat above upon the ark:

(f) That is, the tables of the law; (Exo 31:18, Exo 34:29).

Exodus 40:28

exo 40:28

And he set up the hanging [at] the (g) door of the tabernacle.

(g) Between the sanctuary and the court.

Exodus 40:38

exo 40:38

For (h) the cloud of the LORD [was] upon the tabernacle by day, and fire was on it by night, in the sight of all the house of Israel, throughout all their journeys.

(h) Thus the presence of God preserved and guided them night and day, till they came to the land promised.

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Leviticus

Leviticus Chapter 1

Leviticus 1:1

lev 1:1

And the (a) LORD called unto Moses, and spake unto him out of the tabernacle of the congregation, saying,

The Argument - As God daily by most singular benefits declared himself mindful of his Church: he did not want them to have opportunity to trust either in themselves, or to depend on others, either for lack of physical things, or anything that belonged to his divine service and religion. Therefore he ordained various kinds of duties and sacrifices, to assure them of forgiveness for their offences (if they offered them in true faith and obedience.) Also he appointed the priests and levites, their apparel, offices, conversation and portion; he showed what feasts they should observe, and when. Moreover, he declares by these sacrifices and ceremonies that the reward of sin is death, and that without the blood of Christ the innocent Lamb, there can be no forgiveness of sins. Because they should not give priority to their own inventions (which God detested, as appears by the terrible example of Nadab and Abihu) he prescribed even to the least things, what they should do, what beasts they should offer and eat, what diseases were contagious and to be avoided, how they should purge all types of filthiness and pollution, whose company they should flee, what marriages were lawful, and what customs were profitable. After declaring these things, he promised favour and blessing to those who keep his laws, and threatened his curse to those who transgressed them.

(a) By this Moses declares that he taught nothing to the people but that which he received from God.

Leviticus 1:2

lev 1:2

Speak unto the children of Israel, and say unto them, If any man of you bring an offering unto the LORD, ye shall bring your offering of the (b) cattle, [even] of the herd, and of the flock.

(b) So they could offer of no other sort, but of those who were commanded.

Leviticus 1:3

lev 1:3

If his offering [be] a burnt sacrifice of the herd, let him offer a male without blemish: he shall offer it of his own voluntary will at the door of the (c) tabernacle of the congregation before the LORD.

(c) Meaning, within the court of the tabernacle.

Leviticus 1:5

lev 1:5

And (d) he shall kill the bullock before the LORD: and the priests, Aaron's sons, shall bring the blood, and sprinkle the blood round about upon the (e) altar that [is by] the door of the tabernacle of the congregation.

(d) A priest of the Levites.

(e) Of the burnt offering, (Exo 27:1).

Leviticus 1:9

lev 1:9

But his inwards and his legs shall he wash in water: and the priest shall burn all on the altar, [to be] a burnt sacrifice, an offering made by fire, of a sweet savour (f) unto the LORD.

(f) Or a savour of rest, which pacifies the anger of the Lord.

Leviticus 1:11

lev 1:11

(g) And he shall kill it on the side of the altar northward (h) before the LORD: and the priests, Aaron's sons, shall sprinkle his blood round about upon the altar.

(g) Read (Lev 1:5).

(h) Before the altar of the Lord.

Leviticus 1:15

lev 1:15

And the priest shall bring it unto the altar, and (i) wring off his head, and burn [it] on the altar; and the blood thereof shall be wrung out at the side of the altar:

(i) The Hebrew word signifies to pinch off with the nail.

Leviticus 1:16

lev 1:16

And he shall pluck away his crop with his feathers, and cast it beside the altar on the (k) east part, by the place of the ashes:

(k) On the side of the court gate in the pans which stood with ashes; (Exo 27:3).

Leviticus Chapter 2

Leviticus 2:1

lev 2:1

And when any will offer a (a) meat offering unto the LORD, his offering shall be [of] fine flour; and he shall pour oil upon it, and put frankincense thereon:

(a) Because the burnt offering could not be without the meat offering.

Leviticus 2:2

lev 2:2

And he shall bring it to Aaron's sons the priests: and (b) he shall take thereout his handful of the flour thereof, and of the oil thereof, with all the frankincense thereof; and the priest shall burn the (c) memorial of it upon the altar, [to be] an offering made by fire, of a sweet savour unto the LORD:

(b) The priest.

(c) To signify that God remembers him that offers.

Leviticus 2:3

lev 2:3

And the remnant of the meat offering [shall be] Aaron's and his sons': [it is] a thing (d) most holy of the offerings of the LORD made by fire.

(d) Therefore no one could eat of it but the priest.

Leviticus 2:5

lev 2:5

And if thy oblation [be] a (e) meat offering [baken] in a pan, it shall be [of] fine flour unleavened, mingled with oil.

(e) Which is a gift offered to God to pacify him.

Leviticus 2:12

lev 2:12

As for the oblation of the firstfruits, ye shall offer (f) them unto the LORD: but they shall not be burnt (g) on the altar for a sweet savour.

(f) That is, fruits which were sweet as honey, ye may offer.

(g) But reserved for the priests.

Leviticus 2:13

lev 2:13

And every oblation of thy meat offering shalt thou season with salt; neither shalt thou suffer the salt of the (h) covenant of thy God to be lacking from thy meat offering: with all thine offerings thou shalt offer salt.

(h) Which they were bound (as by covenant) to use all sacrifices, (Num 18:19; Ch2 13:5; Eze 43:24) or it means a sure and pure covenant.

Leviticus Chapter 3

Leviticus 3:1

lev 3:1

And if his oblation [be] a sacrifice of (a) peace offering, if he offer [it] of the herd; whether [it be] a male or female, he shall offer it without blemish before the LORD.

(a) A sacrifice of thanksgiving offered for peace and prosperity, either generally or particularly.

Leviticus 3:3

lev 3:3

And he shall (b) offer of the sacrifice of the peace offering an offering made by fire unto the LORD; the fat that covereth the inwards, and all the fat that [is] upon the inwards,

(b) One part was burnt, another was to the priests, and the third to him that offered.

Leviticus 3:6

lev 3:6

And if his offering for a sacrifice of peace offering unto the LORD [be] of the flock; (c) male or female, he shall offer it without blemish.

(c) In the peace offering either male or female could be offered, but in the burnt offering only the male: so here no birds can be offered, but in the burnt offering they might: there all was consumed with fire, and in the peace offering divided.

Leviticus 3:9

lev 3:9

And he shall offer of the sacrifice of the peace offering (d) an offering made by fire unto the LORD; the fat thereof, [and] the whole rump, it shall he take off hard by the backbone; and the fat that covereth the inwards, and all the fat that [is] upon the inwards,

(d) The burnt offering was completely consumed, and of the offering made by fire only the inner parts were burnt: the shoulder and breast, with the two jaws and the stomach were the priests, and the rest his that offered.

Leviticus 3:13

lev 3:13

And he shall lay his hand upon the head of it, and kill it before (e) the tabernacle of the congregation: and the sons of Aaron shall sprinkle the blood thereof upon the altar round about.

(e) Meaning, at the north side of the altar, (Lev 1:1).

Leviticus 3:17

lev 3:17

[It shall be] a perpetual statute for your generations throughout all your dwellings, that ye eat neither
(f) fat nor blood.

(f) Eating fat was a symbol of carnality, and eating blood signified cruelty.

Leviticus Chapter 4

Leviticus 4:2

lev 4:2

Speak unto the children of Israel, saying, If a soul shall sin through (a) ignorance against any of the commandments of the LORD [concerning things] which ought not to be done, and shall do against any of them:

(a) That is, of negligence or ignorance, especially in the ceremonial law: for otherwise the punishment for a crime is determined according to the transgression, (Num 15:22).

Leviticus 4:3

lev 4:3

If (b) the priest that is anointed do sin according to the sin of the people; then let him bring for his sin, which he hath sinned, a young bullock without blemish unto the LORD for a sin offering.

(b) Meaning, the high priest.

Leviticus 4:4

lev 4:4

And he shall bring the bullock unto the door of the tabernacle of the congregation before the LORD; and shall lay his hand upon the bullock's head, and (c) kill the bullock before the LORD.

(c) By this confessing that he deserved the same punishment which the beast suffered.

Leviticus 4:6

lev 4:6

And the priest shall dip his finger in the blood, and sprinkle of the blood seven times before the LORD, before the vail of the (d) sanctuary.

(d) Which was between the holiest of holies and the sanctuary.

Leviticus 4:7

lev 4:7

And the priest shall put [some] of the blood upon the horns of the altar of sweet incense before the LORD, which [is] in the (e) tabernacle of the congregation; and shall pour all the blood of the bullock at the bottom of the altar of the burnt offering, which [is at] the door of the tabernacle of the congregation.

(e) Which was in the court: meaning by the tabernacle the sanctuary: and in the end of this verse it is taken for the court.

Leviticus 4:13

lev 4:13

And if the (f) whole congregation of Israel sin through ignorance, and the thing be hid from the eyes of the assembly, and they have done [somewhat against] any of the commandments of the LORD [concerning things] which should not be done, and are guilty;

(f) The multitude does not excuse the sin, but if all have sinned, they must all be punished.

Leviticus 4:15

lev 4:15

And the (g) elders of the congregation shall lay their hands upon the head of the bullock before the LORD: and the bullock shall be killed before the LORD.

(g) For all the people could not lay on their hands: therefore it was sufficient that the elders of the people did it in the name of all the congregation.

Leviticus 4:24

lev 4:24

And he shall lay his hand upon the head of the goat, and kill it (h) in the place where they kill the burnt offering before the LORD: it [is] a sin offering.

(h) That is, the priest shall kill it; for it was not lawful for any out of that office to kill the beast.

Leviticus 4:26

lev 4:26

And he shall burn all his fat upon the altar, as the fat of the sacrifice of peace offerings: and the priest shall make (i) an atonement for him as concerning his sin, and it shall be forgiven him.

(i) In which he represented Jesus Christ.

Leviticus 4:29

lev 4:29

(k) And he shall lay his hand upon the head of the sin offering, and slay the sin offering in the place of the burnt offering.

(k) Read (Lev 4:24).

Leviticus 4:33

lev 4:33

And he shall lay his (l) hand upon the head of the sin offering, and slay it for a sin offering in the place where they kill the burnt offering.

(l) Meaning that the punishment of his sin should be laid on the beast, or, that he had received all things from God, and offered this willingly.

Leviticus 4:35

lev 4:35

And he shall take away all the fat thereof, as the fat of the lamb is taken away from the sacrifice of the peace offerings; and the priest shall burn them upon the altar, (m) according to the offerings made by fire unto the LORD: and the priest shall make an atonement for his sin that he hath committed, and it shall be forgiven him.

(m) Or, besides the burnt offerings, which were daily offered to the Lord.

Leviticus Chapter 5

Leviticus 5:1

lev 5:1

And if a soul sin, and hear the voice of swearing, and [is] a witness, whether he hath seen or (a) known [of it]; if he do not utter [it], then he shall bear his iniquity.

(a) By which it is commanded to bear witness to the truth, and disclose the iniquity of the ungodly.

Leviticus 5:4

lev 5:4

Or if a soul (b) swear, pronouncing with [his] lips to do evil, or to do good, whatsoever [it be] that a man shall pronounce with an oath, and it be hid from him; when he knoweth [of it], then he shall be guilty in one of these.

(b) Or, vow rashly without just examination of the circumstances, and not knowing what shall be the issue of the same.

Leviticus 5:5

lev 5:5

And it shall be, when he shall be guilty in one of these (c) [things], that he shall confess that he hath sinned in that [thing]:

(c) Which have been mentioned before in this chapter.

Leviticus 5:10

lev 5:10

And he shall offer the second [for] a burnt offering, according to the manner: and the priest shall (d) make an atonement for him for his sin which he hath sinned, and it shall be forgiven him.

(d) Or, declare him to be purged of that sin.

Leviticus 5:11

lev 5:11

But if he be not able to bring two turtledoves, or two young pigeons, then he that sinned shall bring for his offering the tenth part of an (e) ephah of fine flour for a sin offering; he shall put no (f) oil upon it, neither shall he put [any] frankincense thereon: for it [is] a sin offering.

(e) Which was about a half gallon.

(f) As in the meat offering, (Lev 2:1).

Leviticus 5:15

lev 5:15

If a soul commit a trespass, and sin through ignorance, (g) in the holy things of the LORD; then he shall bring for his trespass unto the LORD a ram without blemish out of the flocks, (h) with thy estimation by shekels of silver, after the shekel of the sanctuary, for a trespass offering:

(g) Concerning the first fruits or tithes, due to the priests and Levites.

(h) By the estimation of the priest, (Lev 27:12).

Leviticus 5:17

lev 5:17

And if a soul sin, and commit any of these things which are forbidden to be done by the commandments of the LORD; though he wist [it] not, yet is he guilty, and shall (i) bear his iniquity.

(i) That is, remembers after that he has sinned when his conscience accuses him.

Leviticus 5:18

lev 5:18

And he shall bring a ram without blemish out of the flock, with thy estimation, for a trespass offering, unto the priest: and the priest shall make an atonement for him concerning his (k) ignorance wherein he erred and wist [it] not, and it shall be forgiven him.

(k) Else if his sin against God come of malice, he must die; (Num 15:30).

Leviticus Chapter 6

Leviticus 6:2

lev 6:2

If a soul sin, and commit a trespass against the LORD, and lie unto his neighbour in that which was delivered him to keep, or in (a) fellowship, or in a thing taken away by (b) violence, or hath deceived his neighbour;

(a) To give, and occupy for the use of him that gave it.

(b) By any deceit, or unlawful means.

Leviticus 6:3

lev 6:3

Or have found that which was lost, and lieth concerning it, and sweareth falsely; in any of all these that a man doeth, (c) sinning therein:

(c) In which he cannot but sin: or, in which a man accustoms to sin by perjury or such like thing.

Leviticus 6:9

lev 6:9

Command Aaron and his sons, saying, This [is] the (d) law of the burnt offering: It [is] the burnt offering, because of the burning upon the altar all night unto the morning, and the fire of the altar shall be burning in it.

(d) That is, the ceremony which ought to be observed in it.

Leviticus 6:10

lev 6:10

And the priest shall put on his linen garment, and his linen breeches shall he put upon (e) his flesh, and take up the ashes which the fire hath consumed with the burnt offering on the altar, and he shall put them beside the (f) altar.

(e) Upon his secret parts, (Exo 28:42).

(f) In the ash pans appointed for that use.

Leviticus 6:17

lev 6:17

It shall not be (g) baken with leaven. I have given it [unto them for] their portion of my offerings made by fire; it [is] most holy, as [is] the sin offering, and as the trespass offering.

(g) Or, kneaded with leaven and baked.

Leviticus 6:20

lev 6:20

This [is] the offering of Aaron and of his sons, which they shall offer unto the LORD in the day when he is anointed; the tenth part of an ephah of fine flour for a meat offering (h) perpetual, half of it in the morning, and half thereof at night.

(h) So oft as the high priest shall be elected and anointed.

Leviticus 6:22

lev 6:22

And the priest of his sons that is (i) anointed in his stead shall offer it: [it is] a statute for ever unto the LORD; it shall be wholly burnt.

(i) His son that shall succeed him.

Leviticus 6:27

lev 6:27

Whatsoever shall touch the flesh thereof shall be holy: and when there is sprinkled of the blood thereof upon any (k) garment, thou shalt wash that whereon it was sprinkled in the holy place.

(k) Meaning, the garment of the priest.

Leviticus 6:28

lev 6:28

But the earthen vessel wherein it is sodden shall be broken: and if it be sodden in a brasen pot, it shall be both scoured, and rinsed in (l) water.

(l) Which was in the laver, (Exo 30:28).

Leviticus 6:30

lev 6:30

And no sin offering, whereof [any] of the blood is brought into the tabernacle of the congregation to reconcile [withal] in the holy [place], shall be eaten: it shall be burnt in the (m) fire.

(m) Out of the camp (Lev 4:12).

Leviticus Chapter 7

Leviticus 7:1

lev 7:1

Likewise this [is] the law of the (a) trespass offering: it [is] most holy.

(a) Which is for the smaller sins, and such as are committed by ignorance.

Leviticus 7:2

lev 7:2

In the place (b) where they kill the burnt offering shall they kill the trespass offering: and the blood thereof shall he sprinkle round about upon the altar.

(b) At the court gate.

Leviticus 7:3

lev 7:3

And (c) he shall offer of it all the fat thereof; the rump, and the fat that covereth the inwards,

(c) the high priest.

Leviticus 7:7

lev 7:7

As the sin offering [is], so [is] the trespass offering: [there is] one (d) law for them: the priest that maketh atonement (e) therewith shall have [it].

(d) The same ceremonies, even though this word trespass signifies less than sin.

(e) Meaning, the rest which is left and not burnt.

Leviticus 7:10

lev 7:10

And every meat offering, mingled with oil, and (f) dry, shall all the sons of Aaron have, one [as much] as another.

(f) Because it had no oil or liquor.

Leviticus 7:12

lev 7:12

If he offer it for a (g) thanksgiving, then he shall offer with the sacrifice of thanksgiving unleavened cakes mingled with oil, and unleavened wafers anointed with oil, and cakes mingled with oil, of fine flour, fried.

(g) Peace offerings contain a confession and thanksgiving for a benefit received, and also a vow, and free offering to receive a benefit.

Leviticus 7:16

lev 7:16

But if the sacrifice of his offering [be] a (h) vow, or a voluntary offering, it shall be eaten the same day that he offereth his sacrifice: and on the morrow also the remainder of it shall be eaten:

(h) If he makes a vow to offer: or else the flesh of the peace offerings must be eaten the same day.

Leviticus 7:18

lev 7:18

And if [any] of the flesh of the sacrifice of his peace offerings be eaten at all on the third day, it shall not be accepted, neither shall it be imputed unto him that offereth it: it shall be an abomination, and the soul that eateth of it shall (i) bear his iniquity.

(i) The sin for which he offered shall remain.

Leviticus 7:19

lev 7:19

And the flesh that toucheth any unclean (k) [thing] shall not be eaten; it shall be burnt with fire: and (l) as for the flesh, all that be clean shall eat thereof.

(k) After it is sacrificed.

(l) Of the peace offering that is clean.

Leviticus 7:30

lev 7:30

His own (m) hands shall bring the offerings of the LORD made by fire, the fat with the breast, it shall he bring, that the breast may be waved [for] a wave offering before the LORD.

(m) And should not send it by another.

Leviticus 7:35

lev 7:35

This [is the portion] of the (n) anointing of Aaron, and of the anointing of his sons, out of the offerings of the LORD made by fire, in the day [when] he presented them to minister unto the LORD in the priest's office;

(n) that is, his privilege, reward and portion.

Leviticus 7:37

lev 7:37

This [is] the law of the burnt offering, of the meat offering, and of the sin offering, and of the trespass offering, and of the (o) consecrations, and of the sacrifice of the peace offerings;

(o) Which sacrifice was offered when the priests were consecrated, (Exo 29:22).

Leviticus Chapter 8

Leviticus 8:9

lev 8:9

And he put the mitre upon his head; also upon the mitre, [even] upon his forefront, did he put the golden plate, the (a) holy crown; as the LORD commanded Moses.

(a) So called, because this superscription, "holiness to the Lord" was graven in it.

Leviticus 8:10

lev 8:10

And Moses took the anointing oil, and anointed the (b) tabernacle and all that [was] therein, and sanctified them.

(b) That is, the holiest of holies, the sanctuary and the court.

Leviticus 8:15

lev 8:15

And he slew [it]; and Moses took the blood, and put [it] upon the horns of the (c) altar round about with his finger, and purified the altar, and poured the blood at the bottom of the altar, and sanctified (d) it, to make reconciliation upon it.

(c) Of the burnt offering.

(d) To offer for the sins of the people.

Leviticus 8:17

lev 8:17

But the bullock, and his (e) hide, his flesh, and his dung, he burnt with fire without the camp; as the LORD commanded Moses.

(e) In other burnt offerings, which are not of consecration, or offering for himself, the priest has the skin, (Lev 7:8).

Leviticus 8:23

lev 8:23

And he (f) slew [it]; and Moses took of the blood of it, and put [it] upon the tip of Aaron's right ear, and upon the thumb of his right hand, and upon the great toe of his right foot.

(f) Moses did this because the priests were not yet established in their office.

Leviticus 8:31

lev 8:31

And Moses said unto Aaron and to his sons, Boil the flesh [at] the door of the (g) tabernacle of the congregation: and there eat it with the bread that [is] in the basket of consecrations, as I commanded, saying, Aaron and his sons shall eat it.

(g) At the door of the court.

Leviticus 8:36

lev 8:36

So Aaron and his sons did all things which the LORD commanded by the (h) hand of Moses.

(h) By commission given to Moses.

Leviticus Chapter 9

Leviticus 9:1

lev 9:1

And it came to pass on the (a) eighth day, [that] Moses called Aaron and his sons, and the elders of Israel;

(a) After their consecration: for the seven days before, the priests were consecrated.

Leviticus 9:2

lev 9:2

And he said unto Aaron, Take thee a young calf for a (b) sin offering, and a ram for a burnt offering, without blemish, and offer [them] before the LORD.

(b) Aaron enters into the possession of the priesthood: and offers the four principal sacrifices, the burnt offering, the sin offering, the peace offering, and the meat offering.

Leviticus 9:5

lev 9:5

And they brought [that] which Moses commanded before the tabernacle of the congregation: and all the congregation drew near and stood before the (c) LORD.

(c) Before the altar where his glory appeared.

Leviticus 9:7

lev 9:7

And Moses said unto Aaron, Go unto the altar, and offer thy sin offering, and thy burnt offering, and make an atonement for (d) thyself, and for the people: and offer the offering of the people, and make an atonement for them; as the LORD commanded.

(d) Read for the understanding of this peace, (Heb 4:5, Heb 7:27).

Leviticus 9:10

lev 9:10

But the fat, and the kidneys, and the caul above the liver of the sin offering, he (e) burnt upon the altar; as the LORD commanded Moses.

(e) That is, he laid them in order, and so they were burnt when the Lord sent down fire.

Leviticus 9:14

lev 9:14

And he did wash the inwards and the legs, and (f) burnt [them] upon the burnt offering on the altar.

(f) All this must be understood of the preparation of the sacrifices which were burnt after, (Lev 9:24).

Leviticus 9:21

lev 9:21

And the (g) breasts and the right shoulder Aaron waved [for] a wave offering before the LORD; as Moses commanded.

(g) Of the bullock and the ram.

Leviticus 9:22

lev 9:22

And Aaron lifted up his hand toward the people, and blessed them, and (h) came down from offering of the sin offering, and the burnt offering, and peace offerings.

(h) Because the altar was near the sanctuary, which was the upper end, therefore he is said to come down.

Leviticus 9:23

lev 9:23

And Moses and Aaron went into the tabernacle of the congregation, and came out, and (i) blessed the people: and the glory of the LORD appeared unto all the people.

(i) Or prayed for the people.

Leviticus Chapter 10

Leviticus 10:1

lev 10:1

And Nadab and Abihu, the sons of Aaron, took either of them his censer, and put fire therein, and put incense thereon, and offered (a) strange fire before the LORD, which he commanded them not.

(a) Not taken from the altar, which was sent from heaven, and endured till the captivity of Babylon.

Leviticus 10:3

lev 10:3

Then Moses said unto Aaron, This [is it] that the LORD spake, saying, I will be (b) sanctified in them that come nigh me, and before all the people I will be glorified. And Aaron held his peace.

(b) I will punish them that serve me in other ways than I have commanded, not sparing the chief, that the people may fear and praise my judgments.

Leviticus 10:6

lev 10:6

And Moses said unto Aaron, and unto Eleazar and unto Ithamar, his sons, (c) Uncover not your heads, neither rend your clothes; lest ye die, and lest wrath come upon all the people: but let your brethren, the whole house of Israel, bewail the burning which the LORD hath (d) kindled.

(c) As though you lamented for them, preferring your carnal affection to God's just judgment; (Lev 19:18; Deu 14:1).

(d) In destroying Nadab and Abihu the chief, and menacing the rest, unless they repent.

Leviticus 10:14

lev 10:14

And the wave breast and heave shoulder shall ye eat in a clean place; thou, and thy sons, and thy (e) daughters with thee: for [they be] thy due, and thy sons' due, [which] are given out of the sacrifices of peace offerings of the children of Israel.

(e) For the breast and shoulders of the peace offerings might be brought to their families, so that their daughters might eat of them, as also of the offerings of first fruits, the first born, and the Easter lamb, (Lev 22:12-13).

Leviticus 10:16

lev 10:16

And Moses diligently sought the goat of the sin offering, and, behold, it was burnt: and he was angry with Eleazar and Ithamar, the sons of Aaron [which were] (f) left [alive], saying,

(f) And not consumed as Nadab and Abihu.

Leviticus 10:19

lev 10:19

And Aaron said unto Moses, Behold, this day (g) have they offered their sin offering and their burnt offering before the LORD; and such things have befallen me: and [if] I had eaten the sin offering to day, should it have been accepted in the sight of the LORD?

(g) That is, Nadab and Abihu.

Leviticus 10:20

lev 10:20

And when Moses heard [that], he was (h) content.

(h) Moses bore with his infirmity, considering his great sorrow, but does not leave an example to forgive them that maliciously transgress the commandment of God.

Leviticus Chapter 11

Leviticus 11:2

lev 11:2

Speak unto the children of Israel, saying, These [are] the beasts which ye (a) shall eat among all the beasts that [are] on the earth.

(a) Or, of which ye may eat.

Leviticus 11:3

lev 11:3

Whatsoever parteth the (b) hoof, and is clovenfooted, [and] cheweth the cud, among the beasts, that shall ye eat.

(b) He notes four types of beasts, some that chew the cud only, and some that only have the hoof cleft. Others neither chew the cud, nor have the hoof cleft, and the fourth both chew the cud and have the hoof divided, which may be eaten.

Leviticus 11:8

lev 11:8

Of their (c) flesh shall ye not eat, and their carcase shall ye not touch; they [are] unclean to you.

(c) God would that by this for a time they should be discerned as his people from the Gentiles.

Leviticus 11:10

lev 11:10

And all that have not fins and scales in the seas, and in the rivers, of all that (d) move in the waters, and of any (e) living thing which [is] in the waters, they [shall be] an abomination unto you:

(d) As little fish begotten in the slime.

(e) As they which come of generation.

Leviticus 11:22

lev 11:22

[Even] these of them ye may eat; the locust after his kind, and the (f) bald locust after his kind, and the beetle after his kind, and the grasshopper after his kind.

(f) These were certain types of grasshoppers, which are not now properly known.

Leviticus 11:25

lev 11:25

And whosoever (g) beareth [ought] of the carcase of them shall wash his clothes, and be unclean until the even.

(g) Out of the camp.

Leviticus 11:29

lev 11:29

These also [shall be] unclean unto you among the creeping things that creep upon the earth; the weasel, and the mouse, and the (g) tortoise after his kind,

(g) The green frog that sits on the bushes.

Leviticus 11:32

lev 11:32

And upon whatsoever [any] of them, when they are dead, doth fall, it shall be unclean; whether [it be] any vessel of wood, or raiment, or (i) skin, or sack, whatsoever vessel [it be], wherein [any] work is done, it must be put into water, and it shall be unclean until the even; so it shall be cleansed.

(i) As a bottle or bag.

Leviticus 11:36

lev 11:36

Nevertheless a fountain or pit, [wherein there is] plenty of water, shall be clean: but that which (k) toucheth their carcase shall be unclean.

(k) So much of the water as touched it.

Leviticus 11:38

lev 11:38

But if [any] (l) water be put upon the seed, and [any part] of their carcase fall thereon, it [shall be] unclean unto you.

(l) He speaks of seed that is laid to sleep before it is sown.

Leviticus 11:44

lev 11:44

For I [am] the LORD your God: ye shall therefore sanctify yourselves, and ye shall be (m) holy; for I [am] holy: neither shall ye defile yourselves with any manner of creeping thing that creepeth upon the earth.

(m) He shows why God chose them to be his people, (Pe1 1:15).

Leviticus Chapter 12

Leviticus 12:2

lev 12:2

Speak unto the children of Israel, saying, If a woman have conceived seed, and born a man child: then she shall be unclean (a) seven days; according to the days of the separation for her infirmity shall she be unclean.

(a) So that her husband for that time could not have relations with her.

Leviticus 12:4

lev 12:4

And she shall then continue in the blood of her purifying three (b) and thirty days; she shall touch no (c) hallowed thing, nor come into the (d) sanctuary, until the days of her purifying be fulfilled.

(b) Besides the first seven days.

(c) As sacrifice, or such like.

(d) That is, into the court gate till after forty days.

Leviticus 12:5

lev 12:5

But if she bear a maid child, then she shall be unclean two (e) weeks, as in her separation: and she shall continue in the blood of her purifying threescore and six days.

(e) Twice as long as if she gave birth to a boy.

Leviticus 12:6

lev 12:6

And when the days of her purifying are fulfilled, for a son, or for a daughter, she shall bring a lamb of the first year for a burnt offering, and a young pigeon, or a turtledove, for a sin offering, unto the door of the (f) tabernacle of the congregation, unto the priest:

(f) Where the burnt offerings were wont to be offered.

Leviticus Chapter 13

Leviticus 13:2

lev 13:2

When a man shall have in the skin of his flesh a rising, a scab, or bright spot, and it be in the skin of his flesh (a) [like] the plague of leprosy; then he shall be brought unto Aaron the priest, or unto one of his sons the priests:

(a) That it may be suspected to be leprosy.

Leviticus 13:3

lev 13:3

And the priest shall look on the plague in the skin of the flesh: and [when] the hair in the plague is turned white, and the plague in sight [be] (b) deeper than the skin of his flesh, it [is] a plague of leprosy: and the priest shall look on him, and pronounce him unclean.

(b) That is, shrunken in, and be lower than the rest of the skin.

Leviticus 13:6

lev 13:6

And the priest shall look on him again the seventh day: and, behold, [if] the plague [be] somewhat (c) dark, [and] the plague spread not in the skin, the priest shall pronounce him clean: it [is but] a scab: and he shall wash his clothes, and be clean.

(c) As having the skin drawn together, or blackish.

Leviticus 13:8

lev 13:8

And [if] the priest see that, behold, the scab spreadeth in the skin, then the priest shall pronounce him (d) unclean: it [is] a leprosy.

(d) Concerning his bodily disease: for his disease was not imputed to him for sin before God even though it were the punishment of sin.

Leviticus 13:13

lev 13:13

Then the priest shall consider: and, behold, [if] the leprosy have covered all his flesh, he shall pronounce [him] (e) clean [that hath] the plague: it is all turned white: he [is] clean.

(e) For it is not that contagious leprosy that infects, but a form of scales which does not leave the skin raw as leprosy does.

Leviticus 13:15

lev 13:15

And the priest shall see the raw flesh, and pronounce him to be unclean: [for] the raw flesh [is] (f) unclean: it [is] a leprosy.

(f) That is, declares that the flesh is not found, but is in danger of being leprous.

Leviticus 13:20

lev 13:20

And if, when the priest seeth it, behold, it [be] in sight lower than the skin, and the hair thereof be turned white; the priest shall pronounce him (g) unclean: it [is] a plague of leprosy broken out of the boil.

(g) No one was exempted, but if the priest pronounced him unclean, he was put out from among the people: as appears by the example of Mary the prophetess, (Num 12:14) and by king Uzziah, (Ch2 26:20).

Leviticus 13:24

lev 13:24

Or if there be [any] flesh, in the skin whereof [there is] a hot burning, and the quick [flesh] that burneth have a (h) white bright spot, somewhat reddish, or white;

(h) If he has a white spot in the place where the burning was and was later healed.

Leviticus 13:30

lev 13:30

Then the priest shall see the plague: and, behold, if it [be] in sight deeper than the skin; [and there be] in it a yellow thin (i) hair; then the priest shall pronounce him unclean: it [is] a dry scall, [even] a leprosy upon the head or beard.

(i) Which was not wont to be there, or else smaller than in any other part of the body.

Leviticus 13:36

lev 13:36

Then the priest shall look on him: and, behold, if the scall be spread in the skin, the priest shall not (k) seek for yellow hair; he [is] unclean.

(k) He shall not care whether the yellow hair is there or not.

Leviticus 13:41

lev 13:41

And he that hath his (l) hair fallen off from the part of his head toward his face, he [is] forehead bald: [yet is] he clean.

(l) By sickness or any other inconvenience.

Leviticus 13:45

lev 13:45

And the leper in whom the plague [is], his clothes shall be (m) rent, and his head bare, and he shall put a covering upon his upper (n) lip, and shall cry, Unclean, unclean.

(m) In sign of sorrow and lamentation.

(n) Either in token of mourning, or for fear of infecting others.

Leviticus 13:49

lev 13:49

And if the plague be greenish or reddish in the garment, or in the skin, either in the warp, or in the woof, or in any thing of (o) skin; it [is] a plague of leprosy, and shall be shewed unto the priest:

(o) Whether it be garment, vessel, or instrument.

Leviticus 13:53

lev 13:53

And if the priest shall look, and, behold, the plague be not (p) spread in the garment, either in the warp, or in the woof, or in any thing of skin;

(p) But abide still in one place, as in (Lev 13:37).

Leviticus 13:55

lev 13:55

And the priest shall look on the plague, after that it is washed: and, behold, [if] the plague have not changed his (q) colour, and the plague be not spread; it [is] unclean; thou shalt burn it in the fire; it [is] fret inward, (r) [whether] it [be] bare within or without.

(q) But remain as it did before.

(r) Or, whether it be in any bare place before, or behind.

Leviticus 13:58

lev 13:58

And the garment, either warp, or woof, or whatsoever thing of skin [it be], which thou shalt wash, if the plague be departed from them, then it shall be washed (s) the second time, and shall be clean.

(s) So that he might be sure that the leprosy was departed, and that all opportunity for infection might be taken away.

Leviticus Chapter 14

Leviticus 14:2

lev 14:2

This shall be the (a) law of the leper in the day of his cleansing: He shall be brought unto the priest:

(a) Or, the ceremony which shall be used in his purgation.

Leviticus 14:4

lev 14:4

Then shall the priest command to take for him that is to be cleansed two birds alive [and] (b) clean, and cedar wood, and scarlet, and hyssop:

(b) Of birds which were permitted to be eaten.

Leviticus 14:5

lev 14:5

And the priest shall command that one of the birds be killed in an earthen vessel over (c) running water:

(c) Running water, or of the fountains.

Leviticus 14:7

lev 14:7

And he shall sprinkle upon him that is to be cleansed from the leprosy seven times, and shall pronounce him clean, and shall (d) let the living bird loose into the open field.

(d) Signifying that he that was made clean was set free, and restored to the company of others.

Leviticus 14:10

lev 14:10

And on the eighth day he shall take two he lambs without (e) blemish, and one ewe lamb of the first year without blemish, and three tenth deals of fine flour [for] a meat offering, mingled with oil, (f) and one log of oil.

(e) Which has no imperfection in any part.

(f) This quantity in Hebrew is called a Log, and holds six eggs in measure.

Leviticus 14:21

lev 14:21

And if he [be] poor, and cannot get so much; then he shall take one lamb [for] a trespass offering to be waved, to make an atonement for him, and one (g) tenth deal of fine flour mingled with oil for a meat offering, and a log of oil;

(g) Which is an Omer, (Exo 16:16).

Leviticus 14:24

lev 14:24

And the priest shall take the lamb of the trespass offering, and the log of oil, and the priest shall (h) wave them [for] a wave offering before the LORD:

(h) Or, shall offer them as the offering that is shaken to and fro.

Leviticus 14:30

lev 14:30

And he shall offer the one of the turtledoves, or of the young pigeons, (i) such as he can get;

(i) whether of them he can get.

Leviticus 14:32

lev 14:32

This [is] the (k) law [of him] in whom [is] the plague of leprosy, whose hand is not able to get [that which pertaineth] to his cleansing.

(k) This order is appointed for the poor man.

Leviticus 14:34

lev 14:34

When ye be come into the land of Canaan, which I give to you for a possession, and I (l) put the plague of leprosy in a house of the land of your possession;

(l) This declares that no plague nor punishment comes to man without God's providence and his sending.

Leviticus 14:41

lev 14:41

And he shall cause the house to be scraped within round about, and they shall pour out the dust that they scrape off without the city into (m) an unclean place:

(m) Where trash was cast, and other filth, that the people might not be infected by them.

Leviticus 14:45

lev 14:45

And he shall (n) break down the house, the stones of it, and the timber thereof, and all the mortar of the house; and he shall carry [them] forth out of the city into an unclean place.

(n) That is, he shall command it to be pulled down, as in (Lev 14:40).

Leviticus 14:49

lev 14:49

And he shall take to cleanse the house two birds, and cedar wood, and (o) scarlet, and hyssop:

(o) It seems that this was a lace or string to bind the hyssop to the wood, and so was made a sprinkle: the apostle to the Hebrews calls it scarlet wool, (Heb 9:19).

Leviticus Chapter 15

Leviticus 15:2

lev 15:2

Speak unto the children of Israel, and say unto them, When any man hath a running issue out of his (a) flesh, [because of] his issue he [is] unclean.

(a) Whose seed either in sleeping or else of weakness of nature issues at his secret part.

Leviticus 15:3

lev 15:3

And this shall be his uncleanness in his issue: whether his flesh run with his issue, or his flesh be stopped from his issue, it [is] (b) his uncleanness.

(b) Of the thing of which he shall be unclean.

Leviticus 15:8

lev 15:8

And if he that hath the issue spit upon him that is clean; then (c) he shall wash his clothes, and bathe [himself] in water, and be unclean until the even.

(c) Of whom the unclean man did spit.

Leviticus 15:9

lev 15:9

And what (d) saddle soever he rideth upon that hath the issue shall be unclean.

(d) The word signifies every thing on which a man rides.

Leviticus 15:13

lev 15:13

And when he that hath an issue is (e) cleansed of his issue; then he shall number to himself seven days for his cleansing, and wash his clothes, and bathe his flesh in running water, and shall be clean.

(e) That is, be restored to his old state, and be healed of it.

Leviticus 15:16

lev 15:16

And if any man's seed of copulation go out from him, then he shall wash all his (f) flesh in water, and be unclean until the even.

(f) Meaning, all his body.

Leviticus 15:20

lev 15:20

And every thing that she lieth upon in (g) her separation shall be unclean: every thing also that she sitteth upon shall be unclean.

(g) That is, when she has her period, by which she is separate from her husband, from the tabernacle and from touching any holy thing.

Leviticus 15:24

lev 15:24

And if any man lie with her at all, and her flowers (h) be upon him, he shall be unclean seven days; and all the bed whereon he lieth shall be unclean.

(h) If any of her uncleanness touched him in the bed: for else the man that companied with such a woman should die, (Lev 20:18).

Leviticus 15:26

lev 15:26

Every bed whereon she lieth all the days of her issue shall be unto her as the (i) bed of her separation: and whatsoever she sitteth upon shall be unclean, as the uncleanness of her separation.

(i) Shall be unclean as the bed on which she lay when she had her natural disease.

Leviticus 15:28

lev 15:28

But if she be cleansed of her issue, then she shall (k) number to herself seven days, and after that she shall be clean.

(k) After the time that she is recovered.

Leviticus 15:31

lev 15:31

Thus shall ye (l) separate the children of Israel from their uncleanness; that they die not in their uncleanness, when they defile my tabernacle that [is] among them.

(l) Seeing that God required purity and cleanliness of his own: we cannot be his, unless our filth and sins are purged with the blood of Jesus Christ, and so we learn to detest all sin.

Leviticus Chapter 16

Leviticus 16:2

lev 16:2

And the LORD said unto Moses, Speak unto Aaron thy brother, that he come not at (a) all times into the holy [place] within the vail before the mercy seat, which [is] upon the ark; that he die not: for I will appear in the cloud upon the mercy seat.

(a) The high priest entered into the holiest of holies just once a year in the month of September.

Leviticus 16:8

lev 16:8

And Aaron shall cast lots upon the two goats; one lot for the LORD, and the other lot for the (b) scapegoat.

(b) In Hebrew it is called Azazel, which some say is a mountain near Sinai, where this goat was sent. Rather it is called the scapegoat because it was not offered but sent into the desert, as in (Lev 16:11).

Leviticus 16:12

lev 16:12

And he shall take a censer full of burning coals of fire from off the altar before the LORD, and his hands full of sweet incense beaten small, and bring [it] within the (c) vail:

(c) The holiest of holies.

Leviticus 16:14

lev 16:14

And he shall take of the blood of the bullock, and sprinkle [it] with his finger upon the mercy seat (d) eastward; and before the mercy seat shall he sprinkle of the blood with his finger seven times.

(d) That is, on the side which was toward the people: for the head of the sanctuary stood westward.

Leviticus 16:16

lev 16:16

And he shall make an atonement for the holy [place], because of the uncleanness of the children of Israel, and because of their transgressions in all their sins: and so shall he do for the tabernacle of the congregation, that (e) remaineth among them in the midst of their uncleanness.

(e) Placed among them who are unclean.

Leviticus 16:18

lev 16:18

And he shall go out unto the (f) altar that [is] before the LORD, and make an atonement for it; and shall take of the blood of the bullock, and of the blood of the goat, and put [it] upon the horns of the altar round about.

(f) Upon which the sweet incense and perfume was offered.

Leviticus 16:21

lev 16:21

And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them (g) upon the head of the goat, and shall send [him] away by the hand of a fit man into the wilderness:

(g) In this goat is a true figure of Jesus Christ, who bears the sins of the people, (Isa 53:9).

Leviticus 16:24

lev 16:24

And he shall wash his flesh with water in (h) the holy place, and put on his garments, and come forth, and offer his burnt offering, and the burnt offering of the people, and make an atonement for himself, and for the people.

(h) In the court where the laver was, (Exo 30:28).

Leviticus 16:29

lev 16:29

And [this] shall be a statute for ever unto you: [that] in the (i) seventh month, on the tenth [day] of the month, ye shall (k) afflict your souls, and do no work at all, [whether it be] one of your own country, or a stranger that sojourneth among you:

(i) Which was Tisri, part September and part October.

(k) Meaning, by abstinence and fasting, (Num 29:7).

Leviticus 16:31

lev 16:31

It [shall be] a (l) sabbath of rest unto you, and ye shall afflict your souls, by a statute for ever.

(l) Or a rest which you shall keep most diligently.

Leviticus 16:32

lev 16:32

And the priest, (m) whom he shall anoint, and whom he shall consecrate to minister in the priest's office in his father's stead, shall make the atonement, and shall put on the linen clothes, [even] the holy garments:

(m) Whom the priest shall anoint by God's commandment to succeed in his father's place.

Leviticus Chapter 17

Leviticus 17:2

lev 17:2

Speak unto Aaron, and unto his sons, and unto all the children of Israel, and say unto them; This [is] the thing which the LORD hath (a) commanded, saying,

(a) Lest they should practice the idolatry they had learned among the Egyptians.

Leviticus 17:3

lev 17:3

What man soever [there be] of the house of Israel, that (b) killeth an ox, or lamb, or goat, in the camp, or that killeth [it] out of the camp,

(b) To make a sacrifice of offering of it.

Leviticus 17:4

lev 17:4

And bringeth it not unto the door of the tabernacle of the congregation, to offer an offering unto the LORD before the tabernacle of the LORD; (c) blood shall be imputed unto that man; he hath shed blood; and that man shall be cut off from among his people:

(c) I abhor it as much as if he had killed a man as in (Isa 66:3).

Leviticus 17:5

lev 17:5

To the end that the children of Israel may bring their sacrifices, which they offer in the (d) open field, even that they may bring them unto the LORD, unto the door of the tabernacle of the congregation, unto the priest, and offer them [for] peace offerings unto the LORD.

(d) In that they were moved with foolish devotion to offer it.

Leviticus 17:7

lev 17:7

And they shall no more offer their sacrifices unto (e) devils, after whom they have gone a (f) whoring. This shall be a statute for ever unto them throughout their generations.

(e) Meaning, whatever is not the true God, (Co1 10:10; Psa 95:5).

(f) For idolatry is spiritual whoredom, because faith toward God is broken.

Leviticus 17:10

lev 17:10

And whatsoever man [there be] of the house of Israel, or of the strangers that sojourn among you, that eateth any manner of blood; I will even set (g) my face against that soul that eateth blood, and will cut him off from among his people.

(g) I will declare my wrath by taking vengeance on him as in (Lev 20:3).

Leviticus 17:13

lev 17:13

And whatsoever man [there be] of the children of Israel, or of the strangers that sojourn among you, which hunteth and catcheth any beast or fowl that may be (h) eaten; he shall even pour out the blood thereof, and cover it with dust.

(h) Which the law permits to be eaten, because it is clean.

Leviticus Chapter 18

Leviticus 18:3

lev 18:3

After the (a) doings of the land of Egypt, wherein ye dwelt, shall ye not do: and after the doings of the land of Canaan, whither I bring you, shall ye not do: neither shall ye walk in their ordinances.

(a) You shall preserve yourselves from these abominations following, which the Egyptians and Canaanites use.

Leviticus 18:5

lev 18:5

Ye shall therefore keep my statutes, and my judgments: which if a man do, he shall live in them: (b) I [am] the LORD.

(b) And therefore you ought to serve me alone, as my people.

Leviticus 18:6

lev 18:6

None of you shall approach to any that is near of kin to him, to (c) uncover [their] nakedness: I [am] the LORD.

(c) That is, to lie with her, though it be under title of marriage.

Leviticus 18:8

lev 18:8

The nakedness of thy father's (d) wife shalt thou not uncover: it [is] thy father's nakedness.

(d) Which is your stepmother.

Leviticus 18:9

lev 18:9

The nakedness of thy (e) sister, the daughter of thy father, or daughter of thy mother, [whether she be] born at home, or born abroad, [even] their nakedness thou shalt not uncover.

(e) Either by father or mother, born in marriage or otherwise.

Leviticus 18:10

lev 18:10

The nakedness of thy son's daughter, or of thy daughter's daughter, [even] their nakedness thou shalt not uncover: for theirs [is] thine own (f) nakedness.

(f) They are her children whose shame you have uncovered.

Leviticus 18:14

lev 18:14

Thou shalt not uncover the nakedness of thy (g) father's brother, thou shalt not approach to his wife: she [is] thine aunt.

(g) Which your uncle discovers.

Leviticus 18:16

lev 18:16

Thou shalt not uncover the nakedness of thy (h) brother's wife: it [is] thy brother's nakedness.

(h) Because the idolaters, among whom God's people had dwelt and would dwell, were given to these horrible incests, God charges his own to beware of them.

Leviticus 18:18

lev 18:18

Neither shalt thou take a wife to her sister, to (i) vex [her], to uncover her nakedness, beside the other in her life [time].

(i) By seeing your affection more bent to her sister than to her.

Leviticus 18:19

lev 18:19

Also thou shalt not approach unto a woman to uncover her nakedness, as long as she is put (k) apart for her uncleanness.

(k) Or while she has her period.

Leviticus 18:21

lev 18:21

And thou shalt not let any of thy seed pass through [the fire] to (l) Molech, neither shalt thou profane the name of thy God: I [am] the LORD.

(l) Which was an idol of the Ammonites, to whom they burned and sacrificed their children, (Kg2 23:10). This seemed to be the chief and principal of all idols: and as the Jews write, was of a great stature, and hollow within, having seven places or chambers within him: one was to receive meal that was offered: another turtle doves: the third, a sheep: the fourth, a ram: the fifth a calf: the sixth an ox: the seventh a child. This idols face was like a calf: his hands were ever stretched out to receive gifts: his priests were called Chemarims, (Kg2 23:5; Hos 10:5; Zep 1:4).

Leviticus 18:25

lev 18:25

And the land is defiled: therefore I do (m) visit the iniquity thereof upon it, and the land itself (n) vomiteth out her inhabitants.

(m) I will punish the land where such incestuous marriages and pollutions are tolerated.

(n) He compares the wicked to evil humours and overeating, which corrupt the stomach, and oppress nature, and therefore must be cast out by vomit.

Leviticus 18:28

lev 18:28

That the land spue not you out also, when ye defile it, as it (o) spued out the nations that [were] before you.

(o) Both for their wicked marriages, unnatural copulations, idolatry or spiritual whoredom with Molech and such like abominations.

Leviticus 18:29

lev 18:29

For whosoever shall commit any of these abominations, even the souls that commit [them] shall (p) be cut off from among their people.

(p) Either by the civil sword or by some plague that God will send upon such.

Leviticus Chapter 19

Leviticus 19:2

lev 19:2

Speak unto all the congregation of the children of Israel, and say unto them, Ye shall be (a) holy: for I the LORD your God [am] holy.

(a) That is, void of all pollution, idolatry and superstition both of soul and body.

Leviticus 19:5

lev 19:5

And if ye offer a sacrifice of peace offerings unto the LORD, ye shall offer it (b) at your own will.

(b) Of your own accord.

Leviticus 19:7

lev 19:7

And if it be eaten at all on the third day, it [is] abominable; it shall not be (c) accepted.

(c) To wit, of God.

Leviticus 19:11

lev 19:11

Ye shall not steal, neither (d) deal falsely, neither lie one to another.

(d) In that which is committed to your credit.

Leviticus 19:16

lev 19:16

Thou shalt not (e) go up and down [as] a talebearer among thy people: neither shalt thou (f) stand against the blood of thy neighbour: I [am] the LORD.

(e) As a slanderer, backbiter, or quarrel picker.

(f) By consenting to his death, or conspiring with the wicked.

Leviticus 19:19

lev 19:19

Ye shall keep my statutes. Thou shalt not let thy cattle gender with a (g) diverse kind: thou shalt not sow thy field with mingled seed: neither shall a garment mingled of linen and woollen come upon thee.

(g) As a horse to leap an ass, or a mule a mare.

Leviticus 19:23

lev 19:23

And when ye shall come into the land, and shall have planted all manner of trees for food, then ye (h) shall count the fruit thereof as uncircumcised: three years shall it be as uncircumcised unto you: it shall not be eaten of.

(h) It shall be unclean as that thing, which is not circumcised.

Leviticus 19:26

lev 19:26

Ye shall not eat [any thing] with the blood: neither shall ye use enchantment, nor (i) observe times.

(i) To measure lucky or unlucky days.

Leviticus 19:27

lev 19:27

Ye shall not (k) round the corners of your heads, neither shalt thou mar the corners of thy beard.

(k) As did the Gentiles in sign of mourning.

Leviticus 19:28

lev 19:28

Ye shall not make any cuttings in your flesh for the dead, nor print any (l) marks upon you: I [am] the LORD.

(l) By whipping your bodies or burning marks in them.

Leviticus 19:29

lev 19:29

Do not prostitute thy daughter, to cause her to be a (m) whore; lest the land fall to whoredom, and the land become full of wickedness.

(m) As did the Cyprians, and Locrenses.

Leviticus 19:32

lev 19:32

Thou shalt (n) rise up before the hoary head, and honour the face of the old man, and fear thy God: I [am] the LORD.

(n) In token of reverence.

Leviticus 19:35

lev 19:35

Ye shall do no unrighteousness in judgment, in (o) meteyard, in weight, or in measure.

(o) As in measuring the ground.

Leviticus 19:36

lev 19:36

Just balances, just weights, a just (p) ephah, and a just hin, shall ye have: I [am] the LORD your God, which brought you out of the land of Egypt.

(p) By these two measures he means all other. Of Ephah, read (Exo 16:36) and of Hin, (Exo 29:40).

Leviticus Chapter 20

Leviticus 20:2

lev 20:2

Again, thou shalt say to the children of Israel, Whosoever [he be] of the children of Israel, or of the strangers that sojourn in Israel, that giveth [any] of his seed unto (a) Molech; he shall surely be put to death: the people of the land shall stone him with stones.

(a) By Molech he means any type of idol, (Lev 18:21)

Leviticus 20:3

lev 20:3

And I will (b) set my face against that man, and will cut him off from among his people; because he hath given of his seed unto Molech, to defile my sanctuary, and to profane my holy name.

(b) Read (Lev 17:10, Lev 18:21).

Leviticus 20:4

lev 20:4

And if the (c) people of the land do any ways hide their eyes from the man, when he giveth of his seed unto Molech, and kill him not:

(c) Though the people be negligent to do their duty, and defend God's right, yet he will not allow wickedness to go unpunished.

Leviticus 20:6

lev 20:6

And the soul that turneth after such as have familiar spirits, and after wizards, to go a (d) whoring after them, I will even set my face against that soul, and will cut him off from among his people.

(d) To esteem sorcerers or conjurers is spiritual whoredom, or idolatry.

Leviticus 20:9

lev 20:9

For every one that curseth his father or his mother shall be surely put to death: he hath cursed his father or his mother; (e) his blood [shall be] upon him.

(e) He is worthy to die.

Leviticus 20:14

lev 20:14

And if a man take a wife and her mother, (f) it [is] wickedness: they shall be burnt with fire, both he and they; that there be no wickedness among you.

(f) It is an abominable and detestable thing.

Leviticus 20:20

lev 20:20

And if a man shall lie with his uncle's wife, he hath uncovered his uncle's nakedness: they shall bear their sin; they shall die (g) childless.

(g) They shall be cut off from their people, and their children shall be taken as bastards, and not counted among the Israelites.

Leviticus 20:21

lev 20:21

And if a man shall take his brother's wife, it [is] an unclean thing: he hath uncovered his brother's (h) nakedness; they shall be childless.

(h) Read (Lev 18:16).

Leviticus 20:24

lev 20:24

But I have said unto you, Ye shall inherit their land, and I will give it unto you to possess it, a land that (i) floweth with milk and honey: I [am] the LORD your God, which have separated you from [other] people.

(i) Full of abundance of all things.

Leviticus 20:25

lev 20:25

Ye shall therefore put difference between clean beasts and unclean, and between unclean fowls and clean: and ye shall not make your souls (k) abominable by beast, or by fowl, or by any manner of living thing that creepeth on the ground, which I have separated from you as unclean.

(k) By eating them contrary to my commandment.

Leviticus Chapter 21

Leviticus 21:1

lev 21:1

And the LORD said unto Moses, Speak unto the priests the sons of Aaron, and say unto them, There shall none be (a) defiled for the dead among his people:

(a) By touching the dead, lamenting, or being at their burial.

Leviticus 21:3

lev 21:3

And for his sister a (b) virgin, that is nigh unto him, which hath had no husband; for her may he be defiled.

(b) For being married she seemed to be cut off from his family.

Leviticus 21:4

lev 21:4

[But] he shall not defile himself, [being] a (c) chief man among his people, to profane himself.

(c) The priest was permitted to mourn for his next kindred only.

Leviticus 21:7

lev 21:7

They shall not take a wife [that is] a whore, or (d) profane; neither shall they take a woman put away from her husband: for he [is] holy unto his God.

(d) Which has an evil name or is defamed.

Leviticus 21:8

lev 21:8

Thou shalt (e) sanctify him therefore; for he offereth the (f) bread of thy God: he shall be holy unto thee: for I the LORD, which sanctify you, [am] holy.

(e) You shall count them holy and reverence them.

(f) The showbread.

Leviticus 21:10

lev 21:10

And [he that is] the high priest among his brethren, upon whose head the anointing oil was poured, and that is consecrated to put on the garments, shall not (g) uncover his head, nor rend his clothes;

(g) He shall use no such ceremonies as the mourners observed.

Leviticus 21:12

lev 21:12

Neither shall he go out of the (h) sanctuary, nor profane the sanctuary of his God; for the (i) crown of the anointing oil of his God [is] upon him: I [am] the LORD.

(h) To go to the dead.

(i) For by his anointing he was preferred above the other priests and therefore could not lament the dead, lest he should have polluted his holy anointing.

Leviticus 21:14

lev 21:14

A widow, or a divorced woman, or profane, [or] an harlot, these shall he not take: but he shall take a virgin of his own (k) people to wife.

(k) Not only of his tribe, but of all Israel.

Leviticus 21:15

lev 21:15

Neither shall he profane his (l) seed among his people: for I the LORD do sanctify him.

(l) By marrying any unchaste or defamed woman.

Leviticus 21:18

lev 21:18

For whatsoever man [he be] that hath a blemish, he shall not approach: a blind man, or a lame, or he that hath (m) a flat nose, or any (n) thing superfluous,

(m) Which is deformed or bruised.

(n) As not of equal proportion, or having in number more or less.

Leviticus 21:20

lev 21:20

Or crookbackt, or a dwarf, (o) or that hath a blemish in his eye, or be scurvy, or scabbed, or hath his stones broken;

(o) Or that has a web or pearl.

Leviticus 21:21

lev 21:21

No man that hath a blemish of the seed of Aaron the priest shall come nigh to offer the offerings of the LORD made by fire: he hath a blemish; he shall not come nigh to offer the (p) bread of his God.

(p) As the show bread, and meat offerings.

Leviticus 21:22

lev 21:22

He shall eat the bread of his God, [both] of the (q) most holy, and (r) of the holy.

(q) As of sacrifice for sin.

(r) As of the tithes and first fruits.

Leviticus 21:23

lev 21:23

Only he shall not go in unto the (s) vail, nor come nigh unto the altar, because he hath a blemish; that he profane not my sanctuaries: for I the LORD do sanctify them.

(s) Into the sanctuary.

Leviticus Chapter 22

Leviticus 22:2

lev 22:2

Speak unto Aaron and to his sons, that they (a) separate themselves from the holy things of the children of Israel, and that they profane not my holy name [in those things] which they hallow unto me: I [am] the LORD.

(a) Meaning, that the priests abstain from eating, as long as they are polluted.

Leviticus 22:3

lev 22:3

Say unto them, Whosoever [he be] of all your seed among your generations, that (b) goeth unto the holy things, which the children of Israel hallow unto the LORD, having his uncleanness upon him, that soul shall be cut off from my presence: I [am] the LORD.

(b) To eat of it.

Leviticus 22:4

lev 22:4

What man soever of the seed of Aaron [is] a leper, or hath a running issue; he shall not eat of the holy things, until he be clean. And whoso toucheth any thing [that is] (c) unclean [by] the dead, or a man whose seed goeth from him;

(c) By touching any dead thing, or being at burial of the dead.

Leviticus 22:10

lev 22:10

There shall no (d) stranger eat [of] the holy thing: a (e) sojourner of the priest, or an hired servant, shall not eat [of] the holy thing.

(d) Which is not of the tribe of Levi.

(e) Some read, the servant who had his ear bored, and would not go free, (Exo 21:6).

Leviticus 22:12

lev 22:12

If the priest's daughter also be [married] unto a (f) stranger, she may not eat of an offering of the holy things.

(f) Who is not of the priests kindred.

Leviticus 22:14

lev 22:14

And if a man eat [of] the holy thing unwittingly, then he shall put the (g) fifth [part] thereof unto it, and shall give [it] unto the priest with the holy thing.

(g) He shall give that and a fifth part over.

Leviticus 22:16

lev 22:16

Or suffer them to bear the iniquity of (h) trespass, when they eat their holy things: for I the LORD do sanctify them.

(h) For if they did not offer sacrifice for their error, the people by their example might commit the same offence.

Leviticus 22:25

lev 22:25

Neither (i) from a stranger's hand shall ye offer the bread of your God of any of these; because their corruption [is] in them, [and] blemishes [be] in them: they shall not be accepted for you.

(i) You shall not receive any imperfect thing from a stranger, to make it the Lord's offering: which he calls the bread of the Lord.

Leviticus 22:32

lev 22:32

Neither shall ye (k) profane my holy name; but I will be hallowed among the children of Israel: I [am] the LORD which hallow you,

(k) For whoever does otherwise than God commands pollutes his Name.

Leviticus Chapter 23

Leviticus 23:4

lev 23:4

These [are] the feasts of the LORD, [even] holy convocations, which ye shall proclaim in their (a) seasons.

(a) For the sabbath was kept every week, and these others were kept only once every year.

Leviticus 23:7

lev 23:7

In the first day ye shall have an holy convocation: ye shall do no (b) servile work therein.

(b) Or, bodily labour, save about that which one must eat, (Exo 12:16).

Leviticus 23:8

lev 23:8

But ye shall offer an offering made by fire unto the LORD seven days: in the (c) seventh day [is] an holy convocation: ye shall do no servile work [therein].

(c) The first day of the feast and the seventh were kept holy: in the rest they might work, except any feasts that were together, as were the feast of unleavened bread and the feast of sheaves which were on the fifteenth and sixteenth days.

Leviticus 23:11

lev 23:11

And he shall wave the sheaf before the LORD, to be accepted for you: on the morrow after the (d) sabbath the priest shall wave it.

(d) That is, the second sabbath of the Passover.

Leviticus 23:13

lev 23:13

And the meat offering thereof [shall be] two (e) tenth deals of fine flour mingled with oil, an offering made by fire unto the LORD [for] a sweet savour: and the drink offering thereof [shall be] of wine, the fourth [part] (f) of an hin.

(e) Which is, the fifth part of an Ephah, or two Omers: read (Exo 16:16).

(f) Read (Exo 29:40).

Leviticus 23:15

lev 23:15

And ye shall count unto you from the morrow after the (g) sabbath, from the day that ye brought the sheaf of the wave offering; seven sabbaths shall be complete:

(g) That is, the seventh day after the first sabbath of the Passover.

Leviticus 23:17

lev 23:17

Ye shall bring out of your habitations two wave loaves of two tenth deals: they shall be of fine flour; they shall be baked with (h) leaven; [they are] the firstfruits unto the LORD.

(h) Because the priest should eat them, as in (Lev 7:13), and they should not be offered to the Lord on the altar.

Leviticus 23:20

lev 23:20

And the priest shall wave them with the bread of the firstfruits [for] a wave offering before the LORD, with the two lambs: they shall be holy to the LORD for the (i) priest.

(i) That is, offered to the Lord, and the rest should be for the priest.

Leviticus 23:24

lev 23:24

Speak unto the children of Israel, saying, In the (k) seventh month, in the first [day] of the month, shall ye (l) have a sabbath, a memorial of (m) blowing of trumpets, an holy convocation.

(k) That is, about the end of September.

(l) Or, a holy day to the Lord.

(m) Which blowing was to remind them of the many feasts that were in that month, and of the Jubile.

Leviticus 23:27

lev 23:27

Also on the tenth [day] of this seventh month [there shall be] a day of atonement: it shall be an holy convocation unto you; and ye shall (n) afflict your souls, and offer an offering made by fire unto the LORD.

(n) By fasting and prayer.

Leviticus 23:32

lev 23:32

It [shall be] unto you a sabbath of rest, and ye shall afflict your souls: in the ninth [day] of the month at even, from (o) even unto even, shall ye celebrate your sabbath.

(o) Which contains a night and a day: yet they took it as their natural day.

Leviticus 23:36

lev 23:36

Seven days ye shall offer an offering made by fire unto the LORD: on the eighth day shall be an holy convocation unto you; and ye shall offer an offering made by fire unto the LORD: it [is] a (p) solemn assembly; [and] ye shall do no servile work [therein].

(p) Or, a day in which the people refrain from all work.

Leviticus 23:37

lev 23:37

These [are] the feasts of the LORD, which ye shall proclaim [to be] holy convocations, to offer an offering made by fire unto the LORD, a burnt offering, and a meat offering, a (q) sacrifice, and drink offerings, every thing upon his day:

(q) Or, peace offering.

Leviticus 23:39

lev 23:39

Also in the fifteenth day of the seventh month, when ye have gathered in the fruit of the land, ye shall keep a feast unto the LORD seven days: on the first day [shall be] a (r) sabbath, and on the eighth day [shall be] a sabbath.

(r) Or, a solemn feast.

Leviticus 23:43

lev 23:43

That your generations may know that I made the children of Israel to dwell in (s) booths, when I brought them out of the land of Egypt: I [am] the LORD your God.

(s) In the wilderness, in that they would not believe Joshua and Caleb, when they returned from spying the land of Canaan.

Leviticus Chapter 24

Leviticus 24:2

lev 24:2

(a) Command the children of Israel, that they bring unto thee pure oil olive beaten for the light, to cause the lamps to burn continually.

(a) Read (Exo 27:20).

Leviticus 24:3

lev 24:3

Without the veil (b) of the testimony, in the tabernacle of the congregation, shall Aaron order it from the evening unto the morning before the LORD continually: [it shall be] a statute for ever in your generations.

(b) Which separated the holiest of holies, where the ark of the testimony from the sanctuary was.

Leviticus 24:5

lev 24:5

And thou shalt take fine flour, and bake twelve cakes thereof: two (c) tenth deals shall be in one cake.

(c) That is, two omers, read (Exo 16:16).

Leviticus 24:7

lev 24:7

And thou shalt put pure frankincense upon [each] row, that (d) it may be on the bread for a memorial, [even] an offering made by fire unto the LORD.

(d) For it was burnt every sabbath, when the bread was taken away.

Leviticus 24:10

lev 24:10

And the son of an Israelitish woman, whose father [was] an Egyptian, went (e) out among the children of Israel: and this son of the Israelitish [woman] and a man of Israel strove together in the camp;

(e) Meaning, out of his tent.

Leviticus 24:11

lev 24:11

And the Israelitish woman's son (f) blasphemed the name [of the LORD], and cursed. And they brought him unto Moses: (and his mother's name [was] Shelomith, the daughter of Dibri, of the tribe of Dan:)

(f) By swearing or despising God.

Leviticus 24:15

lev 24:15

And thou shalt speak unto the children of Israel, saying, Whosoever curseth his God shall (g) bear his sin.

(g) Shall be punished.

Leviticus 24:23

lev 24:23

And (h) Moses spake to the children of Israel, that they should bring forth him that had cursed out of the camp, and stone him with stones. And the children of Israel did as the LORD commanded Moses.

(h) Because the punishment was not yet appointed by the law for the blasphemer, Moses consulted with the Lord, and told the people what God commanded.

Leviticus Chapter 25

Leviticus 25:3

lev 25:3

(a) Six years thou shalt sow thy field, and six years thou shalt prune thy vineyard, and gather in the fruit thereof;

(a) The Jews began to count the year in September: for then all the fruits were gathered.

Leviticus 25:5

lev 25:5

That which groweth of its (b) own accord of thy harvest thou shalt not reap, neither gather the grapes of thy vine (c) undressed: [for] it is a year of rest unto the land.

(b) Because of the corn that fell out of the ears the previous year.

(c) Or, which you have separated from yourself, and consecrated to God for the poor.

Leviticus 25:6

lev 25:6

And the (d) sabbath of the land shall be meat for you; for thee, and for thy servant, and for thy maid, and for thy hired servant, and for thy stranger that sojourneth with thee,

(d) That which the land brings forth in her rest.

Leviticus 25:9

lev 25:9

(e) Then shalt thou cause the trumpet of the jubile to sound on the tenth [day] of the seventh month, in the day of atonement shall ye make the trumpet sound throughout all your land.

(e) In the beginning of the 50 years was the Jubile, so called, because the joyful tidings of liberty were publicly proclaimed by the sound of a cornet.

Leviticus 25:10

lev 25:10

And ye shall hallow the fiftieth year, and proclaim liberty throughout [all] the land unto all the (f) inhabitants thereof: it shall be a jubile unto you; and ye shall return every man unto his (g) possession, and ye shall return every man unto his family.

(f) Which were in bondage.

(g) Because the tribes should neither have their possessions diminished nor confounded.

Leviticus 25:14

lev 25:14

And if thou sell ought unto thy neighbour, or buyest [ought] of thy neighbour's hand, ye shall (h) not oppress one another:

(h) By deceit, or otherwise.

Leviticus 25:15

lev 25:15

According to the number of (i) years after the jubile thou shalt buy of thy neighbour, [and] according unto the number of years of the fruits he shall sell unto thee:

(i) If the Jubile to come is near, you would be better to sell cheaply. If it is far off, sell at a higher price.

Leviticus 25:16

lev 25:16

According to the multitude of years thou shalt increase the price thereof, and according to the fewness of years thou shalt diminish the price of it: for [according] to the number [of the years] of the (k) fruits doth he sell unto thee.

(k) And not the full possession of the land.

Leviticus 25:23

lev 25:23

The land shall not be sold (l) for ever: for the land [is] mine; for ye [are] strangers and sojourners with me.

(l) It could not be sold for ever, but must return to the family in the Jubile.

Leviticus 25:24

lev 25:24

And in all the land of your possession ye shall (m) grant a redemption for the land.

(m) You shall sell it on the condition that it may be redeemed.

Leviticus 25:27

lev 25:27

Then let him (n) count the years of the sale thereof, and restore the overplus unto the man to whom he sold it; that he may return unto his possession.

(n) Deducting money for the years past, and paying for the rest of the years to come.

Leviticus 25:28

lev 25:28

But if he be not able to restore [it] to him, then that which is sold shall remain in the hand of him that hath bought it until the year of jubile: and in the jubile it shall go (o) out, and he shall return unto his possession.

(o) From his hand that bought it.

Leviticus 25:30

lev 25:30

And if it be not redeemed within the space of a full year, then the house that [is] in the walled city shall be established (p) for ever to him that bought it throughout his generations: it shall not go out in the jubile.

(p) That is, for ever, read (Lev 25:23).

Leviticus 25:34

lev 25:34

But the field of the (q) suburbs of their cities may not be sold; for it [is] their perpetual possession.

(q) Where the Levites kept their cattle.

Leviticus 25:35

lev 25:35

And if thy brother be waxen poor, and (r) fallen in decay with thee; then thou shalt relieve him: [yea, though he be] a stranger, or a sojourner; that he may live with thee.

(r) In Hebrew it is, if his hand shake: meaning if he stretch forth his hand for help as one in misery.

Leviticus 25:42

lev 25:42

For they [are] my servants, which I brought forth out of the land of Egypt: they shall not (s) be sold as bondmen.

(s) To perpetual servitude.

Leviticus 25:45

lev 25:45

Moreover of the children of the strangers that do sojourn among you, of them shall ye buy, and of their families that [are] with you, which they begat in your land: and they shall be your (t) possession.

(t) For they shall not be bought out at the Jubile.

Leviticus 25:49

lev 25:49

Either his uncle, or his uncle's son, may redeem him, or [any] that is nigh of kin unto him of his family may redeem him; or (u) if he be able, he may redeem himself.

(u) If he be able.

Leviticus 25:50

lev 25:50

And he shall reckon with him that bought him from the year that he was sold to him unto the year of jubile: and the price of his sale shall be according unto the number of (x) years, according to the time of an hired servant shall it be with him.

(x) Which remains yet to the Jubile.

Leviticus 25:53

lev 25:53

[And] as a yearly hired servant shall he be with him: [and the other] shall not rule with rigour over him in thy (y) sight.

(y) You shall not allow him to treat him severely, if you know it.

Leviticus Chapter 26

Leviticus 26:4

lev 26:4

Then I will give you (a) rain in due season, and the land shall yield her increase, and the trees of the field shall yield their fruit.

(a) By promising abundance of earthly things, he stirs the mind to consider the rich treasures of the spiritual blessings.

Leviticus 26:6

lev 26:6

And I will give peace in the land, and ye shall lie down, and none shall make [you] afraid: and I will rid evil beasts out of the land, neither shall the (b) sword go through your land.

(b) You shall have no war.

Leviticus 26:9

lev 26:9

For I will have respect unto you, and make you fruitful, and multiply you, and (c) establish my covenant with you.

(c) Perform that which I have promised.

Leviticus 26:11

lev 26:11

And I will set my (d) tabernacle among you: and my soul shall not abhor you.

(d) I will be daily present with you.

Leviticus 26:13

lev 26:13

I [am] the LORD your God, which brought you forth out of the land of Egypt, that ye should not be their bondmen; and I have broken the (e) bands of your yoke, and made you go upright.

(e) I have set you at full liberty, while before you were as beasts tied in bands.

Leviticus 26:15

lev 26:15

And if ye shall despise my statutes, or if your soul abhor my judgments, so that ye will not do all my commandments, [but] that ye break my (f) covenant:

(f) Which I made with you in choosing you to be my people.

Leviticus 26:17

lev 26:17

And I will set (g) my face against you, and ye shall be slain before your enemies: they that hate you shall reign over you; and ye shall flee when none pursueth you.

(g) Read (Lev 17:10).

Leviticus 26:18

lev 26:18

And if ye will not yet for all this hearken unto me, then I will punish you (h) seven times more for your sins.

(h) That is, more extremely.

Leviticus 26:19

lev 26:19

And I will break the pride of your power; and I will make your heaven as (i) iron, and your earth as brass:

(i) You shall have drought and barrenness.

Leviticus 26:21

lev 26:21

And if ye walk (k) contrary unto me, and will not hearken unto me; I will bring seven times more plagues upon you according to your sins.

(k) Or as some read, by fortune, imputing my plagues to chance and fortune.

Leviticus 26:22

lev 26:22

I will also send wild beasts among you, which shall (l) rob you of your children, and destroy your cattle, and make you few in number; and your (m) [high] ways shall be desolate.

(l) Read (Kg2 17:25).

(m) Because no one dares to pass by it for fear of the beasts.

Leviticus 26:26

lev 26:26

[And] when I have broken the (n) staff of your bread, ten women shall bake your bread in one (o) oven, and they shall deliver [you] your bread again by weight: and ye shall eat, and not be satisfied.

(n) That is, the strength by which life is sustained, (Eze 4:16, Eze 5:16).

(o) One oven will be sufficient for ten families.

Leviticus 26:31

lev 26:31

And I will make your cities waste, and bring your sanctuaries unto desolation, and I (p) will not smell the savour of your sweet odours.

(p) I will not accept your sacrifices.

Leviticus 26:35

lev 26:35

As long as it lieth desolate it shall rest; because it did not rest in your (r) sabbaths, when ye dwelt upon it.

(r) Which I commanded you to keep.

Leviticus 26:36

lev 26:36

And upon them that are left [alive] of you I will send a faintness into their hearts in the lands of their enemies; and the sound of a shaken leaf shall chase them; and they shall (s) flee, as fleeing from a sword; and they shall fall when none pursueth.

(s) As if their enemies chased them.

Leviticus 26:39

lev 26:39

And they that are left of you shall pine away in their iniquity in your enemies' lands; and also in the iniquities of their fathers shall they pine away with (t) them.

(t) In that, as they are blameworthy of their fathers faults, they shall be punished as well as their fathers.

Leviticus 26:43

lev 26:43

(u) The land also shall be left of them, and shall enjoy her sabbaths, while she lieth desolate without them: and they shall accept of the punishment of their iniquity: because, even because they despised my judgments, and because their soul abhorred my statutes.

(u) While they are captives, and without repentance.

Leviticus 26:45

lev 26:45

But I will for their sakes remember the (x) covenant of their ancestors, whom I brought forth out of the land of Egypt in the sight of the heathen, that I might be their God: I [am] the LORD.

(x) Made to their forefathers.

Leviticus 26:46

lev 26:46

These [are] the statutes and judgments and laws, which the LORD made between him and the children of Israel in mount (y) Sinai by the hand of Moses.

(y) Fifty days after they came out of Egypt.

Leviticus Chapter 27

Leviticus 27:2

lev 27:2

Speak unto the children of Israel, and say unto them, When a man shall make a (a) singular vow, the persons [shall be] for the LORD by (b) thy estimation.

(a) As of his son or daughter.

(b) Who art the priest.

Leviticus 27:3

lev 27:3

And thy estimation shall be of the male from twenty years old even unto sixty years old, even thy estimation shall be fifty (c) shekels of silver, after the shekel of the sanctuary.

(c) Read the value of the shekel in (Exo 30:13).

Leviticus 27:6

lev 27:6

And if [it be] from a (d) month old even unto five years old, then thy estimation shall be of the male five shekels of silver, and for the female thy estimation [shall be] three shekels of silver.

(d) He speaks of those vows by which the fathers dedicated their children to God who were not of such force; but they might be redeemed from them.

Leviticus 27:8

lev 27:8

But if he be poorer (e) than thy estimation, then he shall present himself before the priest, and the priest shall value him; according to his ability that vowed shall the priest value him.

(e) If he is not able to pay according to your estimate.

Leviticus 27:9

lev 27:9

And if [it be] a (f) beast, whereof men bring an offering unto the LORD, all that [any man] giveth of such unto the LORD shall be holy.

(f) Which is clean, (Lev 11:2).

Leviticus 27:10

lev 27:10

He shall not alter it, nor change it, a good for a bad, or a bad for a good: and if he shall at all change beast for beast, then it and the exchange thereof shall be (g) holy.

(g) That is, consecrate to the Lord.

Leviticus 27:16

lev 27:16

And if a man shall sanctify unto the LORD [some part] of a field of his possession, then thy estimation shall be according to the seed thereof: an (i) homer of barley seed [shall be valued] at fifty shekels of silver.

(i) Homer is a measure containing ten ephahs, read of an ephah in (Exo 16:16, Exo 16:36).

Leviticus 27:20

lev 27:20

And if he will not redeem the field, or if he have (k) sold the field to another man, it shall not be redeemed any more.

(k) For their own necessity or godly uses.

Leviticus 27:21

lev 27:21

But the field, when it goeth out in the jubile, shall be (l) holy unto the LORD, as a field devoted; the possession thereof shall be the priest's.

(l) That is, who dedicate to the Lord with a curse to him that turns it to his private use, (Num 21:2; Deu 13:15; Jos 9:17).

Leviticus 27:23

lev 27:23

Then the priest shall reckon unto him the worth of thy estimation, [even] unto the year of the jubile: and he shall give (m) thine estimation in that day, [as] a holy thing unto the LORD.

(m) The priests evaluation.

Leviticus 27:26

lev 27:26

Only the firstling of the beasts, which should be the LORD'S firstling, no man shall sanctify it; whether [it be] ox, or sheep: it [is] the (n) LORD'S.

(n) It was the Lord's already.

Leviticus 27:29

lev 27:29

None devoted, which shall be devoted of men, shall be redeemed; [but] shall surely be (o) put to death.

(o) It shall remain without redemption.

Leviticus 27:31

lev 27:31

And if a man will at all redeem [ought] of his tithes, he shall add thereto the (p) fifth [part] thereof.

(p) Besides the value of the thing itself.

Leviticus 27:32

lev 27:32

And concerning the tithe of the herd, or of the flock, [even] of whatsoever passeth under the (q) rod, the tenth shall be holy unto the LORD.

(q) All that which is numbered: that is, every tenth as he falls by tale without exception or respect.

Numbers

Numbers Chapter 1

Numbers 1:1

num 1:1

And the LORD spake unto Moses in the wilderness of (a) Sinai, in the tabernacle of the congregation, on the first [day] of the (b) second month, in the second year after they were come out of the land of Egypt, saying,

The Argument - In that as God has appointed that his Church in this world shall be under the cross, both so they could learn not to put their trust in worldly things, and also feel his comfort, when all other help fails: he did not immediately bring his people, after their departure out of Egypt, into the land which he had promised them: but led them to and fro for the space of forty years, and kept them in continual exercises before they enjoyed it, to try their faith, teach them to forget the world, and to depend on him. Which trial greatly profited, to discern the wicked and the hypocrites from the faithful and true servants of God, who served him with pure heart, while the other, preferring their earthly lusts to God's glory, and making religion to serve their purpose, complained when they lacked enough to satisfy their lusts, and despised those who God had appointed as rulers over them. By reason of which they provoked God's terrible judgments against them, and are set forth as a notable example for all ages, to beware how they abuse God's word, prefer their own lusts to his will, or despise his ministers. Nonetheless, God is always true to his promise, and governs his by his Holy Spirit, that either they fall not to such inconveniences, or else return to him quickly in true repentance: and therefore he continues his graces toward them, he gives them ordinances and instructions, as well for religion, as outward policy: he preserves them against all deceit and conspiracy, and gives them many victories against their enemies. To avoid all controversies that might arise, he takes away the occasions, by dividing among all the tribes, both the land which they had won, and that also which he had promised, as seemed best to his godly wisdom.

(a) In the place in the wilderness that was near mount Sinai.

(b) Which is part of April and part of May.

Numbers 1:4

num 1:4

And with you there shall be a (c) man of every tribe; every one head of the house of his fathers.

(c) That is, the chiefest man of every tribe.

Numbers 1:5

num 1:5

And these [are] the names of the men that shall (d) stand with you: of [the tribe of] Reuben; Elizur the son of Shedeur.

(d) And afflict you when you number the people.

Numbers 1:16

num 1:16

These [were] the renowned of the congregation, (e) princes of the tribes of their fathers, heads of thousands in Israel.

(e) Or captains, and governors.

Numbers 1:18

num 1:18

And they assembled all the congregation together on the first [day] of the second month, and they declared (f) their pedigrees after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, by their polls.

(f) In showing every man his tribe and his ancestors.

Numbers 1:47

num 1:47

But the Levites after the tribe of their fathers were not numbered among (g) them.

(g) Which were warriors, but were appointed to the use of the Tabernacle.

Numbers 1:51

num 1:51

And when the tabernacle setteth forward, the Levites shall take it down: and when the tabernacle is to be pitched, the Levites shall set it up: and the (h) stranger that cometh nigh shall be put to death.

(h) Whoever is not of the tribe of Levi.

Numbers 1:53

num 1:53

But the Levites shall pitch round about the tabernacle of testimony, that there be no wrath (i) upon the congregation of the children of Israel: and the Levites shall keep the charge of the tabernacle of testimony.

(i) By not having due regard to the tabernacle of the Lord.

Numbers Chapter 2

Numbers 2:2

num 2:2

(a) Every man of the children of Israel shall pitch by his own standard, with the ensign of their father's house: far off about the tabernacle of the congregation shall they pitch.

(a) In the twelve tribes were four principle standards, so that every three tribes had their standard.

Numbers 2:5

num 2:5

And those that do pitch next unto him [shall be] the tribe (b) of Issachar: and Nethaneel the son of Zuar [shall be] captain of the children of Issachar.

(b) Judah, Issachar and Zebulun the sons of Leah were of the first standard.

Numbers 2:9

num 2:9

All that were numbered in the (c) camp of Judah [were] an hundred thousand and fourscore thousand and six thousand and four hundred, throughout their armies. These shall first set forth.

(c) Of those who were contained under that name.

Numbers 2:10

num 2:10

On the south side [shall be] the standard of the camp (d) of Reuben according to their armies: and the captain of the children of Reuben [shall be] Elizur the son of Shedeur.

(d) Reuben and Simeon, the sons of Leah, and Gad, the son of Zilpah her maid, were of the second standard.

Numbers 2:17

num 2:17

Then the tabernacle of the congregation shall set forward with the camp of the Levites in the (e) midst of the camp: as they encamp, so shall they set forward, every man in his place by their standards.

(e) Because it might be an equal distance from each one, and all indifferently have recourse to it.

Numbers 2:18

num 2:18

(f) On the west side [shall be] the standard of the camp of Ephraim according to their armies: and the captain of the sons of Ephraim [shall be] Elishama the son of Ammihud.

(f) Because Ephraim and Manasseh took the place of Joseph their father, they are taken as Rachel's children, so they and Benjamin make the third standard.

Numbers 2:25

num 2:25

The standard of the camp of (g) Dan [shall be] on the north side by their armies: and the captain of the children of Dan [shall be] Ahiezer the son of Ammishaddai.

(g) Dan and Naphtali the sons of Bilhah Rachel's maid with Asher the son of Zilpah make the fourth standard.

Numbers 2:32

num 2:32

These [are] (h) those which were numbered of the children of Israel by the house of their fathers: all those that were numbered of the camps throughout their hosts [were] six hundred thousand and three thousand and five hundred and fifty.

(h) Which were of twenty years and above.

Numbers 2:34

num 2:34

And the children of Israel did according to all that the LORD commanded Moses: so they pitched by their (i) standards, and so they set forward, every one after their families, according to the house of their fathers.

(i) For under every one of the four principal standards, were various signs to keep every band.

Numbers Chapter 3

Numbers 3:1

num 3:1

These also [are] the (a) generations of Aaron and Moses in the day [that] the LORD spake with Moses in mount Sinai.

(a) Or, families and kindreds.

Numbers 3:4

num 3:4

And Nadab and Abihu died (b) before the LORD, when they offered strange fire before the LORD, in the wilderness of Sinai, and they had no children: and Eleazar and Ithamar ministered in the priest's office in the (c) sight of Aaron their father.

(b) Or, before the altar.

(c) While their father lived.

Numbers 3:6

num 3:6

Bring the tribe of Levi near, and (d) present them before Aaron the priest, that they may minister unto him.

(d) Offer them to Aaron for the use of the tabernacle.

Numbers 3:7

num 3:7

And they shall keep his charge, and the charge of the whole congregation (e) before the tabernacle of the congregation, to do the service of the tabernacle.

(e) Which belonged to the executing of the high priests commandment, to the oversight of the people, and the service of the tabernacle.

Numbers 3:9

num 3:9

And thou shalt give the Levites unto Aaron and to his (f) sons: they [are] wholly given unto him out of the children of Israel.

(f) Aaron's sons the priests served in the sanctuary in praying for the people and offering sacrifice: the Levites served for the inferior uses of the same.

Numbers 3:10

num 3:10

And thou shalt appoint Aaron and his sons, and they shall wait on their priest's office: and the (g) stranger that cometh nigh shall be put to death.

(g) Any that would minister not being a Levite.

Numbers 3:22

num 3:22

Those that were numbered of them, (h) according to the number of all the males, from a month old and upward, [even] those that were numbered of them [were] seven thousand and five hundred.

(h) Only numbering the male children.

Numbers 3:25

num 3:25

And the charge of the sons of Gershon in the tabernacle of the congregation [shall be] the (i) tabernacle, and the tent, the covering thereof, and the hanging for the door of the tabernacle of the congregation,

(i) Their charge was to carry the covering and hangings of the tabernacle.

Numbers 3:28

num 3:28

In the number of all the males, from a month old and upward, [were] eight thousand and six hundred, keeping the (k) charge of the sanctuary.

(k) Everyone doing his duty in the sanctuary.

Numbers 3:31

num 3:31

And their charge [shall be] the (l) ark, and the table, and the candlestick, and the altars, and the vessels of the sanctuary wherewith they minister, and the hanging, and all the service thereof.

(l) The main things within the sanctuary were committed to the Kohathites.

Numbers 3:36

num 3:36

And [under] the custody and charge of the sons of Merari [shall be] (m) the boards of the tabernacle, and the bars thereof, and the pillars thereof, and the sockets thereof, and all the vessels thereof, and all that serveth thereto,

(m) The wood work and the rest of the instruments were committed to their charge.

Numbers 3:38

num 3:38

But those that encamp before the tabernacle toward the east, [even] before the tabernacle of the congregation eastward, [shall be] Moses, and Aaron and his sons, keeping the charge of the sanctuary (n) for the charge of the children of Israel; and the stranger that cometh nigh shall be put to death.

(n) That no one should enter into the tabernacle contrary to God's appointment.

Numbers 3:39

num 3:39

All that were numbered of the Levites, which Moses and Aaron numbered at the commandment of the LORD, throughout their families, all the males from a month old and upward, [were] twenty and two (o) thousand.

(o) So that the first born of the children of Israel were more by 273, as in (Num 3:43).

Numbers 3:41

num 3:41

And thou shalt take the Levites for me (I [am] the LORD) (f) instead of all the firstborn among the children of Israel; and the cattle of the Levites instead of all the firstlings among the cattle of the children of Israel.

(f) So that now the Levites should satisfy the Lord for the first born of Israel, excepting the 273 which were more than the Levites for whom they paid money.

Numbers 3:50

num 3:50

Of the (q) firstborn of the children of Israel took he the money; a thousand three hundred and threescore and five [shekels], after the shekel of the sanctuary:

(q) Or the two hundred seventy and three which were more than the Levites.

Numbers Chapter 4

Numbers 4:3

num 4:3

From (a) thirty years old and upward even until fifty years old, all that enter into the host, to do the work in the tabernacle of the congregation.

(a) The Levites were counted at three times, first at a month old when they were consecrated to the Lord, next at 25 years old when they were appointed to serve in the tabernacle, and 30 years old to bear the burdens of the tabernacle.

Numbers 4:5

num 4:5

And when the camp setteth forward, Aaron shall come, and his sons, and they shall take down the (b) covering vail, and cover the ark of testimony with it:

(b) Which divided the sanctuary from the holiest of holies.

Numbers 4:6

num 4:6

And shall put thereon the covering of badgers' skins, and shall spread over [it] a cloth wholly of blue, and shall put in (c) the staves thereof.

(c) That is, put them on their shoulders to carry it: for the bars of the ark could never be removed.

Numbers 4:7

num 4:7

And upon the table of shewbread they shall spread a cloth of blue, and put thereon the dishes, and the spoons, and the bowls, and covers to cover (d) withal: and the continual bread shall be thereon:

(d) Meaning, to cover the bread.

Numbers 4:10

num 4:10

And they shall put it and all the vessels thereof within a covering of badgers' skins, and shall put [it] upon a (e) bar.

(e) The Hebrew word signifies an instrument made of two staves or bars.

Numbers 4:11

num 4:11

And upon the golden (f) altar they shall spread a cloth of blue, and cover it with a covering of badgers' skins, and shall put to the staves thereof:

(f) Which was to burn incense, read (Exo 30:1).

Numbers 4:13

num 4:13

And they shall take away the ashes from the (g) altar, and spread a purple cloth thereon:

(g) Of the burnt offering.

Numbers 4:15

num 4:15

And when Aaron and his sons have made an end of covering the (h) sanctuary, and all the vessels of the sanctuary, as the camp is to set forward; after that, the sons of Kohath shall come to bear [it]: but they shall not (i) touch [any] holy thing, lest they die. These [things are] the burden of the sons of Kohath in the tabernacle of the congregation.

(h) That is, in folding up the things of the sanctuary, as the ark, etc.

(i) Before it is covered.

Numbers 4:16

num 4:16

And to the office of Eleazar the son of Aaron the priest [pertaineth] the oil for the light, and the sweet incense, and the (k) daily meat offering, and the anointing oil, [and] the oversight of all the tabernacle, and of all that therein [is], in the sanctuary, and in the vessels thereof.

(k) Which was offered at morning and evening.

Numbers 4:18

num 4:18

(l) Cut ye not off the tribe of the families of the Kohathites from among the Levites:

(l) Committing by your negligence that the holy things are not well wrapped, causing them to perish by touching it.

Numbers 4:19

num 4:19

But thus do unto them, that they may live, and not die, when they approach unto the most holy things: Aaron and his sons shall go in, and appoint (m) them every one to his service and to his burden:

(m) Showing what part every man shall bear.

Numbers 4:23

num 4:23

From thirty years old and upward until fifty years old shalt thou number them; all that (n) enter in to perform the service, to do the work in the tabernacle of the congregation.

(n) Which were received into the company of those who ministered in the tabernacle of the congregation.

Numbers 4:25

num 4:25

And they shall bear the curtains of the tabernacle, and the tabernacle of the congregation, his covering, and the covering of the badgers' skins that [is] above upon it, and the hanging for the (o) door of the tabernacle of the congregation,

(o) Which hung between the sanctuary and the court.

Numbers 4:26

num 4:26

And the hangings of the court, and the hanging for the door of the gate of the court, (p) which [is] by the tabernacle and by the altar round about, and their cords, and all the instruments of their service, and all that is made for them: so shall they serve.

(p) Which compassed both the tabernacle of the congregation and the altar of burnt offering.

Numbers 4:28

num 4:28

This [is] the service of the families of the sons of Gershon in the tabernacle of the congregation: and their charge [shall be] under the (q) hand of Ithamar the son of Aaron the priest.

(q) Under the charge and oversight.

Numbers 4:32

num 4:32

And the pillars of the court round about, and their sockets, and their pins, and their cords, with all their instruments, and with all their service: and by (r) name ye shall reckon the instruments of the charge of their burden.

(r) You shall take inventory of all the things, which you commit to their charge.

Numbers 4:37

num 4:37

These [were] they that were numbered of the families of the Kohathites, all that might do service in the tabernacle of the congregation, which Moses and Aaron did number according to the commandment of the LORD by the (s) hand of Moses.

(s) God appointing Moses to be the minister and executor of it.

Numbers 4:41

num 4:41

These [are] they that were numbered of the families of the sons of Gershon, of all that (t) might do service in the tabernacle of the congregation, whom Moses and Aaron did number according to the commandment of the LORD.

(t) Which were of eligible age to serve in it, that is between 30 and 50.

Numbers 4:47

num 4:47

From thirty years old and upward even unto fifty years old, every one that came to do (u) the service of the ministry, and the service of the burden in the tabernacle of the congregation,

(u) Whoever of the Levites that had any charge in the tabernacle.

Numbers 4:49

num 4:49

According to the commandment of the LORD they were numbered by the hand of Moses, every one according to his service, and according to his burden: thus were they numbered of him, as the LORD commanded (x) Moses.

(x) So that Moses neither added, nor diminished from that which the Lord commanded him.

Numbers Chapter 5

Numbers 5:3

num 5:3

Both male and female shall ye put out, without the camp shall ye put them; that they defile not their camps, in the (a) midst whereof I dwell.

(a) There were three types of tents: of the Lord, of the Levites, and of the Israelites.

Numbers 5:6

num 5:6

Speak unto the children of Israel, When a man or woman shall commit any sin (b) that men commit, to do a trespass against the LORD, and that person be guilty;

(b) Commit any fault willingly.

Numbers 5:8

num 5:8

But if the (c) man have no kinsman to recompense the trespass unto, let the trespass be recompensed unto the LORD, [even] to the priest; beside the ram of the atonement, whereby an atonement shall be made for him.

(c) If he is dead to whom the wrong is done and also has no relatives.

Numbers 5:9

num 5:9

And every offering of all the (d) holy things of the children of Israel, which they bring unto the priest, shall be his.

(d) Or, things offered to the Lord, as first fruits, etc.

Numbers 5:12

num 5:12

Speak unto the children of Israel, and say unto them, If any man's wife (e) go aside, and commit a trespass against him,

(e) By breaking the band of marriage, and playing the harlot.

Numbers 5:15

num 5:15

Then shall the man bring his wife unto the priest, and he shall bring her offering for her, the tenth [part] of an ephah of barley meal; he shall pour no (f) oil upon it, nor put frankincense thereon; for it [is] an offering of jealousy, an offering of memorial, bringing iniquity to (g) remembrance.

(f) Only in the sin offering, and so this offering of jealousy were neither oil nor incense offered.

(g) Or, making the sin known, and not purging it.

Numbers 5:17

num 5:17

And the priest shall take (h) holy water in an earthen vessel; and of the dust that is in the floor of the tabernacle the priest shall take, and put [it] into the water:

(h) Which also is called the water of purification of sprinkling, read (Num 19:9).

Numbers 5:18

num 5:18

And the priest shall set the woman before the LORD, and uncover the woman's head, and put the offering of memorial in her hands, which [is] the jealousy offering: and the priest shall have in his hand the bitter water that causeth the (i) curse:

(i) It was so called by the effect, because it declared the woman to be accursed, and turned to her destruction.

Numbers 5:21

num 5:21

Then the priest shall charge the woman with an oath of cursing, and the priest shall say unto the woman, The LORD make thee a (k) curse and an oath among thy people, when the LORD doth make thy thigh to rot, and thy belly to swell;

(k) Both because she had committed so heinous a fault, and forswore herself in denying the same.

Numbers 5:22

num 5:22

And this water that causeth the curse shall go into thy bowels, to make [thy] belly to swell, and [thy] thigh to rot: And the woman shall say, (l) Amen, amen.

(l) That is, may it be as you wished, as in (Psa 41:13; Deu 27:15).

Numbers 5:23

num 5:23

And the priest shall write these curses in a book, and he shall (m) blot [them] out with the bitter water:

(m) Shall wash the curses, which are written, into the water in the vessel.

Numbers 5:26

num 5:26

And the priest shall take an handful of the offering, [even] the memorial thereof, and burn [it] upon the (n) altar, and afterward shall cause the woman to drink the water.

(n) Where the incense was offered.

Numbers 5:31

num 5:31

Then shall the man be (o) guiltless from iniquity, and this woman shall bear her iniquity.

(o) The man might accuse his wife on suspicion and not be reproved.

Numbers Chapter 6

Numbers 6:2

num 6:2

Speak unto the children of Israel, and say unto them, When either man or woman shall separate [themselves] to vow a vow of a (a) Nazarite, to separate [themselves] unto the LORD:

(a) Who separated themselves from the world, and dedicated themselves to God: a figure which was accomplished in Christ.

Numbers 6:6

num 6:6

All the days that he separateth [himself] unto the LORD he shall come at no (b) dead body.

(b) As at burials, or mournings.

Numbers 6:7

num 6:7

He shall not make himself unclean for his father, or for his mother, for his brother, or for his sister, when they die: because the consecration of his God [is] upon (c) his head.

(c) In that he allowed his hair to grow, he signified that he was consecrated to God.

Numbers 6:9

num 6:9

And if any man die very suddenly by him, and he hath defiled the (d) head of his consecration; then he shall shave his head in the day of his cleansing, on the seventh day shall he shave it.

(d) Whose long hair is a sign that he is dedicated to God.

Numbers 6:11

num 6:11

And the priest shall offer the one for a sin offering, and the other for a burnt offering, and make an atonement for him, for that he sinned by (e) the dead, and shall hallow his head that same day.

(e) By being present where the deceased was.

Numbers 6:12

num 6:12

And he shall (f) consecrate unto the LORD the days of his separation, and shall bring a lamb of the first year for a trespass offering: but the (g) days that were before shall be lost, because his separation was defiled.

(f) Beginning at the eighth day, when he is purified.

(g) So that he shall begin his vow anew.

Numbers 6:18

num 6:18

And the Nazarite shall shave the head (h) of his separation [at] the door of the tabernacle of the congregation, and shall take the hair of the head of his separation, and (i) put [it] in the fire which [is] under the sacrifice of the peace offerings.

(h) In token that his vow is ended.

(i) For the hair which was consecrated to the Lord, might not be cast into any profane place.

Numbers 6:21

num 6:21

This [is] the law of the Nazarite who hath vowed, [and of] his offering unto the LORD for his separation, (k) beside [that] that his hand shall get: according to the vow which he vowed, so he must do after the law of his separation.

(k) At the least he shall do this, if he is not able to offer more.

Numbers 6:23

num 6:23

Speak unto Aaron and unto his sons, saying, On this wise ye shall (l) bless the children of Israel, saying unto them,

(l) That is, pray for them.

Numbers 6:27

num 6:27

And they shall put my (m) name upon the children of Israel; and I will bless them.

(m) They shall pray in my Name for them.

Numbers Chapter 7

Numbers 7:3

num 7:3

And they brought their offering before the LORD, six (a) covered wagons, and twelve oxen; a wagon for two of the princes, and for each one an ox: and they brought them before the tabernacle.

(a) Like horse litters, to keep the things that were carried in them from the weather.

Numbers 7:5

num 7:5

Take [it] of them, that they may be to do the (b) service of the tabernacle of the congregation; and thou shalt give them unto the Levites, to every man according to his service.

(b) That is, to carry things.

Numbers 7:7

num 7:7

Two wagons and four oxen he gave unto the sons of Gershon, (c) according to their service:

(c) For their use to carry with.

Numbers 7:9

num 7:9

But unto the sons of Kohath he gave none: (d) because the service of the sanctuary belonging unto them [was that] they should bear upon their shoulders.

(d) The holy thing of the sanctuary must be carried on their shoulders and not drawn with oxen, (Num 4:15).

Numbers 7:10

num 7:10

And the princes offered for (e) dedicating of the altar in the day that it was anointed, even the princes offered their offering before the altar.

(e) That is, when the first sacrifice was offered on it by Aaron, in (Lev 9:1).

Numbers 7:84

num 7:84

This [was] the (f) dedication of the altar, in the day when it was anointed, by the princes of Israel: twelve chargers of silver, twelve silver bowls, twelve spoons of gold:

(f) This was the offering of the princes, when Aaron dedicated the altar.

Numbers 7:88

num 7:88

And all the oxen for the sacrifice of the peace offerings [were] twenty and four bullocks, the rams sixty, the he goats sixty, the lambs of the first year sixty. This [was] the dedication of the altar, after that it was (g) anointed.

(g) By Aaron.

Numbers 7:89

num 7:89

And when Moses was gone into the (h) tabernacle of the congregation to speak with him, then he heard the voice of one speaking unto him from off the mercy seat that [was] upon the ark of testimony, from (i) between the two cherubims: and he spake unto him.

(h) That is, the sanctuary.

(i) According as he had promised in (Exo 25:22).

Numbers Chapter 8

Numbers 8:2

num 8:2

Speak unto Aaron, and say unto him, When thou lightest the lamps, the seven lamps shall give light (a) over against the candlestick.

(a) To that part which is in the forefront of the candlestick, (Exo 25:37).

Numbers 8:4

num 8:4

And this work of the candlestick [was of] beaten gold, unto the shaft thereof, unto the flowers thereof, [was] beaten work: (b) according unto the pattern which the LORD had shewed Moses, so he made the candlestick.

(b) And not set together of various pieces.

Numbers 8:7

num 8:7

And thus shalt thou do unto them, to cleanse them: Sprinkle (c) water of purifying upon them, and let them shave all their flesh, and let them wash their clothes, and [so] make themselves clean.

(c) In Hebrew it is called the water of sin, because it is made to purge sin, as in (Num 19:9).

Numbers 8:9

num 8:9

And thou shalt bring the Levites before the tabernacle of the congregation: and thou shalt gather the (d) whole assembly of the children of Israel together:

(d) That you may do this in the presence of them all.

Numbers 8:10

num 8:10

And thou shalt bring the Levites before the LORD: and the (e) children of Israel shall put their hands upon the Levites:

(e) Meaning, certain of them in the name of the whole.

Numbers 8:19

num 8:19

And I have given the Levites [as] a gift to Aaron and to his sons from among the children of Israel, to do the service of the (g) children of Israel in the tabernacle of the congregation, and to make an atonement for the children of Israel: that there be no plague among the children of Israel, when the children of Israel come nigh unto the (h) sanctuary.

(g) Which the Israelites should do.

(h) Because the levites go into the sanctuary in their name.

Numbers 8:22

num 8:22

And after that went the Levites in to do their service in the tabernacle of the congregation (i) before Aaron, and before his sons: as the LORD had commanded Moses concerning the Levites, so did they unto them.

(i) In their presence to serve them.

Numbers 8:25

num 8:25

And from the age of fifty years they shall cease waiting upon the (k) service [thereof], and shall serve no more:

(k) Such office as was painful, as to bear burdens and such like.

Numbers 8:26

num 8:26

But shall minister (l) with their brethren in the tabernacle of the congregation, to keep the charge, and shall do no service. Thus shalt thou do unto the Levites touching their charge.

(l) In singing Psalms, instructing, counselling and keeping the things in order.

Numbers Chapter 9

Numbers 9:3

num 9:3

In the fourteenth day of this month, at even, ye shall keep it in his appointed season: according to (a) all the rites of it, and according to all the ceremonies thereof, shall ye keep it.

(a) Even in all points as the Lord has instituted it.

Numbers 9:6

num 9:6

And there were certain men, who were defiled (b) by the dead body of a man, that they could not keep the passover on that day: and they came before Moses and before Aaron on that day:

(b) By touching a corpse, or being at the burial.

Numbers 9:7

num 9:7

And those men said unto him, We [are] defiled by the dead body of a man: wherefore are we kept back, that we may not (c) offer an offering of the LORD in his appointed season among the children of Israel?

(c) Or, celebrate the Passover the fourteenth day of the first month.

Numbers 9:10

num 9:10

Speak unto the children of Israel, saying, If any man of you or of your posterity shall be unclean by reason of a dead body, or [be] in a journey afar off, yet (d) he shall keep the passover unto the LORD.

(d) And cannot come where the tabernacle is, when others keep it.

Numbers 9:11

num 9:11

The fourteenth day of the (e) second month at even they shall keep it, [and] eat it with unleavened bread and bitter [herbs].

(e) So that the unclean and those who are not at home, have a month longer granted to them.

Numbers 9:13

num 9:13

But the man that [is] clean, and is not in a (f) journey, and forbearth to keep the passover, even the same soul shall be cut off from among his people: because he brought not the offering of the LORD in his appointed season, that man shall bear his sin.

(f) When the Passover is celebrated.

Numbers 9:15

num 9:15

And on the day that the tabernacle was reared up the cloud covered the tabernacle, [namely], the tent of the testimony: and at even there was upon the tabernacle as it were the (g) appearance of fire, until the morning.

(g) Like a pillar, read (Exo 13:21-22).

Numbers 9:18

num 9:18

At the commandment of the (h) LORD the children of Israel journeyed, and at the commandment of the LORD they pitched: as long as the cloud abode upon the tabernacle they rested in their tents.

(h) Who taught them what to do by the cloud.

Numbers 9:19

num 9:19

And when the cloud tarried long upon the tabernacle many days, then the children of Israel kept the (i) charge of the LORD, and journeyed not.

(i) They waited when the Lord would signify either their departure, or their abode by the cloud.

Numbers 9:23

num 9:23

At the commandment of the LORD they rested in the tents, and at the commandment of the LORD they journeyed: they kept the charge of the LORD, at the commandment of the LORD by the (k) hand of Moses.

(k) Under the charge and government of Moses.

Numbers Chapter 10

Numbers 10:2

num 10:2

Make thee two trumpets of silver; of a (a) whole piece shalt thou make them: that thou mayest use them for the calling of the assembly, and for the journeying of the camps.

(a) Or, of work beaten out with the hammer.

Numbers 10:5

num 10:5

When ye blow an alarm, then the camps that lie on the (b) east parts shall go forward.

(b) That is, the host of Judah and they that are under his ensign.

Numbers 10:6

num 10:6

When ye blow an alarm the second time, then the camps that lie on the (c) south side shall take their journey: they shall blow an alarm for their journeys.

(c) Meaning, the heart of Reuben.

Numbers 10:8

num 10:8

And the sons of Aaron, the priests, shall (d) blow with the trumpets; and they shall be to you for an ordinance for ever throughout your generations.

(d) So that only the priests must blow the trumpets, as long as the priesthood lasted.

Numbers 10:10

num 10:10

Also in the day of your (e) gladness, and in your solemn days, and in the beginnings of your months, ye shall blow with the trumpets over your burnt offerings, and over the sacrifices of your peace offerings; that they may be to you for a memorial before your God: I [am] the LORD your God.

(e) When you rejoice that God has removed any plague.

Numbers 10:13

num 10:13

And they (f) first took their journey according to the commandment of the LORD by the hand of Moses.

(f) From Sinai to Paran, (Num 33:1).

Numbers 10:17

num 10:17

And the tabernacle was taken down; and the sons of Gershon and the sons of Merari set forward, bearing (g) the tabernacle.

(g) With all the belongings of it.

Numbers 10:21

num 10:21

And the Kohathites set forward, (h) bearing the sanctuary: and (i) [the other] did set up the tabernacle against they came.

(h) Upon their shoulders.

(i) The Merarites and Gershonites.

Numbers 10:25

num 10:25

And the standard of the camp of the children of Dan set forward, [which was] the (k) rereward of all the camps throughout their hosts: and over his host [was] Ahiezer the son of Ammishaddai.

(k) Leaving none behind, nor any of the former that fainted in the way.

Numbers 10:28

num 10:28

(l) Thus [were] the journeyings of the children of Israel according to their armies, when they set forward.

(l) This was the order of their host when they travelled.

Numbers 10:29

num 10:29

And Moses said unto (m) Hobab, the son of Raguel the Midianite, Moses' father in law, We are journeying unto the place of which the LORD said, I will give it you: come thou with us, and we will do thee good: for the LORD hath spoken good concerning Israel.

(m) Some think that Reuel, Jethro, Hobab, and Keni were all one: Kimhi says that Reuel was Jethro's father: so Hobab was Moses father-in-law, see (Exo 2:18, Exo 3:1, Exo 4:18, Exo 18:1; Jdg 4:11)

Numbers 10:33

num 10:33

And they departed from the (n) mount of the LORD three days' journey: and the ark of the covenant of the LORD went before them in the three days' journey, to search out a resting place for them.

(n) Mount Sinai, or Horeb.

Numbers 10:35

num 10:35

And it came to pass, when the ark set forward, that Moses said, (o) Rise up, LORD, and let thine enemies be scattered; and let them that hate thee flee before thee.

(o) Declare your might and power.

Numbers Chapter 11

Numbers 11:4

num 11:4

And the mixt (a) multitude that [was] among them fell a lusting: and the children of Israel also wept again, and said, Who shall give us flesh to eat?

(a) Which were of those strangers that came out of Egypt with them, (Exo 12:38).

Numbers 11:5

num 11:5

We remember the fish, which we did eat in Egypt (c) freely; the cucumbers, and the melons, and the leeks, and the onions, and the garlick:

(c) For a final price, or good cheap.

Numbers 11:6

num 11:6

But now our soul [is] (d) dried away: [there is] nothing at all, beside this manna, [before] our eyes.

(d) For the greedy lust of flesh.

Numbers 11:7

num 11:7

And the manna [was] as coriander seed, and the colour thereof as the colour of (e) bdellium.

(e) Which is a white pearl, or precious stone.

Numbers 11:11

num 11:11

And Moses said unto the LORD, Wherefore hast thou afflicted thy servant? and wherefore have I not found (f) favour in thy sight, that thou layest the burden of all this people upon me?

(f) Or, how have I displeased you?

Numbers 11:12

num 11:12

Have I (g) conceived all this people? have I begotten them, that thou shouldest say unto me, Carry them in thy bosom, as a nursing father beareth the sucking child, unto the (h) land which thou swarest unto their fathers?

(g) Am I their father, that no one may have charge of them but I?

(h) Of Canaan promised by another to our fathers.

Numbers 11:15

num 11:15

And if thou deal thus with me, kill me, I pray thee, out of hand, if I have found favour in thy (i) sight; and let me not see my wretchedness.

(i) I would rather die than see my grief and misery daily increased by their rebellion.

Numbers 11:17

num 11:17

And I will come down and talk with thee there: (k) and I will take of the spirit which [is] upon thee, and will put [it] upon them; and they shall bear the burden of the people with thee, that thou bear [it] not thyself alone.

(k) I will distribute my spirit among them, as I have done to you.

Numbers 11:18

num 11:18

And say thou unto the people, (l) Sanctify yourselves against to morrow, and ye shall eat flesh: for ye have wept in the ears of the LORD, saying, Who shall give us flesh to eat? for [it was] well with us in Egypt: therefore the LORD will give you flesh, and ye shall eat.

(l) Prepare yourselves that you may be clean.

Numbers 11:20

num 11:20

[But] even a whole month, until it come out at your nostrils, and it be loathsome unto you: because that ye have (m) despised the LORD which [is] (n) among you, and have wept before him, saying, Why came we forth out of Egypt?

(m) Or, cast him off, because you refused manna, which he appointed as most suitable for you.

(n) Who leads and governs you.

Numbers 11:21

num 11:21

And Moses said, The people, (o) among whom I [am], [are] six hundred thousand footmen; and thou hast said, I will give them flesh, that they may eat a whole month.

(o) Of whom I have charge.

Numbers 11:25

num 11:25

And the LORD came down in a cloud, and spake unto him, and took of the spirit that [was] upon him, and gave [it] unto the seventy elders: and it came to pass, [that], when the spirit rested upon them, they prophesied, and did not (p) cease.

(p) From that day the spirit of prophecy did not settle them.

Numbers 11:28

num 11:28

And Joshua the son of Nun, the servant of Moses, [one] of his (q) young men, answered and said, My lord Moses, (r) forbid them.

(q) Or, a young man whom he had chosen from his youth.

(r) Such blind zeal was in the apostles, (Mar 9:38; Luk 9:44).

Numbers 11:32

num 11:32

And the people stood up all that day, and all [that] night, and all the next day, and they gathered the quails: he that gathered least gathered ten (s) homers: and they spread [them] all abroad for themselves round about the camp.

(s) Of Homer, read (Lev 27:16) also it signifies a heap, as in (Exo 8:14; Jdg 15:16).

Numbers Chapter 12

Numbers 12:1

num 12:1

And Miriam and Aaron spake against Moses because of the Ethiopian woman whom he had married: for he had married (a) an Ethiopian woman.

(a) Zipporah, Moses' wife, was a Midianite, and because Midian bordered on Ethiopia, it is sometimes referred to in the scriptures by this name.

Numbers 12:3

num 12:3

(Now the man Moses [was] very (b) meek, above all the men which [were] upon the face of the earth.)

(b) And so endured their grudging, although he knew of them.

Numbers 12:6

num 12:6

And he said, Hear now my words: If there be a prophet among you, [I] the LORD will make myself known unto him in a (c) vision, [and] will speak unto him in a dream.

(c) These were the two ordinary means.

Numbers 12:7

num 12:7

My servant Moses [is] not so, who [is] faithful (d) in all mine house.

(d) In all Israel which was his Church.

Numbers 12:8

num 12:8

With him will I speak mouth to mouth, even apparently, and not in dark speeches; and the similitude of the LORD shall he (e) behold: wherefore then were ye not afraid to speak against my servant Moses?

(e) As far as any man was able to comprehend, which he calls his back parts, (Exo 33:23).

Numbers 12:10

num 12:10

And the cloud departed from off the (f) tabernacle; and, behold, Miriam [became] leprous, [white] as snow: and Aaron looked upon Miriam, and, behold, [she was] leprous.

(f) From the door of the tabernacle.

Numbers 12:12

num 12:12

Let her not be as one (g) dead, of whom the flesh is half consumed when he cometh out of his mother's womb.

(g) As a child that is stillborn, as if it is only the skin.

Numbers 12:14

num 12:14

And the LORD said unto Moses, If her father had but (h) spit in her face, should she not be ashamed seven days? let her be shut out from the camp seven days, and after that let her be received in [again].

(h) In his displeasure.

Numbers 12:16

num 12:16

And afterward the people removed from Hazeroth, and pitched in the wilderness of (a) Paran.

(a) That is, in Rithmah, which was in Paran, (Num 33:18).

Numbers Chapter 13

Numbers 13:2

num 13:2

(b) Send thou men, that they may search the land of Canaan, which I give to the children of Israel: of every tribe of their fathers shall ye send a man, every one a ruler among them.

(b) After the people had required it of Moses, as it is in (Deu 1:22) then the Lord told Moses to do it.

Numbers 13:16

num 13:16

These [are] the names of the (c) men whom Moses sent to spy out the land. And Moses called Oshea the son of Nun Jehoshua.

(c) Which in number were twelve according to the twelve tribes.

Numbers 13:19

num 13:19

And what the land [is] that they dwell in, whether it [be] (d) good or bad; and what cities [they be] that they dwell in, whether in tents, or in strong holds;

(d) Plentiful or barren.

Numbers 13:21

num 13:21

So they went up, and searched the land from the wilderness of (e) Zin unto Rehob, as men come to Hamath.

(e) Which was in the wilderness of Paran.

Numbers 13:22

num 13:22

And they ascended by the south, and came unto Hebron; where Ahiman, Sheshai, and Talmai, the children of (f) Anak, [were]. (Now (g) Hebron was built seven years before Zoan in Egypt.)

(f) Which were a type of giant.

(g) Declaring the antiquity of it: also Abraham, Sarah, Isaac and Jacob were buried there.

Numbers 13:26

num 13:26

And they went and came to Moses, and to Aaron, and to all the congregation of the children of Israel, unto the wilderness of (h) Paran, to Kadesh; and brought back word unto them, and unto all the congregation, and shewed them the fruit of the land.

(h) Called also Kadesh-barnea.

Numbers 13:27

num 13:27

And they told (i) him, and said, We came unto the land whither thou sentest us, and surely it floweth with milk and honey; and this [is] the fruit of it.

(i) That is, Moses.

Numbers 13:28

num 13:28

Nevertheless the people [be] strong that dwell in the land, and the cities [are] walled, [and] very great: and moreover we saw the (k) children of Anak there.

(k) Ahiman, Sheshai, and Talmi, whom Caleb slew afterward, (Jos 11:21-22).

Numbers 13:32

num 13:32

And they brought up an evil report of the land which they had searched unto the children of Israel, saying, The land, through which we have gone to search it, [is] a land that (l) eateth up the inhabitants thereof; and all the people that we saw in it [are] men of a great stature.

(l) The giants were so cruel, that they spoiled and killed one another and those that came to them.

Numbers Chapter 14

Numbers 14:1

num 14:1

And all the congregation lifted up their voice, and cried; and the (a) people wept that night.

(a) Those who were afraid at the report of the ten spies.

Numbers 14:3

num 14:3

And wherefore hath the LORD brought us unto this land, to fall by the sword, that our wives and our children should be (b) a prey? were it not better for us to return into Egypt?

(b) To our enemies the Canaanites.

Numbers 14:5

num 14:5

Then Moses and Aaron (c) fell on their faces before all the assembly of the congregation of the children of Israel.

(c) Lamenting the people, and praying for them.

Numbers 14:6

num 14:6

And Joshua the son of Nun, and Caleb the son of Jephunneh, [which were] of them that searched the land, (d) rent their clothes:

(d) For sorrow, hearing their blasphemy.

Numbers 14:9

num 14:9

Only rebel not ye against the LORD, neither fear ye the people of the land; for they [are] (e) bread for us: their defence is departed from them, and the LORD [is] with us: fear them not.

(e) We shall easily overcome them.

Numbers 14:10

num 14:10

But all the congregation bade (f) stone them with stones. And the glory of the LORD appeared in the tabernacle of the congregation before all the children of Israel.

(f) This is the condition of those who would persuade in God's cause, to be persecuted by the multitude.

Numbers 14:15

num 14:15

Now [if] thou shalt kill [all] this people as (g) one man, then the nations which have heard the fame of thee will speak, saying,

(g) So that none shall escape.

Numbers 14:20

num 14:20

And the LORD said, I have pardoned (h) according to thy word:

(h) In that he did not utterly destroy them, but allowed their children and certain others to enter.

Numbers 14:22

num 14:22

Because all those men which have seen my glory, and my miracles, which I did in Egypt and in the wilderness, and have tempted me now these (i) ten times, and have not hearkened to my voice;

(i) That is, various times and often.

Numbers 14:24

num 14:24

But my servant Caleb, because he had another (k) spirit with him, and hath followed me fully, him will I bring into the land whereinto he went; and his seed shall possess it.

(k) A meek and obedient spirit, and not rebellious.

Numbers 14:25

num 14:25

(Now the Amalekites and the Canaanites (l) dwelt in the valley.) To morrow turn you, and get you into the (m) wilderness by the way of the Red sea.

(l) And lie in wait for you.

(m) For I will not defend you.

Numbers 14:33

num 14:33

And your children shall (n) wander in the wilderness forty years, and bear your (o) whoredoms, until your carcasses be wasted in the wilderness.

(n) The word signifies to be shepherds, or to wander like shepherds to and fro.

(o) Your infidelity and disobedience against God.

Numbers 14:34

num 14:34

After the number of the days in which ye searched the land, [even] forty days, each day for a year, shall ye bear your iniquities, [even] forty years, and ye (p) shall know my breach of promise.

(p) Whether my promise is true or not.

Numbers 14:40

num 14:40

And they rose up early in the morning, and gat them up into the top of the mountain, saying, Lo, we [be here], and will go up unto the place which the LORD hath promised: for we have (q) sinned.

(q) They confessed their sin in rebelling against God, but did not consider their offence in going up without God's commandment.

Numbers 14:44

num 14:44

But they (r) presumed to go up unto the hill top: nevertheless the ark of the covenant of the LORD, and Moses, departed not out of the camp.

(r) They could not be stayed by any means.

Numbers Chapter 15

Numbers 15:2

num 15:2

Speak unto the children of Israel, and say unto them, When ye be come into the (a) land of your habitations, which I give unto you,

(a) Into the land of Canaan.

Numbers 15:4

num 15:4

Then shall he that offereth his offering unto the LORD bring a meat offering of a tenth deal of flour mingled with the fourth [part] of an (b) hin of oil.

(b) Read (Exo 29:40).

Numbers 15:7

num 15:7

And for a (c) drink offering thou shalt offer the third [part] of an hin of wine, [for] a sweet savour unto the LORD.

(c) The liquor was so called, because it was poured on the thing that was offered.

Numbers 15:12

num 15:12

According to the number (d) that ye shall prepare, so shall ye do to every one according to their number.

(d) Every sacrifice of beasts must have their meat offering and drink offering according to this proportion.

Numbers 15:20

num 15:20

Ye shall offer up a cake of the first of your (e) dough [for] an heave offering: as [ye do] the heave offering of the threshingfloor, so shall ye heave it.

(e) Which is made from the first corn you harvest.

Numbers 15:22

num 15:22

And if ye (f) have erred, and not observed all these commandments, which the LORD hath spoken unto Moses,

(f) By oversight or ignorance, read (Lev 4:2, Lev 4:13).

Numbers 15:31

num 15:31

Because he hath despised the word of the LORD, and hath broken his commandment, that soul shall utterly be cut off; his (h) iniquity [shall be] upon him.

(h) He shall sustain the punishment of his sin.

Numbers 15:39

num 15:39

And it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the LORD, and do them; and that ye seek not after your own heart and your own eyes, after which ye use to go a (i) whoring:

(i) By leaving God's commandments and following your own fantasies.

Numbers Chapter 16

Numbers 16:3

num 16:3

And they gathered themselves together against Moses and against Aaron, and said unto them, (a) [Ye take] too much upon you, seeing all the congregation [are] holy, (b) every one of them, and the LORD [is] among them: wherefore then lift ye up yourselves above the congregation of the LORD?

(a) Or let it suffice you: meaning, to have abused them this long.

(b) All are equally holy: therefore no one should be preferred above other: thus the wicked reason against God's ordinance.

Numbers 16:5

num 16:5

And he spake unto Korah and unto all his company, saying, Even to morrow the LORD will shew who [are] his, and [who is] holy; and will cause [him] to come near unto him: even [him] whom he hath (c) chosen will he cause to come near unto him.

(c) To be the priest and to offer.

Numbers 16:7

num 16:7

And put fire therein, and put incense in them before the LORD to morrow: and it shall be [that] the man whom the LORD doth choose, he [shall be] holy: (d) [ye take] too much upon you, ye sons of Levi.

(d) He lays the same to their charge justly, with which they wrongfully charged him.

Numbers 16:10

num 16:10

And he hath brought thee near [to (e) him], and all thy brethren the sons of Levi with thee: and seek ye the priesthood also?

(e) To serve in the congregation, as in the verse before.

Numbers 16:13

num 16:13

[Is it] a small thing that thou hast brought us up (f) out of a land that floweth with milk and honey, to kill us in the wilderness, except thou make thyself altogether a prince over us?

(f) Thus they spoke contemptuously, preferring Egypt to Canaan.

Numbers 16:14

num 16:14

Moreover thou hast not brought us into a land that floweth with milk and honey, or given us inheritance of fields and vineyards: wilt thou (g) put out the eyes of these men? we will not come up.

(g) Will you make those who searched the land believe that they did not see that which they saw?

Numbers 16:16

num 16:16

And Moses said unto Korah, Be thou and all thy company (h) before the LORD, thou, and they, and Aaron, to morrow:

(h) At the door of the tabernacle.

Numbers 16:19

num 16:19

And Korah gathered all the (l) congregation against them unto the door of the tabernacle of the congregation: and the glory of the LORD appeared unto all the congregation.

(l) All that were of their faction.

Numbers 16:26

num 16:26

And he spake unto the congregation, saying, Depart, I pray you, from the tents of these wicked men, and touch nothing of theirs, lest ye be consumed (k) in all their sins.

(k) With them that have committed so many sins.

Numbers 16:28

num 16:28

And Moses said, Hereby ye shall know that the LORD hath sent me to do all these works; for [I have] not [done them] of mine own (l) mind.

(l) I have not invented them from my own brain.

Numbers 16:30

num 16:30

But if the LORD make (m) a new thing, and the earth open her mouth, and swallow them up, with all that [appertain] unto them, and they go down quick into (n) the pit; then ye shall understand that these men have provoked the LORD.

(m) Or, show a strange sight.

(n) Or, deep and dark places of the earth.

Numbers 16:38

num 16:38

The censers of these sinners (o) against their own souls, let them make them broad plates [for] a covering of the altar: for they offered them before the LORD, therefore they are hallowed: and they shall be a (p) sign unto the children of Israel.

(o) Who caused their own death.

(p) Of God's judgments against rebels.

Numbers 16:40

num 16:40

[To be] a memorial unto the children of Israel, that no stranger, which [is] not of the seed of Aaron, come near to offer incense before the LORD; that he be not as (q) Korah, and as his company: as the LORD said to him by the hand of Moses.

(q) Who presumed above his calling.

Numbers 16:46

num 16:46

And Moses said unto Aaron, Take a censer, and put fire therein from off the (r) altar, and put on incense, and go quickly unto the congregation, and make an atonement for them: for there is wrath gone out from the LORD; the plague is begun.

(r) For it was not lawful to take any other fire, but of the altar of burnt offering, (Lev 10:1).

Numbers 16:47

num 16:47

And Aaron took as Moses commanded, and ran into the midst of the congregation; and, behold, the (s) plague was begun among the people: and he put on incense, and made an atonement for the people.

(s) God had begun to punish the people.

Numbers 16:48

num 16:48

And he stood between the dead and the living; and the (t) plague was stayed.

(t) God drew back his hand and stopped punishing them.

Numbers Chapter 17

Numbers 17:1

num 17:1

And the LORD spake unto (a) Moses, saying,

(a) While he was in the door of the tabernacle.

Numbers 17:5

num 17:5

And it shall come to pass, [that] the man's rod, whom I shall (b) choose, shall blossom: and I will make to cease from me the murmurings of the children of Israel, whereby they murmur against you.

(b) To be the chief priest.

Numbers 17:6

num 17:6

And Moses spake unto the children of Israel, and every one of their princes gave him a rod apiece, for each prince one, according to their fathers' houses, [even] twelve rods: and the rod (c) of Aaron [was] among their rods.

(c) Though Joseph's tribe was divided into two in the distribution of the land, yet here it is but one and Levi makes a tribe.

Numbers 17:8

num 17:8

And it came to pass, that on the morrow Moses went into the tabernacle of witness; and, behold, the rod of Aaron (d) for the house of Levi was budded, and brought forth buds, and bloomed blossoms, and yielded almonds.

(d) To declare that God chose the house of Levi to serve him in the tabernacle.

Numbers 17:10

num 17:10

And the LORD said unto Moses, Bring Aaron's rod again before the testimony, to be kept for a token against the rebels; and thou shalt quite take away their (e) murmurings from me, that they die not.

(e) Grudging that Aaron should be high priest.

Numbers 17:12

num 17:12

And the children of Israel spake unto Moses, saying, Behold, (f) we die, we perish, we all perish.

(f) The Chaldea text describes their complaining in this way; "We die by the sword, the earth swallows us up, the pestilence consumes us."

Numbers Chapter 18

Numbers 18:1

num 18:1

And the LORD said unto Aaron, Thou and thy sons and thy father's house with thee shall bear (a) the iniquity of the sanctuary: and thou and thy sons with thee shall bear the iniquity of your priesthood.

(a) If you trespass in anything concerning the ceremonies of the sanctuary of your office, you will be punished.

Numbers 18:3

num 18:3

And they shall (b) keep thy charge, and the charge of all the tabernacle: only they shall not come nigh the vessels of the sanctuary and the altar, that neither they, nor ye also, die.

(b) That is, the things which are committed to you, or, which you command them.

Numbers 18:4

num 18:4

And they shall be joined unto thee, and keep the charge of the tabernacle of the congregation, for all the service of the tabernacle: and a (c) stranger shall not come nigh unto you.

(c) Which was not of the tribe of Levi.

Numbers 18:8

num 18:8

And the LORD spake unto Aaron, Behold, I also have given thee the charge of mine heave (d) offerings of all the hallowed things of the children of Israel; unto thee have I given them by reason of the anointing, and to thy sons, by an ordinance for ever.

(d) As the first fruit, first born, and the tithes.

Numbers 18:9

num 18:9

This shall be thine of the most holy things, [reserved] from the (e) fire: every oblation of theirs, every meat offering of theirs, and every sin offering of theirs, and every trespass offering of theirs, which they shall render unto me, [shall be] most holy for thee and for thy sons.

(e) That which was not burned should be the priests.

Numbers 18:10

num 18:10

In the most (f) holy [place] shalt thou eat it; every male shall eat it: it shall be holy unto thee.

(f) That is, in the sanctuary between the court and the holiest of holies.

Numbers 18:11

num 18:11

And this [is] thine; the heave offering of their gift, with all the wave offerings of the children of Israel: I have given them unto thee, and to thy sons and to thy (g) daughters with thee, by a statute for ever: every one that is clean in thy house shall eat of it.

(g) Read (Lev 10:14).

Numbers 18:12

num 18:12

All the (h) best of the oil, and all the best of the wine, and of the wheat, the firstfruits of them which they shall offer unto the LORD, them have I given thee.

(h) Or, fat; chiefest.

Numbers 18:17

num 18:17

But the firstling of a cow, or the firstling of a sheep, or the firstling of a goat, thou shalt not (i) redeem; they [are] holy: thou shalt sprinkle their blood upon the altar, and shalt burn their fat [for] an offering made by fire, for a sweet savour unto the LORD.

(i) Because they are appointed for sacrifice.

Numbers 18:19

num 18:19

All the heave offerings of the holy things, which the children of Israel offer unto the LORD, have I given thee, and thy sons and thy daughters with thee, by a statute for ever: it [is] a covenant (k) of salt for ever before the LORD unto thee and to thy seed with thee.

(k) That is, sure, stable and incorruptible.

Numbers 18:20

num 18:20

And the LORD spake unto Aaron, Thou shalt have no inheritance in their (l) land, neither shalt thou have any part among them: I [am] thy part and thine inheritance among the children of Israel.

(l) Of Canaan.

Numbers 18:22

num 18:22

Neither must the children of Israel henceforth (m) come nigh the tabernacle of the congregation, lest they bear sin, and die.

(m) To serve in it: for the Levites are put in their place.

Numbers 18:23

num 18:23

But the Levites shall do the service of the tabernacle of the congregation, and they shall bear (n) their iniquity: [it shall be] a statute for ever throughout your generations, that among the children of Israel they have no inheritance.

(n) If they fail in their office, they will be punished.

Numbers 18:27

num 18:27

And [this] your heave offering shall be reckoned unto you, as though [it were] the (o) corn of the threshingfloor, and as the fulness of the winepress.

(o) As acceptable as the fruit of your own ground or vineyard.

Numbers 18:29

num 18:29

Out of all your (p) gifts ye shall offer every heave offering of the LORD, of all the (q) best thereof, [even] the hallowed part thereof out of it.

(p) Which you have received from the children of Israel.

(q) Read (Num 18:12).

Numbers 18:31

num 18:31

And ye shall eat it in every (r) place, ye and your households: for it [is] your reward for your service in the tabernacle of the congregation.

(r) As in (Num 18:11).

Numbers 18:32

num 18:32

And ye shall (f) bear no sin by reason of it, when ye have heaved from it the best of it: neither shall ye pollute the holy (t) things of the children of Israel, lest ye die.

(s) You shall not be punished therefore.

(t) The offerings which the Israelites have offered to God.

Numbers Chapter 19

Numbers 19:2

num 19:2

(a) This [is] the ordinance of the law which the LORD hath commanded, saying, Speak unto the children of Israel, that they bring thee a red heifer without spot, wherein [is] no blemish, [and] upon which never came yoke:

(a) According to this law and ceremony you shall sacrifice the red cow.

Numbers 19:3

num 19:3

And ye shall give her unto Eleazar the priest, that he may bring her forth without the camp, and (b) [one] shall slay her before his face:

(b) Another priest.

Numbers 19:7

num 19:7

Then the (c) priest shall wash his clothes, and he shall bathe his flesh in water, and afterward he shall come into the camp, and the priest shall be unclean until the even.

(c) Meaning, Eleazar.

Numbers 19:8

num 19:8

And he that (d) burneth her shall wash his clothes in water, and bathe his flesh in water, and shall be unclean until the even.

(d) The inferior priest who killed her, and burned her.

Numbers 19:9

num 19:9

And a man [that is] clean shall gather up the ashes of the heifer, and lay [them] up without the camp in a clean place, and it shall be kept for the congregation of the children of Israel for a (e) water of separation: it [is] a purification for sin.

(e) Or, the water of separation because they that were separate due to their uncleanness, were sprinkled with it and made clean, (Num 8:7). It is also called holy water, because it was ordained for a holy use, (Num 1:17).

Numbers 19:12

num 19:12

He shall purify himself (f) with it on the third day, and on the seventh day he shall be clean: but if he purify not himself the third day, then the seventh day he shall not be clean.

(f) With the sprinkling of water.

Numbers 19:13

num 19:13

Whosoever toucheth the dead body of any man that is dead, and purifieth not himself, defileth the tabernacle of the LORD; and that soul shall be (g) cut off from Israel: because the water of separation was not sprinkled upon him, he shall be unclean; his uncleanness [is] yet upon him.

(g) So that he should not be esteemed to be of the holy people, but as a polluted and excommunicated person.

Numbers 19:17

num 19:17

And for an unclean [person] they shall take of the ashes of the burnt heifer of purification for (h) sin, and (i) running water shall be put thereto in a vessel:

(h) Of the red cow burnt for sin.

(i) Water of the fountain or river.

Numbers 19:18

num 19:18

And a (k) clean person shall take hyssop, and dip [it] in the water, and sprinkle [it] upon the tent, and upon all the vessels, and upon the persons that were there, and upon him that touched a bone, or one slain, or one dead, or a grave:

(k) One of the priests who is clean.

Numbers 19:19

num 19:19

And the clean [person] shall sprinkle upon the unclean on the third day, and on the seventh day: and on the seventh day he shall purify himself, and (l) wash his clothes, and bathe himself in water, and shall be clean at even.

(l) Because he had been among them that were unclean: or else had touched the water as in (Num 19:21).

Numbers 19:22

num 19:22

And whatsoever the unclean [person] toucheth shall be unclean; and the soul that toucheth (m) [it] shall be unclean until even.

(m) That is, unclear.

Numbers Chapter 20

Numbers 20:1

num 20:1

Then came the children of Israel, [even] the whole congregation, into the desert of Zin in the first (a) month: and the people abode in Kadesh; and (b) Miriam died there, and was buried there.

(a) This was forty years after their departure from Egypt.

(b) Moses and Aaron's sister.

Numbers 20:2

num 20:2

And there was no water for the congregation: and they (c) gathered themselves together against Moses and against Aaron.

(c) Another rebellion was in Rephidim (Exo. 17:1-16), and this was in Kadesh.

Numbers 20:8

num 20:8

Take the (d) rod, and gather thou the assembly together, thou, and Aaron thy brother, and speak ye unto the rock before their eyes; and it shall give forth his water, and thou shalt bring forth to them water out of the rock: so thou shalt give the congregation and their beasts drink.

(d) With which you did miracles in Egypt and divided the sea.

Numbers 20:10

num 20:10

And Moses and Aaron gathered the congregation together before the rock, and he said unto them, Hear now, ye rebels; (e) must we fetch you water out of this rock?

(e) The punishment which followed declared that Moses and Aaron did not believe the Lord's promise as it appeared in (Num 20:12).

Numbers 20:12

num 20:12

And the LORD spake unto Moses and Aaron, Because ye believed me not, to (f) sanctify me in the eyes of the children of Israel, therefore ye shall not bring this congregation into the land which I have given them.

(f) That the children of Israel should believe and acknowledge my power and so honour me.

Numbers 20:13

num 20:13

This [is] the water of Meribah; because the children of Israel strove with the LORD, and he (h) was sanctified in them.

(h) By showing himself almighty and maintaining his glory.

Numbers 20:14

num 20:14

And Moses sent messengers from Kadesh unto the king of (i) Edom, Thus saith thy brother Israel, Thou knowest all the travail that hath befallen us:

(i) Because Jacob or Israel was Esau's brother, who was called Edom.

Numbers 20:21

num 20:21

Thus Edom refused to give Israel passage through his border: wherefore Israel (k) turned away from him.

(k) To pass by another way.

Numbers 20:24

num 20:24

Aaron shall be (l) gathered unto his people: for he shall not enter into the land which I have given unto the children of Israel, because ye rebelled against my word at the water of Meribah.

(l) Read (Gen 25:8).

Numbers Chapter 21

Numbers 21:1

num 21:1

And [when] king Arad the Canaanite, which dwelt in the south, heard tell that Israel came by the (a) way of the spies; then he fought against Israel, and took [some] of them prisoners.

(a) By that way which their spies, that searched the dangers found to be most safe.

Numbers 21:4

num 21:4

And they journeyed from mount Hor by the way of the Red sea, to (b) compass the land of Edom: and the soul of the people was much discouraged because of the way.

(b) For they were forbidden to destroy it, (Deu 2:5).

Numbers 21:5

num 21:5

And the people spake against God, and against Moses, Wherefore have ye brought us up out of Egypt to die in the wilderness? for [there is] no bread, neither [is there any] water; and our soul loatheth this light (c) bread.

(c) Meaning manna, which they thought did not nourish.

Numbers 21:6

num 21:6

And the LORD sent (d) fiery serpents among the people, and they bit the people; and much people of Israel died.

(d) For they that were bitten by them were so inflamed by the poison of them, that they died.

Numbers 21:14

num 21:14

Wherefore it is said in the (e) book of the wars of the LORD, What he did in the Red sea, and in the brooks of Arnon,

(e) Which seems to be the book of the Judges, or as some think, a book which is lost.

Numbers 21:17

num 21:17

Then Israel sang this song, Spring up, O well; (f) sing ye unto it:

(f) You that receive the convenience of it, give praise for it.

Numbers 21:18

num 21:18

The princes digged the well, the nobles of the people digged it, by [the direction of] the (g) lawgiver, with their staves. And from the wilderness [they went] to Mattanah:

(g) Only Moses and Aaron, the heads of the people, struck the rock with the rod or staff, which gave water as a well that was deep digged.

Numbers 21:24

num 21:24

And Israel smote him with the edge of the sword, and possessed his land from Arnon unto (h) Jabbok, even unto the children of Ammon: for the border of the children of Ammon [was] (i) strong.

(h) The river.

(i) For the people were tall and strong like giants; (Deu 2:20).

Numbers 21:26

num 21:26

For (k) Heshbon [was] the city of Sihon the king of the Amorites, who had fought against the former king of Moab, and taken all his land out of his hand, even unto Arnon.

(k) For if it had been the Moabites, the Israelites might not have possessed it, (Deu 2:9).

Numbers 21:28

num 21:28

For there is a (l) fire gone out of Heshbon, a flame from the city of Sihon: it hath consumed Ar of Moab, [and] the lords of the high places of Arnon.

(l) Meaning, wane.

Numbers 21:29

num 21:29

Woe to thee, Moab! thou art undone, O people of (m) Chemosh: he hath given his sons that escaped, and his daughters, into captivity unto Sihon king of the Amorites.

(m) Chemosh was the idol of the Moabites, (Kg1 11:33) who was not able to defend his worshippers, who took the idol for their father.

Numbers Chapter 22

Numbers 22:1

num 22:1

And the children of Israel set forward, and pitched in the plains of Moab on (a) this side Jordan [by] Jericho.

(a) Being at Jericho, it was beyond the Jordan, but where the Israelites were, it was on this side.

Numbers 22:4

num 22:4

And Moab said unto the (b) elders of Midian, Now shall this company lick up all [that are] round about us, as the ox licketh up the grass of the field. And Balak the son of Zippor [was] king of the Moabites at that time.

(b) Who were the heads and governors.

Numbers 22:5

num 22:5

He sent messengers therefore unto Balaam the son of Beor to Pethor, which [is] by the (c) river of the land of the children of his people, to call him, saying, Behold, there is a people come out from Egypt: behold, they cover the face of the earth, and they abide over against me:

(c) That is, Euphrates, upon which stood this city Pethor.

Numbers 22:7

num 22:7

And the elders of Moab and the elders of Midian departed with (d) the rewards of divination in their hand; and they came unto Balaam, and spake unto him the words of Balak.

(d) Thinking to bribe him with gifts to curse the Israelites.

Numbers 22:8

num 22:8

And he said unto them, Lodge here this night, and I will bring you word again, as the LORD shall speak unto me: and (e) the princes of Moab abode with Balaam.

(e) Whom before he called elders: meaning the governors, and later calls them servants: that is, subjects to their king.

Numbers 22:12

num 22:12

And God (f) said unto Balaam, Thou shalt not go with them; thou shalt not curse the people: for they [are] blessed.

(f) He warned him by a dream, that he should not consent to the kings wicked request.

Numbers 22:13

num 22:13

And Balaam rose up in the morning, and said unto the princes of Balak, Get you into your land: for the LORD refuseth to give (g) me leave to go with you.

(g) Or else he would have been willing, covetousness had so blinded his heart.

Numbers 22:16

num 22:16

And they came to Balaam, and said to him, Thus saith Balak the son of Zippor, (h) Let nothing, I pray thee, hinder thee from coming unto me:

(h) The wicked seek by all means to further their naughty enterprises, though they know that God is against them.

Numbers 22:19

num 22:19

Now therefore, I pray you, tarry ye also here this night, that I may know what the LORD will say unto me (i) more.

(i) Because he tempted God to require him contrary to his commandment, his petition was granted, but it turned to his own condemnation.

Numbers 22:22

num 22:22

And God's anger was kindled because he (k) went: and the angel of the LORD stood in the way for an adversary against him. Now he was riding upon his ass, and his two servants [were] with him.

(k) Moved rather with covetousness than to obey God.

Numbers 22:24

num 22:24

(l) But the angel of the LORD stood in a path of the vineyards, a wall [being] on this side, and a wall on that side.

(l) The second time.

Numbers 22:28

num 22:28

And the LORD (m) opened the mouth of the ass, and she said unto Balaam, What have I done unto thee, that thou hast smitten me these three times?

(m) Gave her power to speak.

Numbers 22:30

num 22:30

And the ass said unto Balaam, [Am] not I thine ass, upon which thou hast ridden ever (n) since [I was] thine unto this day? was I ever wont to do so unto thee? And he said, Nay.

(n) Since you have been my master.

Numbers 22:31

num 22:31

Then the LORD (o) opened the eyes of Balaam, and he saw the angel of the LORD standing in the way, and his sword drawn in his hand: and he bowed down his head, and fell flat on his face.

(o) For if the Lord does not open your eyes, you can see neither his anger or his love.

Numbers 22:32

num 22:32

And the angel of the LORD said unto him, Wherefore hast thou smitten thine ass these three times? behold, I went out to withstand thee, because [thy] (p) way is perverse before me:

(p) Both your heart is corrupt and your enterprise wicked.

Numbers 22:35

num 22:35

And the angel of the LORD said unto Balaam, Go with the men: but only the (q) word that I shall speak unto thee, that thou shalt speak. So Balaam went with the princes of Balak.

(q) Because his heart was evil, his charge was renewed, that he should not pretend ignorance.

Numbers 22:36

num 22:36

And when Balak heard that Balaam was come, he went out to meet him unto a city of Moab, which [is] in the (r) border of Arnon, which [is] in the utmost coast.

(r) Near the place where the Israelites camped.

Numbers 22:38

num 22:38

And Balaam said unto Balak, Lo, I am come unto thee: have I now any power at all to say (s) any thing? the word that God putteth in my mouth, that shall I speak.

(s) On my own I can say nothing, I will only speak what God reveals, whether it is good or bad.

Numbers 22:41

num 22:41

And it came to pass on the morrow, that Balak took Balaam, and brought him up into the high places of (t) Baal, that thence he might see the utmost [part] of the people.

(t) Where the idol Baal was worshipped.

Numbers Chapter 23

Numbers 23:2

num 23:2

And Balak did as Balaam had spoken; and (a) Balak and Balaam offered on [every] altar a bullock and a ram.

(a) For among the Gentiles the kings often used to sacrifice, as did the priests.

Numbers 23:4

num 23:4

And God (b) met Balaam: and he said unto him, I have prepared seven altars, and I have offered upon [every] altar a bullock and a ram.

(b) Appeared to him.

Numbers 23:5

num 23:5

And the LORD (c) put a word in Balaam's mouth, and said, Return unto Balak, and thus thou shalt speak.

(c) Taught him what to say.

Numbers 23:7

num 23:7

And he took up his parable, and said, Balak the king of Moab hath brought me from Aram, out of the mountains of the east, [saying], Come, curse me Jacob, and come, (d) defy Israel.

(d) Cause everyone to hate and detest them.

Numbers 23:9

num 23:9

For from the top of the rocks I see him, and from the hills I behold him: lo, the people shall dwell alone, and shall not be reckoned among the (e) nations.

(e) But shall have religion and laws apart.

Numbers 23:10

num 23:10

Who can count the (f) dust of Jacob, and the number of the fourth [part] of Israel? Let me (g) die the death of the righteous, and let my last end be like his!

(f) The infinite multitude, as the dust of the earth.

(g) The fear of God's judgment caused him to wish to be joined to the household of Abraham: thus the wicked have their consciences wounded when they consider God's judgments.

Numbers 23:19

num 23:19

(h) God [is] not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do [it]? or hath he spoken, and shall he not make it good?

(h) God's enemies are compelled to confess that his government is just, constant, and without change or repentance.

Numbers 23:21

num 23:21

He hath not beheld iniquity in Jacob, neither hath he seen perverseness in Israel: the LORD his God [is] with him, and the (i) shout of a king [is] among them.

(i) They triumph as victorious kings over their enemies.

Numbers 23:23

num 23:23

Surely [there is] no enchantment against Jacob, neither [is there] any divination against Israel: (k) according to this time it shall be said of Jacob and of Israel, What hath God wrought!

(k) Considering what God will work this time for the deliverance of his people, all the world will wonder.

Numbers 23:27

num 23:27

And Balak said unto Balaam, Come, I pray thee, I will bring thee unto another (l) place; peradventure it will please God that thou mayest curse me them from thence.

(l) Thus the wicked imagine of God that what he will not grant in one place, he will do in another.

Numbers Chapter 24

Numbers 24:1

num 24:1

And when Balaam saw that it pleased the LORD to bless Israel, he went not, as at other times, to seek for enchantments, but he set his face toward the (a) wilderness.

(a) Where the Israelites camped.

Numbers 24:3

num 24:3

And he took up his parable, and said, Balaam the son of Beor hath said, and the man whose eyes (b) are open hath said:

(b) His eyes were shut up before in respect to the clear visions which he saw after.

Numbers 24:4

num 24:4

He hath said, which heard the words of God, which saw the vision of the Almighty, (c) falling [into a trance], but having his eyes open:

(c) Though he lay as in a sleep, yet the eyes of his mind were open.

Numbers 24:7

num 24:7

He shall pour the (d) water out of his buckets, and his seed [shall be] in many waters, and his king shall be higher than (e) Agag, and his kingdom shall be exalted.

(d) His prosperity and posterity will be very great.

(e) Which name was common to the kings of Amalek.

Numbers 24:10

num 24:10

And Balak's anger was kindled against Balaam, and he (f) smote his hands together: and Balak said unto Balaam, I called thee to curse mine enemies, and, behold, thou hast altogether blessed [them] these three times.

(f) In token of anger.

Numbers 24:11

num 24:11

Therefore now flee thou to thy place: I thought to promote thee unto great honour; but, lo, the (g) LORD hath kept thee back from honour.

(g) Thus the wicked burden God when they cannot carry out their wicked enterprises.

Numbers 24:14

num 24:14

And now, behold, I go unto my people: come [therefore, and] I will (h) advertise thee what this people shall do to thy people in the latter days.

(h) He gave also wicked counsel to cause the Israelites to sin, that God might forsake them, (Num 31:16).

Numbers 24:17

num 24:17

I shall see him, but not now: I shall behold him, but not nigh: there shall come a (i) Star out of Jacob, and a Sceptre shall rise out of Israel, and shall smite the (k) corners of Moab, and destroy all the children of (l) Sheth.

(i) Meaning Christ.

(k) That is, the princes.

(l) He shall subdue all that resist: for of Sheth came Noah, and of Noah all the world.

Numbers 24:19

num 24:19

Out of Jacob shall come he that shall have dominion, and shall destroy him that remaineth of the (m) city.

(m) Of the Edomites.

Numbers 24:20

num 24:20

And when he looked on Amalek, he took up his parable, and said, Amalek [was] the (n) first of the nations; but his latter end [shall be] that he perish for ever.

(n) The Amalekites first made war against Israel, (Num 14:45).

Numbers 24:21

num 24:21

And he looked on the Kenites, and took up his parable, and said, Strong is thy dwellingplace, and thou (o) putttest thy nest in a rock.

(o) Make yourself as strong as you can.

Numbers 24:23

num 24:23

And he took up his parable, and said, Alas, (p) who shall live when God doeth this!

(p) Some read, Oh who shall not perish when the enemy (that is, Antichrist) shall set himself up as God?

Numbers 24:24

num 24:24

And ships [shall come] from the coast of (q) Chittim, and shall afflict Asshur, and shall afflict Eber, and (r) he also shall perish for ever.

(q) The Grecians and Romans.

(r) Meaning, Eber, or the Jews for rebelling against God.

Numbers Chapter 25

Numbers 25:1

num 25:1

And Israel abode in Shittim, and the people began to commit whoredom with the (a) daughters of Moab.

(a) With the women.

Numbers 25:3

num 25:3

And Israel (b) joined himself unto Baalpeor: and the anger of the LORD was kindled against Israel.

(b) Worshipped the idol of the Moabites, which was in the hill Peor.

Numbers 25:4

num 25:4

And the LORD said unto Moses, Take all the heads of the people, and hang them up before the LORD (c) against the sun, that the fierce anger of the LORD may be turned away from Israel.

(c) Openly in the sight of all.

Numbers 25:5

num 25:5

And Moses said unto the judges of Israel, Slay ye every one his (d) men that were joined unto Baalpeor.

(d) Let him execute those that are under his charge.

Numbers 25:6

num 25:6

And, behold, one of the children of Israel came and brought unto his brethren a Midianitish woman in the sight of Moses, and in the sight of all the congregation of the children of Israel, (e) who [were] weeping [before] the door of the tabernacle of the congregation.

(e) Repenting that they had offended God.

Numbers 25:11

num 25:11

Phinehas, the son of Eleazar, the son of Aaron the priest, hath turned my wrath away from the children of Israel, while he (f) was zealous for my sake among them, that I consumed not the children of Israel in my jealousy.

(f) He was zealous to maintain my glory.

Numbers 25:13

num 25:13

And he shall have it, and his seed after him, [even] the covenant of an everlasting priesthood; because he was zealous for his God, and made an (g) atonement for the children of Israel.

(g) He has pacified God's wrath.

Numbers 25:18

num 25:18

For they vex you with their (h) wiles, wherewith they have beguiled you in the matter of Peor, and in the matter of Cozbi, the daughter of a prince of Midian, their sister, which was slain in the day of the plague for Peor's sake.

(h) Causing you to commit both corporal and spiritual fornication by Balaam's counsel, (Num 31:16; Rev 2:14).

Numbers Chapter 26

Numbers 26:1

num 26:1

And it came to pass after the (a) plague, that the LORD spake unto Moses and unto Eleazar the son of Aaron the priest, saying,

(a) Which came because of their whoredom and idolatry.

Numbers 26:3

num 26:3

And Moses and Eleazar the priest spake with them in the plains of Moab by Jordan (b) [near] Jericho, saying,

(b) Where the river is near to Jericho.

Numbers 26:9

num 26:9

And the sons of Eliab; Nemuel, and Dathan, and Abiram. This [is that] Dathan and Abiram, [which were] famous in the congregation, who strove against Moses and against Aaron in the (c) company of Korah, when they strove against the LORD:

(c) In that rebellion of which Korah was head.

Numbers 26:10

num 26:10

And the earth opened her mouth, and swallowed them up together with Korah, when that company died, what time the fire devoured two hundred and fifty men: and they (d) became a sign.

(d) That is, as an example that others should not complain and rebel against God's ministers.

Numbers 26:19

num 26:19

The sons of Judah [were] Er and Onan: and Er and Onan died in the land of (e) Canaan.

(e) Before Jacob went into Egypt, (Gen 38:3, Gen 38:7, Gen 38:10, Gen 46:12).

Numbers 26:51

num 26:51

These [were] the (f) numbered of the children of Israel, six hundred thousand and a thousand seven hundred and thirty.

(f) This is the third time that they are numbered.

Numbers 26:64

num 26:64

But among these there was not a man of them (g) whom Moses and Aaron the priest numbered, when they numbered the children of Israel in the wilderness of Sinai.

(g) In which appears the great power of God, that so wonderfully increased his people.

Numbers Chapter 27

Numbers 27:3

num 27:3

Our father died in the wilderness, and he was not in the company of them that gathered themselves together against the LORD in the company of Korah; but died in his own (a) sin, and had no sons.

(a) According as all men die, for as much as they are sinners.

Numbers 27:5

num 27:5

And Moses brought their (b) cause before the LORD.

(b) That is, their matter to be judged, to know what he should determine, as he did all hard matters.

Numbers 27:11

num 27:11

And if his father have no brethren, then ye shall give his inheritance unto his kinsman that is next to him of his family, and he shall possess it: and it shall be unto the children of Israel a statute of (c) judgment, as the LORD commanded Moses.

(c) Meaning, an ordinance to judge by.

Numbers 27:16

num 27:16

Let the LORD, the God of the (d) spirits of all flesh, set a man over the congregation,

(d) Who as he has created, so he governs the hearts of all men.

Numbers 27:17

num 27:17

Which may (e) go out before them, and which may go in before them, and which may lead them out, and which may bring them in; that the congregation of the LORD be not as sheep which have no shepherd.

(e) That is, govern them and do his duty, as in (Ch2 1:10).

Numbers 27:18

num 27:18

And the LORD said unto Moses, Take thee Joshua the son of Nun, a man in whom [is] the spirit, and (f) lay thine hand upon him;

(f) And so appoint him governor.

Numbers 27:20

num 27:20

And thou shalt (g) put [some] of thine honour upon him, that all the congregation of the children of Israel may be obedient.

(g) Commend him to the people as suitable for the office and appointed by God.

Numbers 27:21

num 27:21

And he shall stand before Eleazar the priest, who shall ask [counsel] for him after the (h) judgment of Urim before the LORD: at his word shall they go out, and at his word they shall come in, [both] he, and all the children of Israel with him, even all the congregation.

(h) According to his office: signifying that the civil magistrate could execute nothing but that which he knew to be the will of God.

Numbers 27:23

num 27:23

And he laid his hands upon him, and gave him a (i) charge, as the LORD commanded by the hand of Moses.

(i) How he should govern himself in his office.

Numbers Chapter 28

Numbers 28:2

num 28:2

Command the children of Israel, and say unto them, My offering, [and] (a) my bread for my sacrifices made by fire, [for] a sweet savour unto me, shall ye observe to offer unto me in their due season.

(a) By bread he means all manner of sacrifice.

Numbers 28:8

num 28:8

And the other lamb shalt thou offer at even: as the meat offering of the morning, and as the drink offering thereof, thou shalt offer [it], (b) a sacrifice made by fire, of a sweet savour unto the LORD.

(b) The meat offering and drink offering of the evening sacrifice.

Numbers 28:9

num 28:9

And on the sabbath day two lambs of the first year without spot, and two (c) tenth deals of flour [for] a meat offering, mingled with oil, and the drink offering thereof:

(c) Of the measure ephah.

Numbers 28:10

num 28:10

[This is] the burnt offering of every sabbath, beside the (d) continual burnt offering, and his drink offering.

(d) Which was offered every day at morning and evening.

Numbers 28:14

num 28:14

And their (e) drink offerings shall be half an hin of wine unto a bullock, and the third [part] of an hin unto a ram, and a fourth [part] of an hin unto a lamb: this [is] the burnt offering of every month throughout the months of the year.

(e) That is, the wine that will be poured on the sacrifice.

Numbers 28:18

num 28:18

In the first day [shall be] an holy (f) convocation; ye shall do no manner of servile work [therein]:

(f) Or, solemn assembly.

Numbers 28:26

num 28:26

Also in the day of the firstfruits, when ye bring a new meat offering unto the LORD, after your (g) weeks [be out], ye shall have an holy convocation; ye shall do no servile work:

(g) In counting seven weeks from the Passover to Whit Sunday, as in (Lev 23:15).

Numbers Chapter 29

Numbers 29:1

num 29:1

And in the (a) seventh month, on the first [day] of the month, ye shall have an holy convocation; ye shall do no servile work: it is a day of blowing the trumpets unto you.

(a) Which contains part of September, and part of October.

Numbers 29:6

num 29:6

Beside the burnt offering of the (b) month, and his meat offering, and the daily (c) burnt offering, and his meat offering, and their drink offerings, according unto their manner, for a sweet savour, a sacrifice made by fire unto the LORD.

(b) Which must be offered in the beginning of every month.

(c) Which is for morning and evening.

Numbers 29:7

num 29:7

And ye shall have on the tenth [day] of this seventh month an holy (d) convocation; and ye shall afflict your souls: ye shall not do any work [therein]:

(d) Which is the feast of reconciliation.

Numbers 29:11

num 29:11

One kid of the goats [for] a sin offering; beside the sin offering of atonement, and the continual (e) burnt offering, and the meat offering of it, and their drink offerings.

(e) That is, offered every morning and evening.

Numbers 29:12

num 29:12

And on the fifteenth day of the seventh month ye shall have an holy (f) convocation; ye shall do no servile work, and ye shall keep a feast unto the LORD seven days:

(f) Meaning, the feast of the tabernacles.

Numbers 29:21

num 29:21

And their meat offering and their drink offerings for the bullocks, for the rams, and for the lambs, [shall be] according to their number, after the (g) manner:

(g) According to the ceremonies appointed to it.

Numbers 29:39

num 29:39

These [things] ye shall do unto the LORD in your set feasts, beside your (h) vows, and your freewill offerings, for your burnt offerings, and for your meat offerings, and for your drink offerings, and for your peace offerings.

(h) Beside the sacrifices that you will vow or offer of your own minds.

Numbers Chapter 30

Numbers 30:1

num 30:1

And Moses spake unto the heads of the tribes (a) concerning the children of Israel, saying, This [is] the thing which the LORD hath commanded.

(a) Because they might declare them to the Israelites.

Numbers 30:4

num 30:4

And her father hear her vow, and her bond wherewith she hath bound her soul, and her father shall hold his (b) peace at her: then all her vows shall stand, and every bond wherewith she hath bound her soul shall stand.

(b) For in so doing he approves her.

Numbers 30:5

num 30:5

But if her (c) father disallow her in the day that he heareth; not any of her vows, or of her bonds wherewith she hath bound her soul, shall stand: and the LORD shall forgive her, because her father disallowed her.

(c) By not approving or consenting to her vow.

Numbers 30:6

num 30:6

And if she had at all an husband, when she vowed, or (d) uttered ought out of her lips, wherewith she bound her soul;

(d) Either by oath, or solemn promise.

Numbers 30:8

num 30:8

But if her husband disallowed her on the day that he heard [it]; then he shall make her vow which she vowed, and that which she uttered with her lips, wherewith she bound her (e) soul, of none effect: and the LORD shall forgive her.

(e) For she is in subjection to her husband, and can perform nothing without his consent.

Numbers 30:9

num 30:9

But every vow of a widow, and of her that is divorced, wherewith they have bound their souls, shall stand (f) against her.

(f) For they are not under the authority of the man.

Numbers 30:10

num 30:10

And if she vowed in her husband's (h) house, or bound her soul by a bond with an oath;

(h) Her husband being alive.

Numbers 30:13

num 30:13

Every vow, and every binding oath to (h) afflict the soul, her husband may establish it, or her husband may make it void.

(h) To mortify herself by abstinence or other bodily exercise.

Numbers 30:14

num 30:14

But if her husband altogether hold his peace at her from (i) day to day; then he establisheth all her vows, or all her bonds, which [are] upon her: he confirmeth them, because he held his peace at her in the day that he heard [them].

(i) And warn her not the same day that he hears it, as in (Num 30:8).

Numbers 30:15

num 30:15

But if he shall any ways (k) make them void after that he hath heard [them]; then he shall bear her iniquity.

(k) Not the same day he heard them, but some day after, the sin will be imputed to him and not to her.

Numbers Chapter 31

Numbers 31:3

num 31:3

And Moses spake unto the people, saying, Arm some of yourselves unto the war, and let them go (a) against the Midianites, and avenge the LORD of Midian.

(a) As he had commanded in (Num 25:17), declaring also that the injury done against his people is done against him.

Numbers 31:6

num 31:6

And Moses sent them to the war, a thousand of [every] tribe, them and (b) Phinehas the son of Eleazar the priest, to the war, with the holy instruments, and the trumpets to blow in his hand.

(b) For his great zeal that he bare for the Lord, (Num 25:13).

Numbers 31:8

num 31:8

And they slew the kings of Midian, beside the rest of them that were slain; [namely], Evi, and Rekem, and Zur, and Hur, and Reba, five kings of Midian: (c) Balaam also the son of Beor they slew with the sword.

(c) The false prophet who gave counsel how to cause the Israelites to offend their God.

Numbers 31:12

num 31:12

And they brought the (d) captives, and the prey, and the spoil, unto Moses, and Eleazar the priest, and unto the congregation of the children of Israel, unto the camp at the plains of Moab, which [are] by Jordan [near] Jericho.

(d) As the women and little children.

Numbers 31:15

num 31:15

And Moses said unto them, Have ye saved all the (e) women alive?

(e) As though he said, you should have spared none.

Numbers 31:16

num 31:16

Behold, these caused the children of Israel, through the counsel of Balaam, to commit trespass against the LORD (f) in the matter of Peor, and there was a plague among the congregation of the LORD.

(f) For worshipping of Peor.

Numbers 31:17

num 31:17

Now therefore kill every male among the (g) little ones, and kill every woman that hath known man by lying with him.

(g) That is, all the boy children.

Numbers 31:23

num 31:23

Every thing that may abide the fire, ye shall make [it] go through the fire, and it shall be clean: nevertheless it shall be (h) purified with the water of separation: and all that abideth not the fire ye shall make go through the (i) water.

(h) The third day and before it is molten.

(i) It shall be washed.

Numbers 31:28

num 31:28

And levy a tribute unto the LORD of the (k) men of war which went out to battle: one soul of five hundred, [both] of the persons, and of the beeves, and of the asses, and of the sheep:

(k) Of the prey that falls to the soldiers.

Numbers 31:30

num 31:30

And of the children of Israel's half, thou shalt take (l) one portion of fifty, of the persons, of the beeves, of the asses, and of the flocks, of all manner of beasts, and give them unto the Levites, which keep the charge of the tabernacle of the LORD.

(l) The Israelites who had not been at war, of every fiftieth paid one to the Lord: and the soldiers one of every five hundred.

Numbers 31:37

num 31:37

And the (m) LORD'S tribute of the sheep was six hundred and threescore and fifteen.

(m) This is the portion that the soldiers gave to the Lord.

Numbers 31:40

num 31:40

And (n) the persons [were] sixteen thousand; of which the LORD'S tribute [was] thirty and two persons.

(n) Meaning, of the maids, or virgins who had not slept with a man.

Numbers 31:42

num 31:42

And of the children of Israel's (o) half, which Moses divided from the men that warred,

(o) Of that part which was given to them in dividing the spoil.

Numbers 31:47

num 31:47

Even of the (p) children of Israel's half, Moses took one portion of fifty, [both] of man and of beast, and gave them unto the Levites, which kept the charge of the tabernacle of the LORD; as the LORD commanded Moses.

(p) Which had not been at war.

Numbers 31:50

num 31:50

(q) We have therefore brought an oblation for the LORD, what every man hath gotten, of jewels of gold, chains, and bracelets, rings, earrings, and tablets, to make an atonement for our souls before the LORD.

(q) The captains by the free offering acknowledge the great benefit of God in preserving his people.

Numbers 31:53

num 31:53

([For] the men of war had taken spoil, every man for (r) himself.)

(r) And gave no portion to their captains.

Numbers 31:54

num 31:54

And Moses and Eleazar the priest took the gold of the captains of thousands and of hundreds, and brought it into the tabernacle of the congregation, [for] a (s) memorial for the children of Israel before the LORD.

(s) that the Lord might remember the children of Israel.

Numbers Chapter 32

Numbers 32:1

num 32:1

Now the children of (a) Reuben and the children of Gad had a very great multitude of cattle: and when they saw the land of Jazer, and the land of (b) Gilead, that, behold, the place [was] a place for cattle;

(a) Reuben came from Leah, and Gad from Zilpah her handmaid.

(b) Which was named for the heap of stones that Jacob made as a sign of the covenant between him and Laban in (Gen 31:47).

Numbers 32:13

num 32:13

And the LORD'S anger was kindled against Israel, and he made them wander in the wilderness forty years, until all the generation, that had done (c) evil in the sight of the LORD, was consumed.

(c) Because they complained and would not believe their report, which told the truth concerning the land.

Numbers 32:15

num 32:15

For if ye turn away from after him, he will yet again leave them in the wilderness; and (d) ye shall destroy all this people.

(d) By your occasion.

Numbers 32:17

num 32:17

But we ourselves will go ready armed before the children of Israel, until we have brought them unto their (e) place: and our little ones shall dwell in the fenced cities because of the inhabitants of the land.

(e) In the land of Canaan.

Numbers 32:20

num 32:20

And Moses said unto them, If ye will do this thing, if ye will go (f) armed before the LORD to war,

(f) Before the Ark of the Lord.

Numbers 32:21

num 32:21

And will go all of you armed over Jordan before the LORD, until he hath driven out his (g) enemies from before him,

(g) That is, the inhabitants of the land.

Numbers 32:22

num 32:22

And the land be subdued before the LORD: then afterward ye shall return, and be guiltless before the LORD, and before Israel; and this land shall be your possession (h) before the LORD.

(h) The Lord will grant you this land which you request, (Jos 1:15).

Numbers 32:23

num 32:23

But if ye will not do so, behold, ye have sinned against the LORD: and be sure your sin (i) will find you out.

(i) You shall assuredly be punished for your sin.

Numbers 32:28

num 32:28

So concerning them Moses (k) commanded Eleazar the priest, and Joshua the son of Nun, and the chief fathers of the tribes of the children of Israel:

(k) Moses gave charge that his promise made to the Reubenites, and other, would be performed after his death so that they would not break theirs.

Numbers 32:31

num 32:31

And the children of Gad and the children of Reuben answered, saying, As the (l) LORD hath said unto thy servants, so will we do.

(l) This is attributed to the Lord, which his messenger speaks.

Numbers 32:33

num 32:33

And Moses gave unto them, [even] to the children of Gad, and to the children of Reuben, and unto half the tribe of Manasseh the son of Joseph, the kingdom of Sihon king of the (m) Amorites, and the kingdom of Og king of Bashan, the land, with the cities thereof in the coasts, [even] the cities of the country round about.

(m) The Amorites dwelled on both sides of Jordan: but here he makes mention of them that dwelt on this side: (Jos 10:12) he speaks of them that inhabited beyond Jordan.

Numbers 32:41

num 32:41

And Jair the son of Manasseh went and took the small towns thereof, and called them (n) Havothjair.

(n) That is the villages of Jair.

Numbers Chapter 33

Numbers 33:1

num 33:1

These [are] the (a) journeys of the children of Israel, which went forth out of the land of Egypt with their armies under the hand of Moses and Aaron.

(a) From which they departed, and where they came.

Numbers 33:4

num 33:4

For the Egyptians buried all [their] firstborn, which the LORD had smitten among them: upon their (b) gods also the LORD executed judgments.

(b) Either meaning their idols, or their men of authority.

Numbers 33:7

num 33:7

And they removed from Etham, and turned again unto (c) Pihahiroth, which [is] before Baalzephon: and they pitched before Migdol.

(c) At the commandment of the Lord in (Exo 14:2).

Numbers 33:38

num 33:38

And Aaron the priest went up into mount Hor at the commandment of the LORD, and died there, in the fortieth year after the children of Israel were come out of the land of Egypt, in the first [day] of the (d) fifth month.

(d) Which the Hebrews call Ab, and contains part of July and part of August.

Numbers 33:52

num 33:52

Then ye shall drive out all the inhabitants of the land from before you, and destroy all their (e) pictures, and destroy all their molten images, and quite pluck down all their high places:

(e) Which were set up in their high places to worship.

Numbers Chapter 34

Numbers 34:2

num 34:2

Command the children of Israel, and say unto them, When ye come into the land of Canaan; (this [is] the (a) land that shall fall unto you for an inheritance, [even] the land of Canaan with the coasts thereof:)

(a) Meaning, the description of the land.

Numbers 34:5

num 34:5

And the border shall fetch a compass from Azmon unto the (b) river of Egypt, and the goings out of it shall be at the sea.

(b) Which was Nilus, or as some think Rhinocotura.

Numbers 34:6

num 34:6

And [as for] the western border, ye shall even have the (c) great sea for a border: this shall be your west border.

(c) Which is called the Mediterranean.

Numbers 34:7

num 34:7

And this shall be your north border: from the great sea ye shall point out for you mount (d) Hor:

(d) Which is a mountain near Tyre and Sidon, and not that Hor in the wilderness where Aaron died.

Numbers 34:11

num 34:11

And the coast shall go down from Shepham to Riblah, on the east side of Ain; and the border shall descend, and shall reach unto the side of the sea of (e) Chinnereth eastward:

(e) Which in the Gospel is called the lake of Gennesaret.

Numbers 34:18

num 34:18

And ye shall take one (f) prince of every tribe, to divide the land by inheritance.

(f) One of the heads or chief men of every tribe.

Numbers 34:29

num 34:29

These [are they] whom the LORD commanded to (g) divide the inheritance unto the children of Israel in the land of Canaan.

(g) And be judges over every piece of ground that should fall to any by lot, to the intent that all things might be done orderly and without contention.

Numbers Chapter 35

Numbers 35:2

num 35:2

Command the children of Israel, that they give unto the (a) Levites of the inheritance of their possession (b) cities to dwell in; and ye shall give [also] unto the Levites suburbs for the cities round about them.

(a) Because they had no inheritance assigned them in the land of Canaan.

(b) God would have them scattered through all the land, because the people might be preserved by them in the obedience of God and his Law.

Numbers 35:5

num 35:5

And ye shall measure from without the city on the east side (c) two thousand cubits, and on the south side two thousand cubits, and on the west side two thousand cubits, and on the north side two thousand cubits; and the city [shall be] in the midst: this shall be to them the suburbs of the cities.

(c) So that in all were three thousand, and in the compass of these two thousand, they might plant and sow.

Numbers 35:12

num 35:12

And they shall be unto you cities for refuge from the (d) avenger; that the manslayer die not, until he stand before the congregation in judgment.

(d) Meaning, from the next of the kindred, who ought to pursue the cause.

Numbers 35:14

num 35:14

Ye shall give three cities (e) on this side Jordan, and three cities shall ye give in the land of Canaan, [which] shall be cities of refuge.

(e) Among the Reubenites, Gadites, and half the tribe of Manasseh, (Deu 4:41).

Numbers 35:16

num 35:16

And if he (f) smite him with an instrument of iron, so that he die, he [is] a murderer: the murderer shall surely be put to death.

(f) Wittingly, and willingly.

Numbers 35:17

num 35:17

And if he smite him with throwing a (g) stone, wherewith he may die, and he die, he [is] a murderer: the murderer shall surely be put to death.

(g) That is, with a big and dangerous stone: in Hebrew, with a stone of his hand.

Numbers 35:24

num 35:24

Then the congregation shall judge between the slayer and the (h) revenger of blood according to these judgments:

(h) That is, his next kinsman.

Numbers 35:25

num 35:25

And the congregation shall deliver the slayer out of the hand of the revenger of blood, and the congregation shall restore him to the city of his refuge, whither he was fled: and he shall abide in it unto the death of the (i) high priest, which was anointed with the holy oil.

(i) Under this figure is declared, that our sins could not be remitted, but by the death of the high Priest Jesus Christ.

Numbers 35:27

num 35:27

And the revenger of blood find him without the borders of the city of his refuge, and the revenger of blood kill the (k) slayer; he shall not be guilty of blood:

(k) By the sentence of the judge.

Numbers 35:29

num 35:29

So these [things] shall be for a (l) statute of judgment unto you throughout your generations in all your dwellings.

(l) A law to judge murders done either on purpose, or accidentally.

Numbers 35:31

num 35:31

Moreover ye shall take no satisfaction for the life of a murderer, which [is] (m) guilty of death: but he shall be surely put to death.

(m) Who purposely committed murder.

Numbers 35:33

num 35:33

So ye shall not pollute the land wherein ye [are]: for blood it defileth the land: and the land cannot be (n) cleansed of the blood that is shed therein, but by the blood of him that shed it.

(n) So God is mindful of the blood wrongfully shed, that he makes his dumb creatures demand vengeance of it.

Numbers Chapter 36

Numbers 36:1

num 36:1

And the (a) chief fathers of the families of the children of Gilead, the son of Machir, the son of Manasseh, of the families of the sons of Joseph, came near, and spake before Moses, and before the princes, the chief fathers of the children of Israel:

(a) It seems that the tribes contended who might marry these daughters to have their inheritance: and therefore the sons of Joseph proposed the matter to Moses.

Numbers 36:2

num 36:2

And they said, The LORD commanded (b) my lord to give the land for an inheritance by lot to the children of Israel: and my lord was commanded by the LORD to give the inheritance of Zelophehad our brother unto his daughters.

(b) Meaning Moses.

Numbers 36:4

num 36:4

And when the (c) jubile of the children of Israel shall be, then shall their inheritance be put unto the inheritance of the tribe whereunto they are received: so shall their inheritance be taken away from the inheritance of the tribe of our fathers.

(c) Signifying that at no time could it return, for in the Jubile all things returned to their own tribes.

Numbers 36:5

num 36:5

And Moses commanded the children of Israel according to the word of the LORD, saying, The tribe of the sons of Joseph hath said (d) well.

(d) For the tribe could not have continued, if the inheritance which was the maintenance of it should have been alienated to others.

Numbers 36:8

num 36:8

And every daughter, that possesseth an (e) inheritance in any tribe of the children of Israel, shall be wife unto one of the family of the tribe of her father, that the children of Israel may enjoy every man the inheritance of his fathers.

(e) When there is no male to inherit.

Numbers 36:13

num 36:13

These [are] the (f) commandments and the judgments, which the LORD commanded by the hand of Moses unto the children of Israel in the plains of Moab by Jordan [near] Jericho.

(f) Concerning the ceremonial and judicial laws.

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Deuteronomy

Deuteronomy Chapter 1

Deuteronomy 1:1

deu 1:1

These [be] the words which Moses spake unto all Israel on (a) this side Jordan in the wilderness, in the plain (b) over against the Red [sea], between Paran, and Tophel, and Laban, and Hazeroth, and Dizahab.

The Argument - The wonderful love of God toward his Church is actively set forth in this book. Even through their ingratitude and many rebellions against God, for the space forty years. (Deu 9:7) they deserved to have been cut off from the number of his people, and forever to have been deprived of the use of his holy word and ordinances: yet he ever preserved his Church even for his own mercy's sake, and would still have his name called upon among them. Wherefore he brings them into the land of Canaan, destroys their enemies, gives them their country, towns and goods, and exhorts them by the example of their fathers (whose infidelity, idolatry, adulteries, complaining and rebellions, he had most severely punished) to fear and obey the Lord, to embrace and keep his law without adding to it or diminishing from it. For by his word he would be known to be their God, and they his people, by his word he would govern his Church, and by the same they would learn to obey him: by his word he would discern the false prophet from the true, light from darkness, ignorance from knowledge, and his own people from all the other nations and infidels: teaching them by it to refuse and detest, destroy and abolish whatever is not agreeable to his holy will, seem it otherwise never so good or precious in the eyes of man. For this cause God promised to raise up kings and governors, for the setting forth of his word and preservation of his Church: giving to them a special charge for the executing of it: whom therefore he wills to exercise themselves diligently in the continual study and meditation of the same: that they might learn to fear the Lord, love their subjects, abhor covetousness and vices, and whatever offends the majesty of God. As he had before instructed their fathers in all things belonging both to his spiritual service and also for the maintenance of that society which is between men: so he prescribes here anew all such laws and ordinances, which either concern his divine service, or else are necessary for a common good: appointing to every estate and degree their charge and duty: as well, how to rule and live in the fear of God, as to nourish friendship toward their neighbours, and to preserve the order which God has established among men: threatening most horrible plagues to them that transgress his commandments, and promising blessings and happiness to those who observe and obey them.

(a) In the country of Moab.

(b) So that the wilderness was between the sea and the plain of Moab.

Deuteronomy 1:2

deu 1:2

([There are] eleven days' [journey] from (c) Horeb by the way of mount Seir unto Kadeshbarnea.)

(c) In Horeb, or Sinai, forty years before the law was given: but because all that were then of age and judgment were now dead, Moses repeats the same to the youth who either then were not born, or had not judgment.

Deuteronomy 1:4

deu 1:4

After he had slain (d) Sihon the king of the Amorites, which dwelt in Heshbon, and Og the king of Bashan, which dwelt at Astaroth in Edrei:

(d) By these examples of God's favour, their minds are prepared to receive the law.

Deuteronomy 1:5

deu 1:5

On this side Jordan, in the land of Moab, (e) began Moses to declare this law, saying,

(e) The second time.

Deuteronomy 1:6

deu 1:6

The LORD our God spake unto us in (f) Horeb, saying, Ye have dwelt long enough in this mount:

(f) In the second year and second month, (Num 10:11).

Deuteronomy 1:9

deu 1:9

And I spake (g) unto you at that time, saying, I am not able to bear you myself alone:

(g) By the counsel of Jethro my father-in-law, (Exo 18:19).

Deuteronomy 1:10

deu 1:10

The LORD your God hath (h) multiplied you, and, behold, ye [are] this day as the stars of heaven for multitude.

(h) Not so much by the course of nature, as miraculously.

Deuteronomy 1:12

deu 1:12

How can I myself alone (i) bear your cumbrance, and your burden, and your strife?

(i) Signifying how great a burden it is, to govern the people.

Deuteronomy 1:13

deu 1:13

Take you wise men, and understanding, and (k) known among your tribes, and I will make them rulers over you.

(k) Whose godliness and uprightness is known.

Deuteronomy 1:15

deu 1:15

So I took the chief of your tribes, (l) wise men, and known, and made them heads over you, captains over thousands, and captains over hundreds, and captains over fifties, and captains over tens, and officers among your tribes.

(l) Declaring what sort of men ought to have a public charge, read (Exo 18:21).

Deuteronomy 1:17

deu 1:17

Ye shall not respect persons in judgment; [but] ye shall hear the small as well as the great; ye shall not be afraid of the face of man; for the judgment [is] (m) God's: and the cause that is too hard for you, bring [it] unto me, and I will hear it.

(m) You are his Lieutenants.

Deuteronomy 1:20

deu 1:20

And (n) I said unto you, Ye are come unto the mountain of the Amorites, which the LORD our God doth give unto us.

(n) So that the fault was in themselves, that they did not sooner possess the inheritance promised.

Deuteronomy 1:22

deu 1:22

(o) And ye came near unto me every one of you, and said, We will send men before us, and they shall search us out the land, and bring us word again by what way we must go up, and into what cities we shall come.

(o) Read (Num 13:3).

Deuteronomy 1:25

deu 1:25

And they took of the fruit of the land in their hands, and brought [it] down unto us, and brought us word again, and (p) said, [It is] a good land which the LORD our God doth give us.

(p) That is, Caleb, and Joshua; Moses prefers the better part to the greater, that is, two to ten.

Deuteronomy 1:27

deu 1:27

And ye murmured in your tents, and said, Because the LORD (q) hated us, he hath brought us forth out of the land of Egypt, to deliver us into the hand of the Amorites, to destroy us.

(q) Such was the Jews unthankfulness, that they counted God's special love, hatred.

Deuteronomy 1:28

deu 1:28

Whither shall we go up? our (r) brethren have discouraged our heart, saying, The people [is] greater and taller than we; the cities [are] great and walled up to heaven; and moreover we have seen the sons of the Anakims there.

(r) The other ten, not Caleb and Joshua.

Deuteronomy 1:30

deu 1:30

The LORD your God (s) which goeth before you, he shall fight for you, according to all that he did for you in Egypt before your eyes;

(s) Declaring that to renounce our own force, and constantly to follow our calling, and depend on the Lord, is true boldness, and agreeable to God.

Deuteronomy 1:38

deu 1:38

[But] Joshua the son of Nun, which standeth (t) before thee, he shall go in thither: encourage him: for he shall cause Israel to inherit it.

(t) Who minister to you.

Deuteronomy 1:39

deu 1:39

Moreover your (u) little ones, which ye said should be a prey, and your children, which in that day had no knowledge between good and evil, they shall go in thither, and unto them will I give it, and they shall possess it.

(u) Who were under twenty years of age, (Num 14:31).

Deuteronomy 1:41

deu 1:41

Then ye answered and said unto me, We have sinned against the LORD, (x) we will go up and fight, according to all that the LORD our God commanded us. And when ye had girded on every man his weapons of war, ye were ready to go up into the hill.

(x) This declares man's nature, who will do that which God forbids, and will not do that which he commands.

Deuteronomy 1:42

deu 1:42

And the LORD said unto me, Say unto them, Go not up, neither fight; for I [am] (y) not among you; lest ye be smitten before your enemies.

(y) Signifying that man has no strength, but when God is at hand to help him.

Deuteronomy 1:45

deu 1:45

And ye returned and wept before the LORD; but the LORD would not (z) hearken to your voice, nor give ear unto you.

(z) Because you rather showed your hypocrisy, than true repentance; rather lamenting the loss of your brethren, than repenting for your sins.

Deuteronomy Chapter 2

Deuteronomy 2:1

deu 2:1

Then (a) we turned, and took our journey into the wilderness by the way of the Red sea, as the LORD spake unto me: and we compassed mount Seir (b) many days.

(a) They obeyed, after God had chastised them.

(b) Eight and thirty years, as in (Deu 2:14).

Deuteronomy 2:4

deu 2:4

And command thou the people, saying, Ye [are] to pass through the (c) coast of your brethren the children of Esau, which dwell in Seir; and they shall be afraid of you: take ye good heed unto yourselves therefore:

(c) This was the second time, before they had caused the Israelites to return, (Num 20:21).

Deuteronomy 2:7

deu 2:7

For the LORD thy God hath (d) blessed thee in all the works of thy hand: he knoweth thy walking through this great wilderness: these forty years the LORD thy God [hath been] with thee; thou hast lacked nothing.

(d) And given you means, with which you may make recompence: also God will direct you by his providence, as he has done.

Deuteronomy 2:9

deu 2:9

And the LORD said unto me, Distress not the Moabites, neither contend with them in battle: for I will not give thee of their land [for] a possession; because I have given Ar unto the children (e) of Lot [for] a possession.

(e) Which were the Moabites and Ammonites.

Deuteronomy 2:10

deu 2:10

The (f) Emims dwelt therein in times past, a people great, and many, and tall, as the Anakims;

(f) Signifying that as these giants were driven out for their sins: so the wicked when their sins are ripe, cannot avoid God's plagues.

Deuteronomy 2:14

deu 2:14

And the (g) space in which we came from Kadeshbarnea, until we were come over the brook Zered, [was] thirty and eight years; until all the generation of the men of war were wasted out from among the host, as the LORD sware unto them.

(g) He shows by this, that as God is true in his promise, so his threatenings are not in vain.

Deuteronomy 2:15

deu 2:15

For indeed the (h) hand of the LORD was against them, to destroy them from among the host, until they were consumed.

(h) His plague and punishment to destroy all that were twenty years old and above.

Deuteronomy 2:20

deu 2:20

(That also was accounted a land (i) of giants: giants dwelt therein in old time; and the Ammonites call them Zamzummims;

(i) Who called themselves Rephaims: that is, preservers, or physicians to heal and reform vices: but were indeed Zamzummims, that is, wicked and abominable.

Deuteronomy 2:24

deu 2:24

Rise ye up, take your journey, and pass over the river Arnon: behold, I have given into thine hand Sihon the (k) Amorite, king of Heshbon, and his land: begin to possess [it], and contend with him in battle.

(k) According to his promise made to Abraham, (Gen 15:16).

Deuteronomy 2:25

deu 2:25

This day will I (l) begin to put the dread of thee and the fear of thee upon the nations [that are] under the whole heaven, who shall hear report of thee, and shall tremble, and be in anguish because of thee.

(l) This declares that the hearts of men are in God's hands either to be made faint, or bold.

Deuteronomy 2:29

deu 2:29

(As the (m) children of Esau which dwell in Seir, and the Moabites which dwell in Ar, did unto me;) until I shall pass over Jordan into the land which the LORD our God giveth us.

(m) Because neither intreaty nor examples or others could move him, he could not complain of his just destruction.

Deuteronomy 2:30

deu 2:30

But Sihon king of Heshbon would not let us pass by him: for the LORD thy God (n) hardened his spirit, and made his heart obstinate, that he might deliver him into thy hand, as [appeareth] this day.

(n) God in his election and reprobation not only appoints the ends, but the means tending to the same.

Deuteronomy 2:34

deu 2:34

And we took all his cities at that time, and utterly destroyed the men, and the (o) women, and the little ones, of every city, we left none to remain:

(o) God had cursed Canaan, and therefore he did not want any of the wicked race to be preserved.

Deuteronomy Chapter 3

Deuteronomy 3:1

deu 3:1

Then we turned, and went up the way to Bashan: and Og the king of Bashan (a) came out against us, he and all his people, to battle at Edrei.

(a) Therefore aside from the commandment of the Lord, they had just cause to fight against him.

Deuteronomy 3:5

deu 3:5

All these cities [were] fenced with high walls, gates, and bars; beside (b) unwalled towns a great many.

(b) As villages and small towns.

Deuteronomy 3:6

deu 3:6

And we utterly destroyed them, as we did unto Sihon king of Heshbon, utterly destroying the men, (c) women, and children, of every city.

(c) Because this was God's appointment, therefore it may not be judged cruel.

Deuteronomy 3:11

deu 3:11

For only Og king of Bashan remained of the remnant of giants; behold, his (d) bedstead [was] a bedstead of iron; [is] it not in Rabbath of the children of Ammon? nine cubits [was] the length thereof, and four cubits the breadth of it, after the cubit of a man.

(d) The more terrible this giant was, the greater reason they had to glorify God for the victory.

Deuteronomy 3:14

deu 3:14

Jair the son of Manasseh took all the country of Argob unto the coasts of Geshuri and Maachathi; and called them after his own name, Bashanhavothjair, unto (e) this day.

(e) Meaning, when he wrote this history.

Deuteronomy 3:16

deu 3:16

And unto the Reubenites and unto the Gadites I gave from Gilead even unto the river Arnon half the valley, and the border even unto the river (f) Jabbok, [which is] the border of the children of Ammon;

(f) Which separates the Ammonites from the Amorites.

Deuteronomy 3:18

deu 3:18

And I commanded (g) you at that time, saying, The LORD your God hath given you this land to possess it: ye shall pass over armed before your brethren the children of Israel, all [that are] meet for the war.

(g) That is, the Reubenites, Gadites, and half Manasseh, as in (Num 32:32).

Deuteronomy 3:21

deu 3:21

And I commanded Joshua at that time, saying, Thine eyes have seen all that the (h) LORD your God hath done unto these two kings: so shall the LORD do unto all the kingdoms whither thou passest.

(h) So that the victories did not come by your own wisdom, strength or multitude.

Deuteronomy 3:24

deu 3:24

O Lord GOD, thou hast begun to shew thy servant thy greatness, and thy mighty hand: for what God [is there] in heaven or in earth, that can (i) do according to thy works, and according to thy might?

(i) He speaks according to the common and corrupt speech of those who attribute power to idols that only belongs to God.

Deuteronomy 3:25

deu 3:25

I pray thee, let me go over, and see the good land that [is] beyond Jordan, that goodly (k) mountain, and Lebanon.

(k) He means Zion, where the Temple should be built, and God honoured.

Deuteronomy 3:27

deu 3:27

Get thee up into the top of Pisgah, and (l) lift up thine eyes westward, and northward, and southward, and eastward, and behold [it] with thine eyes: for thou shalt not go over this Jordan.

(l) As before he saw by the spirits of prophecy the good mountain which was Zion: so here his eyes were lifted up above the order of nature to behold all the plentiful land of Canaan.

Deuteronomy Chapter 4

Deuteronomy 4:1

deu 4:1

Now therefore hearken, O Israel, unto the statutes and unto the judgments, which I teach you, for to (a) do [them], that ye may live, and go in and possess the land which the LORD God of your fathers giveth you.

(a) For this doctrine stands not in bare knowledge, but in practice of life.

Deuteronomy 4:2

deu 4:2

Ye shall (b) not add unto the word which I command you, neither shall ye (c) diminish [ought] from it, that ye may keep the commandments of the LORD your God which I command you.

(b) Think not to be more wise than I am.

(c) God will not be served by halves, but will have full obedience.

Deuteronomy 4:3

deu 4:3

Your (d) eyes have seen what the LORD did because of Baalpeor: for all the men that followed Baalpeor, the LORD thy God hath destroyed them from among you.

(d) God's judgments executed on other idolaters ought to serve for our instruction, read (Num 25:3-4).

Deuteronomy 4:4

deu 4:4

But ye that did (e) cleave unto the LORD your God [are] alive every one of you this day.

(e) And were not idolaters.

Deuteronomy 4:6

deu 4:6

Keep therefore and do [them]; for this [is] your (f) wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation [is] a wise and understanding people.

(f) Because all men naturally desire wisdom, he shows how to attain it.

Deuteronomy 4:7

deu 4:7

For what nation [is there so] great, who [hath] God [so] (g) nigh unto them, as the LORD our God [is] in all [things that] we call upon him [for]?

(g) Helping us, and delivering us out of all dangers, as in (Sa2 7:23).

Deuteronomy 4:9

deu 4:9

Only take heed to thyself, and (h) keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life: but teach them thy sons, and thy sons' sons;

(h) He adds all these words, to show that we can never be careful enough to keep the law of God and to teach it to our posterity.

Deuteronomy 4:11

deu 4:11

And ye came near and stood under the mountain; and the mountain (i) burned with fire unto the midst of heaven, with darkness, clouds, and thick darkness.

(i) The law was given with fearful miracles, to declare both that God was the author of it, and also that no flesh was able to abide the rigour of the same.

Deuteronomy 4:13

deu 4:13

And he declared unto you his covenant, which he commanded you to (k) perform, [even] ten commandments; and he wrote them upon two tables of stone.

(k) God joins this condition to his covenant.

Deuteronomy 4:15

deu 4:15

Take ye therefore good heed unto yourselves; for ye saw no (l) manner of similitude on the day [that] the LORD spake unto you in Horeb out of the midst of the fire:

(l) Signifying, that destruction is prepared for all who make any image to represent God.

Deuteronomy 4:19

deu 4:19

And lest thou lift up thine eyes unto heaven, and when thou seest the sun, and the moon, and the stars, [even] all the host of heaven, shouldest be driven to worship them, and serve them, which the LORD thy God hath (m) divided unto all nations under the whole heaven.

(m) He has appointed them to serve man.

Deuteronomy 4:20

deu 4:20

But the LORD hath taken you, and brought you forth out of the (n) iron furnace, [even] out of Egypt, to be unto him a people of inheritance, as [ye are] this day.

(n) He has delivered you out of most miserable slavery and freely chosen you for his.

Deuteronomy 4:22

deu 4:22

But I must die in this land, I must not go over Jordan: but (o) ye shall go over, and possess that good land.

(o) Moses good affection appears in that while he himself is deprived of such an excellent treasure, he does not envy those who must enjoy it.

Deuteronomy 4:24

deu 4:24

For the LORD thy God [is] a (p) consuming fire, [even] a jealous God.

(p) To those that come not to him with love and reverence, but rebel against him.

Deuteronomy 4:25

deu 4:25

When thou shalt beget children, and children's children, and ye shall have remained long in the land, and shall (q) corrupt [yourselves], and make a graven image, [or] the likeness of any [thing], and shall do evil in the sight of the LORD thy God, to provoke him to anger:

(q) Meaning by this all superstition and corruption of the true service of God.

Deuteronomy 4:26

deu 4:26

I (r) call heaven and earth to witness against you this day, that ye shall soon utterly perish from off the land whereunto ye go over Jordan to possess it; ye shall not prolong [your] days upon it, but shall utterly be destroyed.

(r) Though men would abuse you, yet the insensible creatures will be witnesses of your disobedience.

Deuteronomy 4:27

deu 4:27

And the LORD shall (s) scatter you among the nations, and ye shall be left few in number among the heathen, whither the LORD shall lead you.

(s) So that his curse will make his former blessings ineffectual.

Deuteronomy 4:29

deu 4:29

But if from thence thou shalt seek the LORD thy God, thou shalt find [him], if thou seek him with all thy (t) heart and with all thy soul.

(t) Not with outward show or ceremony, but with a true confession of your faults.

Deuteronomy 4:31

deu 4:31

(For the LORD thy God [is] a merciful God;) he will not forsake thee, neither destroy thee, nor forget the covenant of thy fathers which he (u) sware unto them.

(u) To certify to them even more the assurance of their salvation.

Deuteronomy 4:32

deu 4:32

For ask now of the days that are past, which were before thee, since the day that God created man upon the earth, and (x) [ask] from the one side of heaven unto the other, whether there hath been [any such thing] as this great thing [is], or hath been heard like it?

(x) Man's negligence is partially the cause for his ignorance of God.

Deuteronomy 4:34

deu 4:34

Or hath God assayed to go [and] take him a nation from the midst of [another] nation, by (y) temptations, by signs, and by wonders, and by war, and by a mighty hand, and by a stretched out arm, and by great terrors, according to all that the LORD your God did for you in Egypt before your eyes?

(y) By so manifest proofs that none could doubt of it.

Deuteronomy 4:35

deu 4:35

Unto thee it was shewed, that thou mightest (z) know that the LORD he [is] God; [there is] none else beside him.

(z) He shows the reason why God did these miracles.

Deuteronomy 4:37

deu 4:37

And because (a) he loved thy fathers, therefore he chose their seed after them, and brought thee out in his sight with his mighty power out of Egypt;

(a) Freely, and not because they deserved it.

Deuteronomy 4:40

deu 4:40

Thou shalt keep therefore his statutes, and his commandments, which I command thee this day, that it may (b) go well with thee, and with thy children after thee, and that thou mayest prolong [thy] days upon the earth, which the LORD thy God giveth thee, for ever.

(b) God promises reward not for our merits, but to encourage us, and to assure us that our labour will not be lost.

Deuteronomy 4:45

deu 4:45

These [are] the (c) testimonies, and the statutes, and the judgments, which Moses spake unto the children of Israel, after they came forth out of Egypt,

(c) The articles and points of the covenant.

Deuteronomy 4:49

deu 4:49

And all the plain on this side Jordan eastward, even unto (d) the sea of the plain, under the springs of Pisgah.

(d) That is, the salt sea.

Deuteronomy Chapter 5

Deuteronomy 5:3

deu 5:3

The LORD (a) made not this covenant with our fathers, but with us, [even] us, who [are] all of us here alive this day.

(a) Some read, God made not this covenant, that is, in such ample forth and with such signs and wonders.

Deuteronomy 5:4

deu 5:4

The LORD talked with you (b) face to face in the mount out of the midst of the fire,

(b) So plainly that you do not need to doubt it.

Deuteronomy 5:7

deu 5:7

Thou shalt have none (c) other gods before me.

(c) God binds us to serve him only without superstition and idolatry.

Deuteronomy 5:9

deu 5:9

Thou shalt not bow down thyself unto them, nor serve them: for I the LORD thy God [am] a (d) jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth [generation] of them that hate me,

(d) That is, of his honour, not permitting it to be given to others.

Deuteronomy 5:10

deu 5:10

And shewing mercy unto thousands of them that (e) love me and keep my commandments.

(e) The first degree to keep the commandments, is to love God.

Deuteronomy 5:13

deu 5:13

Six days (f) thou shalt labour, and do all thy work:

(f) Meaning, since God permits six days for our labours, we should willingly dedicate the seventh to serve him wholly.

Deuteronomy 5:16

deu 5:16

(g) Honour thy father and thy mother, as the LORD thy God hath commanded thee; that thy days may be prolonged, and that it may go well with thee, in the land which the LORD thy God giveth thee.

(g) Not for a show, but with true obedience, and due reverence.

Deuteronomy 5:21

deu 5:21

Neither shalt (h) thou desire thy neighbour's wife, neither shalt thou covet thy neighbour's house, his field, or his male servant, or his female servant, his ox, or his donkey, or any [thing] that [is] thy neighbour's.

(h) He not only speaks of that resolute will, but that there should be no motion or affection.

Deuteronomy 5:22

deu 5:22

These words the LORD spoke to all your assembly on the mount from the midst of the fire, of the cloud, and of the thick darkness, with a great voice: and he (i) added no more. And he wrote them in two tables of stone, and delivered them to me.

(i) Teaching us by his example to be content with his word, and add nothing to it.

Deuteronomy 5:29

deu 5:29

O (k) that there were such an heart in them, that they would fear me, and keep all my commandments always, that it might be well with them, and with their children for ever!

(k) He requires nothing but obedience from us, showing also that we ourselves are the unveiling of it.

Deuteronomy 5:32

deu 5:32

Ye shall observe to do therefore as the LORD your God hath commanded you: ye shall not (l) turn aside to the right hand or to the left.

(l) You shall neither add nor take away, (Deu 4:2).

Deuteronomy 5:33

deu 5:33

Ye shall walk in all the ways which the LORD your God hath commanded you, that ye may (m) live, and [that it may be] well with you, and [that] ye may prolong [your] days in the land which ye shall possess.

(m) In the same way that God, by way of our obedience, gives us all happiness: so from disobeying God proceed all our miseries.

Deuteronomy Chapter 6

Deuteronomy 6:2

deu 6:2

That thou mayest (a) fear the LORD thy God, to keep all his statutes and his commandments, which I command thee, thou, and thy son, and thy son's son, all the days of thy life; and that thy days may be prolonged.

(a) A reverent face and love for God is the first beginning to keeping God's commandments.

Deuteronomy 6:3

deu 6:3

Hear therefore, O Israel, and observe to do [it]; that it may be well with thee, and that ye may increase mightily, as the LORD God of thy fathers hath promised thee, (b) in the land that floweth with milk and honey.

(b) Which has an abundance of all things needed for man's life.

Deuteronomy 6:7

deu 6:7

And thou shalt (c) teach them diligently to thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up. (teach: Heb. whet, or, sharpen)

(c) Some read, "You shall whet them upon your children": that is, that they may imprint them more deeply in their memory.

Deuteronomy 6:9

deu 6:9

And thou shalt write them upon the (d) posts of thy house, and on thy gates.

(d) That when you enter in you may remember them.

Deuteronomy 6:12

deu 6:12

(e) [Then] beware lest thou shouldest forget the LORD, who brought thee forth from the land of Egypt, from the house of bondage. (bondage: Heb. bondmen or, servants)

(e) Do not let wealth and ease cause you to forget God's mercies, by which you were delivered out of misery.

Deuteronomy 6:13

deu 6:13

Thou shalt fear the LORD thy God, and serve him, and shalt (f) swear by his name.

(f) We must fear God, serve him only and confess his Name, which is done by swearing lawfully.

Deuteronomy 6:16

deu 6:16

Ye shall not (g) tempt the LORD your God, as ye tempted [him] in Massah.

(g) By doubting his power, refusing lawful means, and abusing his graces.

Deuteronomy 6:18

deu 6:18

And thou shalt do [that which is] right and good in the (h) sight of the LORD: that it may be well with thee, and that thou mayest go in and possess the good land which the LORD swore to thy fathers,

(h) Here he condemns all of man's good intentions.

Deuteronomy 6:20

deu 6:20

[And] when (i) thy son shall ask thee in time to come, saying, What [mean] the testimonies, and the statutes, and the judgments, which the LORD our God hath commanded you?

(i) God not only requires that we serve him all our lives, but also that we see that our posterity sets forth his glory.

Deuteronomy 6:23

deu 6:23

And he (k) brought us out from thence, that he might bring us in, to give us the land which he swore unto our fathers.

(k) Nothing should move us more to true obedience than the great benefits which we have received from God.

Deuteronomy 6:25

deu 6:25

And it shall be our (l) righteousness, if we observe to do all these commandments before the LORD our God, as he hath commanded us.

(l) Because no one can fully obey the law, we must turn to Christ to be justified by faith.

Deuteronomy Chapter 7

Deuteronomy 7:2

deu 7:2

And when the LORD thy God shall deliver them (a) before thee; thou shalt smite them, [and] utterly destroy them; thou shalt make no covenant with them, nor shew mercy unto them:

(a) Into thy power.

Deuteronomy 7:5

deu 7:5

But thus shall ye deal with them; (b) ye shall destroy their altars, and break down their images, and cut down their groves, and burn their graven images with fire.

(b) God would have his service pure without idolatrous ceremonies and superstitions. (Deu 12:3).

Deuteronomy 7:8

deu 7:8

But because the LORD (c) loved you, and because he would keep the oath which he had sworn unto your fathers, hath the LORD brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh king of Egypt.

(c) Freely, finding no cause in you more than in others so to do.

Deuteronomy 7:9

deu 7:9

Know therefore (d) that the LORD thy God, he [is] God, the faithful God, which keepeth covenant and mercy with them that love him and keep his commandments to a thousand generations;

(d) And so put difference between him and idols.

Deuteronomy 7:10

deu 7:10

And repayeth (e) them that hate him to their face, to destroy them: he will not be slack to him that hateth him, he will repay him to his face.

(e) Meaning revealed, or in this life.

Deuteronomy 7:12

deu 7:12

Wherefore it shall come to pass, if ye hearken to these judgments, and keep, and do them, that the LORD thy God shall keep unto thee the covenant and the (f) mercy which he sware unto thy fathers:

(f) This covenant is grounded in his free grace: therefore in recompensing their obedience, he respects his mercy and not their merits.

Deuteronomy 7:16

deu 7:16

And thou shalt consume all the people which the LORD thy God shall deliver thee; (g) thine eye shall have no pity upon them: neither shalt thou serve their gods; for that [will be] a snare unto thee.

(g) We should not be merciful when God commands severity.

Deuteronomy 7:20

deu 7:20

Moreover the LORD thy God will send the (h) hornet among them, until they that are left, and hide themselves from thee, be destroyed.

(h) There is not a creature so small, that I will not arm it to fight on your side against them.

Deuteronomy 7:22

deu 7:22

And the LORD thy God will put out those nations before thee by little and little: thou mayest not consume them at once, lest the (i) beasts of the field increase upon thee.

(i) It is to your advantage that God does not accomplish his promise as soon as you would wish.

Deuteronomy 7:25

deu 7:25

The graven images of their gods shall ye burn with fire: thou shalt not desire the silver or gold [that is] on them, nor take [it] unto thee, lest thou (k) be snared therein: for it [is] an abomination to the LORD thy God.

(k) And be enticed to idolatry.

Deuteronomy Chapter 8

Deuteronomy 8:1

deu 8:1

All the commandments which I command thee this day shall ye observe (a) to do, that ye may live, and multiply, and go in and possess the land which the LORD sware unto your fathers.

(a) Showing that it is not enough to hear the word, unless we express it by the example of our lives.

Deuteronomy 8:2

deu 8:2

And thou shalt remember all the way which the LORD thy God led thee these forty years in the wilderness, to humble thee, [and] to (b) prove thee, to know what [was] in thine heart, whether thou wouldest keep his commandments, or no.

(b) Which is declared in afflictions, either by patience, or by grudging against God's visitation.

Deuteronomy 8:3

deu 8:3

And he humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that he might make thee know that man doth not live by (c) bread only, but by every [word] that proceedeth out of the mouth of the LORD doth man live.

(c) Man does not live by meat only, but by the power of God, who gives it strength to nourish us.

Deuteronomy 8:4

deu 8:4

Thy raiment waxed not old upon thee, neither did thy foot (d) swell, these forty years.

(d) As those that go barefoot.

Deuteronomy 8:5

deu 8:5

Thou shalt also consider in thine heart, that, as a man chasteneth his son, [so] the LORD thy God (e) chasteneth thee.

(e) So that his affliction are signs of his fatherly love toward us.

Deuteronomy 8:9

deu 8:9

A land wherein thou shalt eat bread without scarceness, thou shalt not lack any [thing] in it; a land (f) whose stones [are] iron, and out of whose hills thou mayest dig brass.

(f) Where there are mines of metal.

Deuteronomy 8:10

deu 8:10

When thou hast eaten and art full, then thou shalt (g) bless the LORD thy God for the good land which he hath given thee.

(g) To receive God's benefits and not be thankful, is to despise God in them.

Deuteronomy 8:14

deu 8:14

Then thine heart (h) be lifted up, and thou forget the LORD thy God, which brought thee forth out of the land of Egypt, from the house of bondage;

(h) By attributing God's benefits to your own wisdom and labour, or to good fortune.

Deuteronomy 8:18

deu 8:18

But thou shalt remember the LORD thy God: for [it is] he that (i) giveth thee power to get wealth, that he may establish his covenant which he sware unto thy fathers, as [it is] this day.

(i) If things concerning this life proceed only from God's mercy, how much more do spiritual gifts and everlasting life.

Deuteronomy 8:19

deu 8:19

And it shall be, if thou do at all forget the LORD thy God, and walk after other gods, and serve them, and worship them, I (k) testify against you this day that ye shall surely perish.

(k) Or take to witness the heaven and the earth, as in (Deu 4:26).

Deuteronomy Chapter 9

Deuteronomy 9:1

deu 9:1

Hear, O Israel: Thou [art] to pass over Jordan (a) this day, to go in to possess nations greater and mightier than thyself, cities great and fenced up to heaven,

(a) Meaning shortly.

Deuteronomy 9:2

deu 9:2

A people great and tall, the children of the Anakims, whom thou knowest, and [of whom] thou hast (b) heard [say], Who can stand before the children of Anak!

(b) By the report of the spies. (Num 13:26).

Deuteronomy 9:3

deu 9:3

Understand therefore this day, that the LORD thy God [is] he which (c) goeth over before thee; [as] a consuming fire he shall destroy them, and he shall bring them down before thy face: so shalt thou drive them out, and destroy them quickly, as the LORD hath said unto thee.

(c) To guide you and govern you.

Deuteronomy 9:4

deu 9:4

Speak not thou in thine heart, after that the LORD thy God hath cast them out from before thee, saying, For my (d) righteousness the LORD hath brought me in to possess this land: but for the wickedness of these nations the LORD doth drive them out from before thee.

(d) Man by himself deserves nothing but God's anger, and if God spares anyone it comes from his great mercy.

Deuteronomy 9:6

deu 9:6

Understand therefore, that the LORD thy God giveth thee not this good land to possess it for thy righteousness; for thou [art] a (e) stiffnecked people.

(e) Like stubborn oxen who will not endure their masters yoke.

Deuteronomy 9:7

deu 9:7

Remember, [and] forget not, how thou provokedst the LORD thy God to wrath in the wilderness: (f) from the day that thou didst depart out of the land of Egypt, until ye came unto this place, ye have been rebellious against the LORD.

(f) He proves by the length of time, that their rebellion was great and intolerable.

Deuteronomy 9:10

deu 9:10

And the LORD delivered unto me two tables of stone written with the (g) finger of God; and on them [was written] according to all the words, which the LORD spake with you in the mount out of the midst of the fire in the day of the assembly.

(g) That is, miraculously, and not by the hand of men.

Deuteronomy 9:12

deu 9:12

And the LORD said unto me, Arise, get thee down quickly from hence; for thy people which thou hast brought forth out of Egypt have (h) corrupted [themselves]; they are quickly turned aside out of the way which I commanded them; they have made them a molten image.

(h) As soon as man declines from the obedience of God, his ways are corrupt.

Deuteronomy 9:14

deu 9:14

(i) Let me alone, that I may destroy them, and blot out their name from under heaven: and I will make of thee a nation mightier and greater than they.

(i) Demonstrating that the prayers of the faithful are a bar to restrain God's anger so that he does not consume all.

Deuteronomy 9:16

deu 9:16

And I looked, and, behold, ye had sinned against the LORD your God, [and] had made you a molten calf: ye had turned aside quickly out of the (k) way which the LORD had commanded you.

(k) That is, from the Law: in which he declares what the cause of our punishment is.

Deuteronomy 9:20

deu 9:20

And the LORD was very angry with Aaron to have (l) destroyed him: and I prayed for Aaron also the same time.

(l) By which he shows the danger they are in who have authority and do not resist wickedness.

Deuteronomy 9:21

deu 9:21

And I took your sin, the calf which ye had made, and burnt it with fire, and stamped it, [and] ground [it] very small, [even] until it was as small as dust: and I cast the dust thereof into the brook that descended out of the (m) mount.

(m) Horeb, or Sinai.

Deuteronomy 9:23

deu 9:23

Likewise when the LORD sent you from Kadeshbarnea, saying, Go up and possess the land which I have given you; then ye (n) rebelled against the commandment of the LORD your God, and ye believed him not, nor hearkened to his voice.

(n) At the return of the spies.

Deuteronomy 9:25

deu 9:25

Thus I fell down before the LORD (o) forty days and forty nights, as I fell down [at the first]; because the LORD had said he would destroy you.

(o) By which is signified that God requires earnest continuance in prayer.

Deuteronomy 9:27

deu 9:27

(p) Remember thy servants, Abraham, Isaac, and Jacob; look not unto the stubbornness of this people, nor to their wickedness, nor to their sin:

(p) The godly in their prayers ground on God's promise, and confess their sins.

Deuteronomy Chapter 10

Deuteronomy 10:3

deu 10:3

And I made an ark [of] (a) shittim wood, and hewed two tables of stone like unto the first, and went up into the mount, having the two tables in mine hand.

(a) Which is a wood of long endurance.

Deuteronomy 10:4

deu 10:4

And he wrote on the tables, according to the first writing, the ten commandments, which the LORD spake unto you in the mount out of the midst of the fire in the day of the (b) assembly: and the LORD gave them unto me.

(b) When you were assembled to receive the Law.

Deuteronomy 10:6

deu 10:6

And the children of Israel took their journey from Beeroth of the children of Jaakan to (c) Mosera: there Aaron died, and there he was buried; and Eleazar his son ministered in the priest's office in his stead.

(c) This mountain was also called Hor, (Num 20:28).

Deuteronomy 10:8

deu 10:8

At that time the LORD separated the tribe of Levi, to bear the ark of the covenant of the LORD, to stand before the LORD to (d) minister unto him, and to bless in his name, unto this day.

(d) That is, to offer sacrifice, and to declare the Law to the people.

Deuteronomy 10:9

deu 10:9

Wherefore Levi hath no part nor (e) inheritance with his brethren; the LORD [is] his inheritance, according as the LORD thy God promised him.

(e) So God turned the curse of Jacob to a blessing (Gen 49:7).

Deuteronomy 10:12

deu 10:12

And now, Israel, what doth the LORD thy God (f) require of thee, but to fear the LORD thy God, to walk in all his ways, and to love him, and to serve the LORD thy God with all thy heart and with all thy soul,

(f) For all our sins and transgressions God requires nothing but to turn to him and obey him.

Deuteronomy 10:15

deu 10:15

(g) Only the LORD had a delight in thy fathers to love them, and he chose their seed after them, [even] you above all people, as [it is] this day.

(g) Although he was Lord of heaven and earth, he chose no one but you.

Deuteronomy 10:16

deu 10:16

(h) Circumcise therefore the foreskin of your heart, and be no more stiffnecked.

(h) Cut off all your evil affections, (Jer 4:4).

Deuteronomy 10:20

deu 10:20

Thou shalt fear the LORD thy God; him shalt thou serve, and to him shalt thou cleave, and (i) swear by his name.

(i) Read (Deu 6:13).

Deuteronomy Chapter 11

Deuteronomy 11:2

deu 11:2

And (a) know ye this day: for [I speak] not with your children which have not known, and which have not seen the chastisement of the LORD your God, his greatness, his mighty hand, and his stretched out arm,

(a) You who have seen God's graces with your eyes should be moved, rather than your children who have only heard of them.

Deuteronomy 11:5

deu 11:5

And (b) what he did unto you in the wilderness, until ye came into this place;

(b) As well concerning his benefits, as his corrections.

Deuteronomy 11:8

deu 11:8

Therefore shall ye keep (c) all the commandments which I command you this day, that ye may be strong, and go in and possess the land, whither ye go to possess it;

(c) Because you have felt both his chastisement and his benefits.

Deuteronomy 11:10

deu 11:10

For the land, whither thou goest in to possess it, [is] not as the land of Egypt, from whence ye came out, where thou sowedst thy seed, and wateredst [it] with thy (d) foot, as a garden of herbs:

(d) By making gutters for the water to come out of the Nile river to water the land.

Deuteronomy 11:14

deu 11:14

That I will give [you] the rain of your land in his due season, (e) the first rain and the latter rain, that thou mayest gather in thy corn, and thy wine, and thine oil.

(e) In the seed time, and toward harvest.

Deuteronomy 11:16

deu 11:16

Take heed to yourselves, that your heart be not (f) deceived, and ye turn aside, and serve other gods, and worship them;

(f) By devising foolish devotions according to your own fantasies.

Deuteronomy 11:21

deu 11:21

That your days may be multiplied, and the days of your children, in the land which the LORD sware unto your fathers to give them, as (g) the days of heaven upon the earth.

(g) As long as the heavens and earth endure, (Pe2 3:10, Pe2 3:12).

Deuteronomy 11:24

deu 11:24

Every place whereon the soles of (h) your feet shall tread shall be yours: from the wilderness and Lebanon, from the river, the river Euphrates, even unto the uttermost (i) sea shall your coast be.

(h) This was accomplished in David and Solomon's time.

(i) The Mediterranean.

Deuteronomy 11:28

deu 11:28

And a curse, if ye will not obey the commandments of the LORD your God, but turn aside out of the way which I command you this day, to go after other gods, which ye have not (k) known.

(k) He reproves the malice of men who leave that which is certain to follow that which is uncertain.

Deuteronomy 11:30

deu 11:30

[Are] they not on the other side Jordan, by the way (l) where the sun goeth down, in the land of the Canaanites, which dwell in the champaign over against Gilgal, beside the plains of Moreh?

(l) Meaning, in Samaria.

Deuteronomy Chapter 12

Deuteronomy 12:1

deu 12:1

These [are] the statutes and judgments, which ye shall observe to do in the land, which the LORD God (a) of thy fathers giveth thee to possess it, all the days that ye live upon the earth.

(a) By which they are admonished to seek no other God.

Deuteronomy 12:3

deu 12:3

And ye shall overthrow their altars, and break their pillars, and burn their (b) groves with fire; and ye shall hew down the graven images of their gods, and destroy the names of them out of that place.

(b) In which they sacrificed to their idols.

Deuteronomy 12:4

deu 12:4

Ye shall (c) not do so unto the LORD your God.

(c) You shall not serve the Lord with superstitions.

Deuteronomy 12:6

deu 12:6

And thither ye shall bring your burnt offerings, and your sacrifices, and your tithes, and heave (d) offerings of your hand, and your vows, and your freewill offerings, and the firstlings of your herds and of your flocks:

(d) Meaning, the first fruits.

Deuteronomy 12:7

deu 12:7

And there ye shall eat (e) before the LORD your God, and ye shall rejoice in all that ye put your hand unto, ye and your households, wherein the LORD thy God hath blessed thee.

(e) Where his Ark shall be.

Deuteronomy 12:8

deu 12:8

Ye shall not do after all [the things] that we do (f) here this day, every man whatsoever [is] right in his own eyes.

(f) Not that they sacrificed after their fantasies, but that God would be served more purely in the land of Canaan.

Deuteronomy 12:10

deu 12:10

But [when] ye go over Jordan, and dwell in the land which the LORD your God giveth you to inherit, and [when] he giveth you (g) rest from all your enemies round about, so that ye dwell in safety;

(g) It was not enough to conquer unless God maintained them in rest under his protection.

Deuteronomy 12:14

deu 12:14

But in the place which the LORD shall (h) choose in one of thy tribes, there thou shalt offer thy burnt offerings, and there thou shalt do all that I command thee.

(h) As was declared ever by the placing of the ark in Shiloh 243 years, or as some write more that 300 years, and in other places till the temple was built.

Deuteronomy 12:15

deu 12:15

Notwithstanding thou mayest kill and eat flesh in all thy gates, whatsoever thy soul lusteth after, according to the (i) blessing of the LORD thy God which he hath given thee: the unclean and the clean may eat thereof, (k) as of the roebuck, and as of the hart.

(i) As God has given you power and ability.

(k) Everyone may eat equally at home the beast appointed for sacrifice and the other.

Deuteronomy 12:17

deu 12:17

Thou mayest not eat within thy gates the (l) tithe of thy corn, or of thy wine, or of thy oil, or the firstlings of thy herds or of thy flock, nor any of thy vows which thou vowest, nor thy freewill offerings, or heave offering of thine hand:

(l) Meaning, whatever was offered to the Lord, may not be eaten, except where he had appointed.

Deuteronomy 12:23

deu 12:23

Only be sure that thou eat not the blood: for the blood (m) [is] the life; and thou mayest not eat the life with the flesh.

(m) Because the life of beasts is in their blood.

Deuteronomy 12:26

deu 12:26

Only thy (n) holy things which thou hast, and thy vows, thou shalt take, and go unto the place which the LORD shall choose:

(n) That which you will offer in sacrifice.

Deuteronomy 12:28

deu 12:28

Observe and hear all these words which I command thee, that it may go (o) well with thee, and with thy children after thee for ever, when thou doest [that which is] good and right in the sight of the LORD thy God.

(o) God by promise binds himself to do good to those who obey his word.

Deuteronomy 12:30

deu 12:30

Take heed to thyself that thou be not (p) snared by following them, after that they be destroyed from before thee; and that thou enquire not after their gods, saying, How did these nations serve their gods? even so will I do likewise.

(p) By following their superstitions and idolatries, and thinking to serve me by it.

Deuteronomy 12:31

deu 12:31

Thou shalt not do so unto the LORD thy God: for every abomination to the LORD, which he hateth, have they done unto their gods; for even their sons and their daughters they have (q) burnt in the fire to their gods.

(q) They held nothing too dear to offer to their idols.

Deuteronomy Chapter 13

Deuteronomy 13:1

deu 13:1

If there arise among you a prophet, or a dreamer of (a) dreams, and giveth thee a sign or a wonder,

(a) Who says that he has things revealed to him in dreams.

Deuteronomy 13:2

deu 13:2

And the sign or the wonder come to pass, whereof he spake unto thee, saying, (b) Let us go after other gods, which thou hast not known, and let us serve them;

(b) He shows that to which the false prophets tend.

Deuteronomy 13:3

deu 13:3

Thou shalt not hearken unto the words of that prophet, or that dreamer of dreams: for the LORD your God (c) proveth you, to know whether ye love the LORD your God with all your heart and with all your soul.

(c) God ordains all these things that his may be known.

Deuteronomy 13:5

deu 13:5

And that prophet, or that dreamer of dreams, shall be (d) put to death; because he hath spoken to turn [you] away from the LORD your God, which brought you out of the land of Egypt, and redeemed you out of the house of bondage, to thrust thee out of the way which the LORD thy God commanded thee to walk in. So shalt thou put the evil away from the midst of thee.

(d) Being convicted by testimonies, and condemned by the judge.

Deuteronomy 13:6

deu 13:6

If (e) thy brother, the son of thy mother, or thy son, or thy daughter, or the wife of thy bosom, or thy friend, which [is] as thine own (f) soul, entice thee secretly, saying, Let us go and serve other gods, which thou hast not known, thou, nor thy fathers;

(e) All natural affection must give place to God's honour.

(f) Whom you love as your life.

Deuteronomy 13:9

deu 13:9

But thou shalt surely kill him; (g) thine hand shall be first upon him to put him to death, and afterwards the hand of all the people.

(g) As the witness is charged.

Deuteronomy 13:14

deu 13:14

Then shalt (h) thou enquire, and make search, and ask diligently; and, behold, [if it be] truth, [and] the thing certain, [that] such abomination is wrought among you;

(h) Which are appointed to see faults punished.

Deuteronomy 13:16

deu 13:16

And (i) thou shalt gather all the spoil of it into the midst of the street thereof, and shalt burn with fire the city, and all the spoil thereof every whit, for the LORD thy God: and it shall be an heap for ever; it shall not be built again.

(i) Signifying that no idolatry is so detestable, nor more grievously to be punished, than of those who once professed God.

Deuteronomy 13:17

deu 13:17

And there shall cleave nought of the (k) cursed thing to thine hand: that the LORD may turn from the fierceness of his anger, and shew thee mercy, and have compassion upon thee, and multiply thee, as he hath sworn unto thy fathers;

(k) Of the spoil of that idolatrous and cursed city, read (Deu 7:26; Jos 7:11).

Deuteronomy Chapter 14

Deuteronomy 14:2

deu 14:2

For thou [art] an holy people unto the LORD thy God, and the LORD hath chosen thee to be a (a) peculiar people unto himself, above all the nations that [are] upon the earth.

(a) Therefore you should not follow the superstition of the Gentiles.

Deuteronomy 14:4

deu 14:4

(b) These [are] the beasts which ye shall eat: the ox, the sheep, and the goat,

(b) This ceremonial Law instructed the Jews to seek a spiritual pureness, even in their meat and drink.

Deuteronomy 14:21

deu 14:21

Ye shall not eat [of] any thing that (c) dieth of itself: thou shalt give it unto the (d) stranger that [is] in thy gates, that he may eat it; or thou mayest sell it unto an alien: for thou [art] an holy people unto the LORD thy God. Thou shalt not seethe a kid in his mother's milk.

(c) Because their blood was not shed, but remains in them.

(d) Who is not of your religion.

Deuteronomy 14:22

deu 14:22

Thou shalt truly (e) tithe all the increase of thy seed, that the field bringeth forth year by year.

(e) The tithes were ordained for the maintenance of the Levites, who had no inheritance.

Deuteronomy 14:24

deu 14:24

And if the way be too long for thee, so that thou art not able to carry it; [or] if the place be too far from thee, which the LORD thy God shall choose to set his name there, (f) when the LORD thy God hath blessed thee:

(f) When he shall give thee abilities.

Deuteronomy 14:26

deu 14:26

And thou shalt bestow that money for whatsoever thy soul lusteth after, for oxen, or for sheep, or for wine, or for strong drink, or for whatsoever thy soul desireth: (g) and thou shalt eat there before the LORD thy God, and thou shalt rejoice, thou, and thine household,

(g) After the Priest has received the Lord's part.

Deuteronomy 14:28

deu 14:28

At the end of three years thou shalt (h) bring forth all the tithes of thine increase the same year, and shalt lay [it] up within thy gates:

(h) Besides the yearly tithes that were given to the Levites, these were laid up in store for the poor.

Deuteronomy Chapter 15

Deuteronomy 15:2

deu 15:2

And this [is] the manner of the release: Every (a) creditor that lendeth [ought] unto his neighbour shall release [it]; he shall not exact [it] of his neighbour, or of his brother; because it is called the LORD'S release.

(a) He shall only release his debtors, who are not able to pay for that year.

Deuteronomy 15:4

deu 15:4

(b) Save when there shall be no poor among you; for the LORD shall greatly bless thee in the land which the LORD thy God giveth thee [for] an inheritance to possess it:

(b) For if your debtor is rich, he may be forced to pay.

Deuteronomy 15:11

deu 15:11

(c) For the poor shall never cease out of the land: therefore I command thee, saying, Thou shalt (d) open thine hand wide unto thy brother, to thy poor, and to thy needy, in thy land.

(c) To try your charity, (Mat 26:11).

(d) You shall be liberal.

Deuteronomy 15:14

deu 15:14

Thou shalt (e) furnish him liberally out of thy flock, and out of thy floor, and out of thy winepress: [of that] wherewith the LORD thy God hath blessed thee thou shalt give unto him.

(e) In token that you acknowledge the benefit which God has given you by his labours.

Deuteronomy 15:17

deu 15:17

Then thou shalt take an aul, and thrust [it] through his ear unto the door, and he shall be thy servant (f) for ever. And also unto thy maidservant thou shalt do likewise.

(f) To the year of Jubile, (Lev 25:40).

Deuteronomy 15:18

deu 15:18

It shall not seem hard unto thee, when thou sendest him away free from thee; for he hath been worth a double (g) hired servant [to thee], in serving thee six years: and the LORD thy God shall bless thee in all that thou doest.

(g) For the hired servant served but three years, and he six.

Deuteronomy 15:19

deu 15:19

All the firstling males that come of thy herd and of thy flock thou shalt sanctify unto the LORD thy God: (h) thou shalt do no work with the firstling of thy bullock, nor shear the firstling of thy sheep.

(h) For they are the Lords.

Deuteronomy 15:22

deu 15:22

Thou shalt eat it within thy gates: the unclean and the clean [person shall eat it] alike, (i) as the roebuck, and as the hart.

(i) You will eat them, as well as the roe buck and other wild beasts.

Deuteronomy Chapter 16

Deuteronomy 16:1

deu 16:1

Observe the month of (a) Abib, and keep the passover unto the LORD thy God: for in the month of Abib the LORD thy God brought thee forth out of Egypt by night.

(a) Read (Exo 13:4).

Deuteronomy 16:2

deu 16:2

Thou shalt therefore (b) sacrifice the passover unto the LORD thy God, of the flock and the herd, in the place which the LORD shall choose to place his name there.

(b) You shall eat the Easter lamb.

Deuteronomy 16:3

deu 16:3

Thou shalt eat no leavened bread with it; seven days shalt thou eat unleavened bread therewith, [even] the bread of (c) affliction; for thou camest forth out of the land of Egypt in haste: that thou mayest remember the day when thou camest forth out of the land of Egypt all the days of thy life.

(c) Which signified the affliction which you had in Egypt.

Deuteronomy 16:5

deu 16:5

Thou mayest (d) not sacrifice the passover within any of thy gates, which the LORD thy God giveth thee:

(d) This was chiefly accomplished, when the temple was built.

Deuteronomy 16:6

deu 16:6

But at the place which the LORD thy God shall choose to place his name in, there thou shalt sacrifice the (e) passover at even, at the going down of the sun, at the season that thou camest forth out of Egypt.

(e) Which was instituted to remind them of their deliverance out of Egypt and to encourage them in the hope of Jesus Christ, of whom this lamb was a figure.

Deuteronomy 16:9

deu 16:9

Seven weeks shalt thou (f) number unto thee: begin to number the seven weeks from [such time as] thou beginnest [to put] the sickle to the corn.

(f) Beginning the next morning after the Passover, (Lev 23:15; Exo 13:4).

Deuteronomy 16:13

deu 16:13

Thou shalt (g) observe the feast of tabernacles seven days, after that thou hast gathered in thy corn and thy wine:

(g) That is, the 15th day of the seventh month, (Lev 23:34).

Deuteronomy 16:17

deu 16:17

Every man [shall give] as he is (h) able, according to the blessing of the LORD thy God which he hath given thee.

(h) According to the ability that God has given him.

Deuteronomy 16:18

deu 16:18

(i) Judges and officers shalt thou make thee in all thy gates, which the LORD thy God giveth thee, throughout thy tribes: and they shall judge the people with just judgment.

(i) He gave temporary authority to the people to choose magistrates for themselves.

Deuteronomy 16:20

deu 16:20

That which (k) is altogether just shalt thou follow, that thou mayest live, and inherit the land which the LORD thy God giveth thee.

(k) The magistrate must constantly follow the tenor of the law, and in noting decline from justice.

Deuteronomy Chapter 17

Deuteronomy 17:1

deu 17:1

Thou shalt not sacrifice unto the LORD thy God [any] bullock, or sheep, wherein is (a) blemish, [or] any evilfavouredness: for that [is] an abomination unto the LORD thy God.

(a) You shall not serve God for selfish means as the hypocrites do.

Deuteronomy 17:2

deu 17:2

If there be found among you, within any of thy gates which the LORD thy God giveth thee, man or (b) woman, that hath wrought wickedness in the sight of the LORD thy God, in transgressing his covenant,

(b) Showing that the crime cannot be excused by the frailty of the person.

Deuteronomy 17:3

deu 17:3

And hath gone and served other gods, and worshipped them, either the sun, or moon, or any of the host of heaven, which I have not (c) commanded;

(c) By which he condemns all religion and serving of God which God has not commanded.

Deuteronomy 17:7

deu 17:7

The hands of the (d) witnesses shall be first upon him to put him to death, and afterward the hands of all the (e) people. So thou shalt put the evil away from among you.

(d) By which they declared that they testify the truth.

(e) To signify a common consent to maintain God's honour and true religion.

Deuteronomy 17:9

deu 17:9

And thou shalt come unto the priests the Levites, and unto the (f) judge that shall be in those days, and enquire; and they shall shew thee the sentence of judgment:

(f) Who will sentence as the priests counsel him by the Law of God.

Deuteronomy 17:11

deu 17:11

According to the sentence of the law which they shall teach thee, and according to the judgment which they shall tell thee, (g) thou shalt do: thou shalt not decline from the sentence which they shall shew thee, [to] the right hand, nor [to] the left.

(g) You shall obey their sentence that the controversy may have an end.

Deuteronomy 17:12

deu 17:12

And the man that will do presumptuously, and will not hearken unto the priest that standeth to (h) minister there before the LORD thy God, or unto the judge, even that man shall die: and thou shalt put away the evil from Israel.

(h) So long as he is the true minister of God, and pronounces according to his word.

Deuteronomy 17:15

deu 17:15

Thou shalt in any wise set [him] king over thee, whom the LORD thy God shall choose: [one] from among thy brethren shalt thou set king over thee: thou mayest not set a (i) stranger over thee, which [is] not thy brother.

(i) Who is not from your nation, lest he change true religion into idolatry, and bring you to slavery.

Deuteronomy 17:16

deu 17:16

But he shall not multiply horses to himself, nor cause the people to return to (k) Egypt, to the end that he should multiply horses: forasmuch as the LORD hath said unto you, Ye shall henceforth return no more that way.

(k) To avenge their injuries and to take their best horses from them; (Kg1 10:28).

Deuteronomy 17:17

deu 17:17

Neither shall he multiply wives to himself, that his heart (l) turn not away: neither shall he greatly multiply to himself silver and gold.

(l) From the Law of God.

Deuteronomy 17:18

deu 17:18

And it shall be, when he sitteth upon the throne of his kingdom, that he shall write him a copy of this (m) law in a book out of [that which is] before the (n) priests the Levites:

(m) Meaning, Deuteronomy.

(n) He shall cause it to be written by them, or he shall write it by their example.

Deuteronomy 17:20

deu 17:20

That his heart be not lifted up above his (o) brethren, and that he turn not aside from the commandment, [to] the right hand, or [to] the left: to the end that he may prolong [his] days in his kingdom, he, and his children, in the midst of Israel.

(o) By which is meant that kings should love their subjects as nature causes one brother to love another.

Deuteronomy Chapter 18

Deuteronomy 18:1

deu 18:1

The priests the Levites, [and] all the tribe of Levi, shall have no part nor inheritance with Israel: they shall eat the offerings of the LORD made by fire, and his (a) inheritance.

(a) That is, the Lord's part of his inheritance.

Deuteronomy 18:3

deu 18:3

And this shall be the priest's due from the people, from them that offer a sacrifice, whether [it be] ox or sheep; and they shall give unto the priest the (b) shoulder, and the two cheeks, and the maw.

(b) The right shoulder, (Num 18:18).

Deuteronomy 18:6

deu 18:6

And if a Levite come from any of thy gates out of all Israel, where he sojourned, and come with (c) all the desire of his mind unto the place which the LORD shall choose;

(c) Meaning, to serve God whole heartedly, and not to seek ease.

Deuteronomy 18:8

deu 18:8

They shall have like portions to eat, (d) beside that which cometh of the sale of his patrimony.

(d) Not forced to live from himself.

Deuteronomy 18:10

deu 18:10

There shall not be found among you [any one] that maketh his son or his daughter to (e) pass through the fire, [or] that useth divination, [or] an observer of times, or an enchanter, or a witch,

(e) Signifying they were purged by this ceremony of passing between two fires.

Deuteronomy 18:13

deu 18:13

Thou shalt be (f) perfect with the LORD thy God.

(f) Without hypocrisy or mixture or false religion.

Deuteronomy 18:15

deu 18:15

The LORD thy God will raise up unto thee a (g) Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken;

(g) Meaning, a continual succession of prophets, till Christ, the end of all prophets, comes.

Deuteronomy 18:18

deu 18:18

I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his (h) mouth; and he shall speak unto them all that I shall command him.

(h) A promise not only made to Christ, but to all that teach in his name, (Isa 59:21).

Deuteronomy 18:19

deu 18:19

And it shall come to pass, [that] whosoever will not hearken unto my words which he shall speak in my name, I will (i) require [it] of him.

(i) By executing punishment on him.

Deuteronomy 18:22

deu 18:22

When a prophet speaketh in the name of the LORD, if the thing (k) follow not, nor come to pass, that [is] the thing which the LORD hath not spoken, [but] the prophet hath spoken it presumptuously: thou shalt not be afraid of him.

(k) Under this sure note he comprises all the other tokens.

Deuteronomy Chapter 19

Deuteronomy 19:3

deu 19:3

Thou shalt (a) prepare thee a way, and divide the coasts of thy land, which the LORD thy God giveth thee to inherit, into three parts, that every (b) slayer may flee thither.

(a) Make an open and ready way.

(b) Who killed against his will, and bore no hatred in his heart.

Deuteronomy 19:5

deu 19:5

As when a man goeth into the wood with his neighbour to hew wood, and his hand fetcheth a stroke with the axe to cut down the tree, and the head slippeth from the helve, and lighteth upon his neighbour, that he die; he (c) shall flee unto one of those cities, and live:

(c) That murder not be committed on murder.

Deuteronomy 19:8

deu 19:8

And if the LORD thy God (d) enlarge thy coast, as he hath sworn unto thy fathers, and give thee all the land which he promised to give unto thy fathers;

(d) When you go over Jordan to possess the whole land of Canaan.

Deuteronomy 19:10

deu 19:10

That innocent blood be not shed in thy land, which the LORD thy God giveth thee [for] an inheritance, and (e) [so] blood be upon thee.

(e) Lest you be punished for innocent blood.

Deuteronomy 19:12

deu 19:12

Then the (f) elders of his city shall send and fetch him thence, and deliver him into the hand of the avenger of blood, that he may die.

(f) The magistrates.

Deuteronomy 19:13

deu 19:13

Thine (g) eye shall not pity him, but thou shalt put away [the guilt of] innocent blood from Israel, that it may go well with thee.

(g) Then whoever pardons murder, goes against the word of God.

Deuteronomy 19:17

deu 19:17

Then both the men, between whom the controversy [is], shall stand before the (h) LORD, before the priests and the judges, which shall be in those days;

(h) God's presence where his true ministers are assembled.

Deuteronomy Chapter 20

Deuteronomy 20:1

deu 20:1

When (a) thou goest out to battle against thine enemies, and seest horses, and chariots, [and] a people more than thou, be not afraid of them: for the LORD thy God [is] with thee, which brought thee up out of the land of Egypt.

(a) Meaning, upon just occasion: for God does not permit his people to fight every time it seems good to them.

Deuteronomy 20:4

deu 20:4

For the LORD your God [is] he that (b) goeth with you, to fight for you against your enemies, to save you.

(b) Is present to defend you with his grace and power.

Deuteronomy 20:5

deu 20:5

And the officers shall speak unto the people, saying, What man [is there] that hath built a new house, and hath not (c) dedicated it? let him go and return to his house, lest he die in the battle, and another man dedicate it.

(c) For when they first entered to dwell in a house, they gave thanks to God, acknowledging that they had that benefit by his grace.

Deuteronomy 20:6

deu 20:6

And what man [is he] that hath planted a vineyard, and hath not [yet] (d) eaten of it? let him [also] go and return unto his house, lest he die in the battle, and another man eat of it.

(d) The Hebrew word signifies to make common or profane, (Lev 19:25)

Deuteronomy 20:11

deu 20:11

And it shall be, if it make thee answer of (e) peace, and open unto thee, then it shall be, [that] all the people [that is] found therein shall be tributaries unto thee, and they shall serve thee.

(e) If it accept peace.

Deuteronomy 20:15

deu 20:15

Thus shalt thou do unto all the cities [which are] very far off from thee, which [are] not of the cities of these (f) nations.

(f) For God had appointed the Canaanites to be destroyed, and made the Israelites the executors of his will, (Deu 7:1).

Deuteronomy 20:19

deu 20:19

When thou shalt besiege a city a long time, in making war against it to take it, thou shalt not destroy the trees thereof by forcing an axe against them: for thou mayest eat of them, and thou shalt not cut them down (for the (g) tree of the field [is] man's [life]) to employ [them] in the siege:

(g) Some read: For man shall be instead of the tree of the field, to come out in the siege against you.

Deuteronomy Chapter 21

Deuteronomy 21:1

deu 21:1

If [one] be found (a) slain in the land which the LORD thy God giveth thee to possess it, lying in the field, [and] it be not known who hath slain him:

(a) This law declares how horrible murder is, seeing that because of one man a whole country will be punished, unless remedy is found.

Deuteronomy 21:4

deu 21:4

And the elders of that city shall bring down the heifer unto a rough (b) valley, which is neither eared nor sown, and shall strike off the heifer's neck there in the valley:

(b) That the blood shed of the innocent beasts in a solitary place, might make them abhor the fact.

Deuteronomy 21:8

deu 21:8

Be merciful, (c) O LORD, unto thy people Israel, whom thou hast redeemed, and lay not innocent blood unto thy people of Israel's charge. And the blood shall be forgiven them.

(c) This was the prayer, which the priests made in the audience of the people.

Deuteronomy 21:12

deu 21:12

Then thou shalt bring her home to thine house; (d) and she shall shave her head, and pare her nails;

(d) Signifying that her former life must be changed before she could be joined to the people of God.

Deuteronomy 21:13

deu 21:13

And she shall put the raiment of her captivity from off her, and shall remain in thine house, (e) and bewail her father and her mother a full month: and after that thou shalt go in unto her, and be her husband, and she shall be thy (f) wife.

(e) As having renounced parents and country.

(f) This was only allowed in the wars, otherwise the Israelites could not marry strangers.

Deuteronomy 21:15

deu 21:15

If a man have two wives, one beloved, and another (g) hated, and they have born him children, [both] the beloved and the hated; and [if] the firstborn son be hers that was hated:

(g) This declares that the plurality of wives came from a corrupt affection.

Deuteronomy 21:17

deu 21:17

But he shall acknowledge the son of the hated [for] the firstborn, by giving him a (h) double portion of all that he hath: for he [is] the beginning of his strength; the right of the firstborn [is] (i) his.

(h) As much as to two of the others.

(i) Unless he is unworthy, as Reuben, Jacob's son, was.

Deuteronomy 21:18

deu 21:18

If a man have a stubborn and rebellious son, which will not obey the voice of his father, or the voice of his (k) mother, and [that], when they have chastened him, will not hearken unto them:

(k) For it is the mother's duty also to instruct her children.

Deuteronomy 21:21

deu 21:21

And all the men of his city shall (l) stone him with stones, that he die: so shalt thou put evil away from among you; and all Israel shall hear, and fear.

(l) A death which was also appointed for blasphemers and idolaters: so that to disobey the parents is most horrible.

Deuteronomy 21:23

deu 21:23

His body shall not remain (m) all night upon the tree, but thou shalt in any wise bury him that day; (for he that is hanged [is] accursed of God;) that thy land be not defiled, which the LORD thy God giveth thee [for] an inheritance.

(m) For God's law is satisfied by his death, and nature abhors cruelty.

Deuteronomy Chapter 22

Deuteronomy 22:1

deu 22:1

Thou shalt not see thy brother's ox or his sheep go astray, and (a) hide thyself from them: thou shalt in any case bring them again unto thy brother.

(a) As though you did not see it.

Deuteronomy 22:2

deu 22:2

And if thy brother [be] not (b) nigh unto thee, or if thou know him not, then thou shalt bring it unto thine own house, and it shall be with thee until thy brother seek after it, and thou shalt restore it to him again.

(b) Showing that brotherly affection must be shown, not only to those who dwell near to us, but also to those who are far off.

Deuteronomy 22:3

deu 22:3

In like manner shalt thou do with his (c) ass; and so shalt thou do with his raiment; and with all lost thing of thy brother's, which he hath lost, and thou hast found, shalt thou do likewise: thou mayest not hide thyself.

(c) You are bound to do much more for your neighbour.

Deuteronomy 22:5

deu 22:5

The (d) woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment: for all that do so [are] abomination unto the LORD thy God.

(d) For that alters the order of nature, and shows that you despise God.

Deuteronomy 22:6

deu 22:6

If a bird's nest chance to be before thee in the way in any tree, or on the ground, [whether they be] young ones, or eggs, and the dam sitting upon the young, or upon the eggs, (e) thou shalt not take the dam with the young:

(e) If God detests cruelty done to little birds, how much more to man, made according to his image?

Deuteronomy 22:9

deu 22:9

Thou shalt not (f) sow thy vineyard with divers seeds: lest the fruit of thy seed which thou hast sown, and the fruit of thy vineyard, be defiled.

(f) The tenor of this law is to walk in simplicity and not to be curious about new fads.

Deuteronomy 22:14

deu 22:14

And give (g) occasions of speech against her, and bring up an evil name upon her, and say, I took this woman, and when I came to her, I found her not a maid:

(g) That is, be an occasion that she is slandered.

Deuteronomy 22:17

deu 22:17

And, lo, he hath given occasions of speech [against her], saying, I found not thy daughter a maid; and yet these [are the tokens of] my daughter's virginity. And they shall spread the (h) cloth before the elders of the city.

(h) Meaning, the sheet, in which the signs of her virginity were.

Deuteronomy 22:19

deu 22:19

And they shall amerce him in an hundred [shekels] of silver, and give [them] unto the father (i) of the damsel, because he hath brought up an evil name upon a virgin of Israel: and she shall be his wife; he may not put her away all his days.

(i) For the fault of the child becomes the shame of the parents: therefore he was recompensed when she was faultless.

Deuteronomy 22:26

deu 22:26

But unto the damsel thou shalt do nothing; [there is] in the damsel no sin [worthy] of death: for as when a man riseth against his neighbour, and slayeth him, even so (k) [is] this matter:

(k) Meaning, that the innocent cannot be punished.

Deuteronomy 22:30

deu 22:30

A man shall not (l) take his father's wife, nor discover his father's skirt.

(l) He shall not lie with his stepmother, meaning by this all other variations forbidden in (Lev. 18:1-30).

Deuteronomy Chapter 23

Deuteronomy 23:1

deu 23:1

He that is wounded in the stones, or hath his privy member cut off, (a) shall not enter into the congregation of the LORD.

(a) Either to bear office, or to marry a wife.

Deuteronomy 23:2

deu 23:2

(b) A bastard shall not enter into the congregation of the LORD; even to his tenth generation shall he not enter into the congregation of the LORD.

(b) This was to cause them to live chastely, that their posterity might not be rejected.

Deuteronomy 23:4

deu 23:4

Because they (c) met you not with bread and with water in the way, when ye came forth out of Egypt; and because they hired against thee Balaam the son of Beor of Pethor of Mesopotamia, to curse thee.

(c) By this he condemns all who do not aid the children of God in their calling.

Deuteronomy 23:6

deu 23:6

Thou (d) shalt not seek their peace nor their prosperity all thy days for ever.

(d) You shall have nothing to do with them.

Deuteronomy 23:8

deu 23:8

The children that are begotten (e) of them shall enter into the congregation of the LORD in their third generation.

(e) If the fathers have renounced their idolatry, and received circumcision.

Deuteronomy 23:12

deu 23:12

Thou shalt have a place also without the camp, whither thou shalt (f) go forth abroad:

(f) For the necessities of nature.

Deuteronomy 23:13

deu 23:13

And thou shalt have a paddle upon thy weapon; and it shall be, when thou wilt ease thyself abroad, thou shalt dig therewith, and shalt turn back and (g) cover that which cometh from thee:

(g) Meaning by this that his people should be pure both in body and soul.

Deuteronomy 23:15

deu 23:15

Thou shalt not (h) deliver unto his master the servant which is escaped from his master unto thee:

(h) This is meant of the heathen, who fled because of their masters' cruelty, and embrace the true religion.

Deuteronomy 23:18

deu 23:18

Thou shalt not bring the (i) hire of a whore, or the price of a dog, into the house of the LORD thy God for any vow: for even both these [are] abomination unto the LORD thy God.

(i) Forbidding that any income gained from evil things should be applied to the service of God, (Mic 2:7).

Deuteronomy 23:20

deu 23:20

Unto a (k) stranger thou mayest lend upon usury; but unto thy brother thou shalt not lend upon usury: that the LORD thy God may (l) bless thee in all that thou settest thine hand to in the land whither thou goest to possess it.

(k) This was permitted for a time because of the hardness of their hearts.

(l) If you show charity to your brother, God will declare his love toward you.

Deuteronomy 23:23

deu 23:23

That which is gone out of thy lips thou shalt (m) keep and perform; [even] a freewill offering, according as thou hast vowed unto the LORD thy God, which thou hast promised with thy mouth.

(m) If the vow is lawful and godly.

Deuteronomy 23:24

deu 23:24

When thou comest into (n) thy neighbour's vineyard, then thou mayest eat grapes thy fill at thine own pleasure; but thou shalt not put [any] in thy (o) vessel.

(n) Being hired for labour.

(o) To bring home to your house.

Deuteronomy Chapter 24

Deuteronomy 24:1

deu 24:1

When a man hath taken a wife, and married her, and it come to pass that she find no favour in his eyes, because he hath found some uncleanness in her: (a) then let him write her a bill of divorcement, and give [it] in her hand, and send her out of his house.

(a) By this God does not approve light divorcement, but permits it to avoid further inconvenience; (Mat 19:7).

Deuteronomy 24:4

deu 24:4

Her former husband, which sent her away, may not take her again to be his wife, after that she is (b) defiled; for that [is] abomination before the LORD: and thou shalt not cause the land to sin, which the LORD thy God giveth thee [for] an inheritance.

(b) Seeing that by divorcing her he judged her to be unclean and defiled.

Deuteronomy 24:5

deu 24:5

When a man hath taken a new wife, he shall not go out to war, (c) neither shall he be charged with any business: [but] he shall be free at home one year, and shall cheer up his wife which he hath taken.

(c) That they might learn to know one another's conditions, and so afterward live in godly peace.

Deuteronomy 24:6

deu 24:6

No man shall take the nether or the upper (d) millstone to pledge: for he taketh [a man's] life to pledge.

(d) Not anything by which a man gets his living.

Deuteronomy 24:10

deu 24:10

When thou dost lend thy brother any thing, thou shalt not go (e) into his house to fetch his pledge.

(e) As though you would appoint what to have, but shall receive what be may spare.

Deuteronomy 24:13

deu 24:13

In any case thou shalt deliver him the pledge again when the sun goeth down, that he may sleep in his own raiment, and bless thee: and it shall be righteousness unto thee (f) before the LORD thy God.

(f) Though he would be unthankful, yet God will not forget it.

Deuteronomy 24:17

deu 24:17

Thou shalt not pervert the judgment of the (g) stranger, [nor] of the fatherless; nor take a widow's raiment to pledge:

(g) Because the world valued these people least, therefore God has most care over them.

Deuteronomy 24:22

deu 24:22

And thou shalt remember that thou wast (h) a bondman in the land of Egypt: therefore I command thee to do this thing.

(h) God judged them not mindful of his beasts, unless they were beneficial to others.

Deuteronomy Chapter 25

Deuteronomy 25:1

deu 25:1

If there be a controversy between men, and they come unto judgment, (a) that [the judges] may judge them; then they shall justify the righteous, and condemn the wicked.

(a) Whether there is a plaintiff or not, the magistrates should try our faults, and punish according to the crime.

Deuteronomy 25:2

deu 25:2

And it shall be, if the wicked man [be] worthy to be beaten, that the judge shall cause him to lie down, (b) and to be beaten before his face, according to his fault, by a certain number.

(b) When the crime does not deserve death.

Deuteronomy 25:3

deu 25:3

(c) Forty stripes he may give him, [and] not exceed: lest, [if] he should exceed, and beat him above these with many stripes, then thy brother should seem vile unto thee.

(c) The superstition Jews later removed one, (Co2 11:24).

Deuteronomy 25:5

deu 25:5

If brethren dwell together, and one of them die, and have no child, the wife of the dead shall not marry without unto a stranger: her (d) husband's brother shall go in unto her, and take her to him to wife, and perform the duty of an husband's brother unto her.

(d) Because the Hebrew word does not signify the natural brother, and the word that signifies a brother, is taken also for a kinsman: it seems that it does not mean that the natural brother should marry his brothers wife, but some other kindred that was in the degree that might marry.

Deuteronomy 25:11

deu 25:11

(e) When men strive together one with another, and the wife of the one draweth near for to deliver her husband out of the hand of him that smiteth him, and putteth forth her hand, and taketh him by the secrets:

(e) This law imputes that godly shamefacedness is preferred: for it is a horrible thing to see a woman past shame.

Deuteronomy 25:19

deu 25:19

Therefore it shall be, when the LORD thy God hath given thee rest from all thine enemies round about, in the land which the LORD thy God giveth thee [for] an inheritance to possess it, [that] thou shalt blot out the (f) remembrance of Amalek from under heaven; thou shalt not forget [it].

(f) This was partly accomplished by Saul, about 450 years later.

Deuteronomy Chapter 26

Deuteronomy 26:2

deu 26:2

(a) That thou shalt take of the first of all the fruit of the earth, which thou shalt bring of thy land that the LORD thy God giveth thee, and shalt put [it] in a basket, and shalt go unto the place which the LORD thy God shall choose to (b) place his name there.

(a) By this ceremony they acknowledged that they received the land of Canaan as a free gift from God.

(b) To be called upon, served and worshipped spiritually, (Deu 12:5).

Deuteronomy 26:5

deu 26:5

And thou shalt speak and say before the LORD thy God, A (c) Syrian ready to perish [was] my father, and he went down into Egypt, and sojourned there with a few, and became there a nation, great, mighty, (d) and populous:

(c) Meaning, Jacob, who served 20 years in Syria.

(d) Only by God's mercy, and not by their father's deserving.

Deuteronomy 26:7

deu 26:7

And when we (e) cried unto the LORD God of our fathers, the LORD heard our voice, and looked on our affliction, and our labour, and our oppression:

(e) Alleging the promises made to our fathers, Abraham, Isaac and Jacob.

Deuteronomy 26:10

deu 26:10

And now, behold, I have (f) brought the firstfruits of the land, which thou, O LORD, hast given me. And thou shalt set it before the LORD thy God, and worship before the LORD thy God:

(f) In token of a thankful heart, and mindful of this benefit.

Deuteronomy 26:11

deu 26:11

And thou shalt rejoice in every good [thing] which the LORD thy God hath given unto thee, and unto thine (g) house, thou, and the Levite, and the stranger that [is] among you.

(g) Signifying that God does not give us goods for ourselves only, but to be used also by those who are committed to our charge.

Deuteronomy 26:13

deu 26:13

Then thou shalt (h) say before the LORD thy God, I have brought away the hallowed things out of [mine] house, and also have given them unto the Levite, and unto the stranger, to the fatherless, and to the widow, according to all thy commandments which thou hast commanded me: I have not (i) transgressed thy commandments, neither have I forgotten [them]:

(h) Without hypocrisy.

(i) Of malice and contempt.

Deuteronomy 26:14

deu 26:14

I have not eaten thereof in my mourning, neither have I taken away [ought] thereof for [any] unclean [use], nor given [ought] thereof for the dead: [but] I have hearkened to the voice of the LORD my God, [and] have done (m) according to all that thou hast commanded me.

(m) As far as my sinful nature would allow: or else as David and Paul say, there is not one just, (Psa 14:3; Rom 3:10).

Deuteronomy 26:16

deu 26:16

This day the LORD thy God hath commanded thee to do these statutes and judgments: thou shalt therefore keep and do them with (n) all thine heart, and with all thy soul.

(n) With a good and simple conscience.

Deuteronomy 26:18

deu 26:18

(o) And the LORD hath avouched thee this day to be his peculiar people, as he hath promised thee, and that [thou] shouldest keep all his commandments;

(o) Signifying that there is a mutual bond between God and his people.

Deuteronomy Chapter 27

Deuteronomy 27:1

deu 27:1

And Moses with the elders of Israel (a) commanded the people, saying, Keep all the commandments which I command you this day.

(a) As God's minister and charged with the same.

Deuteronomy 27:3

deu 27:3

(b) And thou shalt write upon them all the words of this law, when thou art passed over, that thou mayest go in unto the land which the LORD thy God giveth thee, a land that floweth with milk and honey; as the LORD God of thy fathers hath promised thee.

(b) God would have his law set up in the borders of the land of Canaan, that all that looked on it might know that the land was dedicated to his service.

Deuteronomy 27:5

deu 27:5

And there shalt thou build an altar unto the LORD thy God, an altar of stones: thou shalt not lift up [any] (c) iron [tool] upon them.

(c) The altar should not be curiously wrought, because it would continue but for a time: for God would have only one altar in Judah.

Deuteronomy 27:8

deu 27:8

And thou shalt write upon the stones all the words of this law (d) very plainly.

(d) That everyone may well read it, and understand it.

Deuteronomy 27:10

deu 27:10

Thou (e) shalt therefore obey the voice of the LORD thy God, and do his commandments and his statutes, which I command thee this day.

(e) This condition has bound you to it, that if you will be his people, you must keep his laws.

Deuteronomy 27:12

deu 27:12

These shall stand upon mount Gerizim to bless the people, when ye are come over Jordan; Simeon, and Levi, and Judah, and Issachar, and (f) Joseph, and Benjamin:

(f) Meaning, Ephraim and Manasseh.

Deuteronomy 27:13

deu 27:13

And these shall stand upon mount Ebal to (g) curse; Reuben, Gad, and Asher, and Zebulun, Dan, and Naphtali.

(g) Signifying, that if they would not obey God out of love, they would be made to obey out of fear.

Deuteronomy 27:15

deu 27:15

Cursed [be] the man that maketh [any] graven or molten (h) image, an abomination unto the LORD, the work of the hands of the craftsman, and putteth [it] in [a] secret [place]. And all the people shall answer and say, Amen.

(h) Under this he contains all the corruptions of God's service, and the transgression of the first table.

Deuteronomy 27:16

deu 27:16

Cursed [be] he that (i) setteth light by his father or his mother. And all the people shall say, Amen.

(i) Or, condemns; and this applies to the second table.

Deuteronomy 27:17

deu 27:17

Cursed [be] he that removeth his neighbour's (k) landmark. And all the people shall say, Amen.

(k) He condemns all injuries and extortions.

Deuteronomy 27:18

deu 27:18

Cursed [be] he that maketh the (l) blind to wander out of the way. And all the people shall say, Amen.

(l) Meaning, that does not help and counsel his neighbour.

Deuteronomy 27:20

deu 27:20

Cursed [be] he that lieth with his father's wife; because he uncovereth his father's (m) skirt. And all the people shall say, Amen.

(m) In committing wickedness against him, (Lev 20:11; Deu 22:30; Eze 22:10)

Deuteronomy 27:23

deu 27:23

Cursed [be] he that lieth with his (n) mother in law. And all the people shall say, Amen.

(n) Meaning, his wife's mother.

Deuteronomy 27:24

deu 27:24

Cursed [be] he that smiteth his neighbour (o) secretly. And all the people shall say, Amen.

(o) For God that sees in secret, will avenge it.

Deuteronomy Chapter 28

Deuteronomy 28:1

deu 28:1

And it shall come to pass, if thou shalt hearken diligently unto the voice of the LORD thy God, to observe [and] to do all his commandments which I command thee this day, that the LORD thy God will (a) set thee on high above all nations of the earth:

(a) He will make you the most excellent of all people.

Deuteronomy 28:2

deu 28:2

And all these blessings shall come on thee, and (b) overtake thee, if thou shalt hearken unto the voice of the LORD thy God.

(b) When you think you are forsaken.

Deuteronomy 28:3

deu 28:3

Blessed [shalt] thou [be] in the (c) city, and blessed [shalt] thou [be] in the field.

(c) You will live richly.

Deuteronomy 28:4

deu 28:4

Blessed [shall be] the fruit (d) of thy body, and the fruit of thy ground, and the fruit of thy cattle, the increase of thy kine, and the flocks of thy sheep.

(d) Your children and succession.

Deuteronomy 28:6

deu 28:6

Blessed [shalt] thou [be] when thou (e) comest in, and blessed [shalt] thou [be] when thou goest out.

(e) All your enterprises will have good success.

Deuteronomy 28:7

deu 28:7

The LORD shall cause thine enemies that rise up against thee to be smitten before thy face: they shall come out against thee one way, and flee before thee (f) seven ways.

(f) Meaning many ways.

Deuteronomy 28:8

deu 28:8

The LORD shall command the blessing upon thee in thy storehouses, and in all that thou settest thine (g) hand unto; and he shall bless thee in the land which the LORD thy God giveth thee.

(g) God will bless us, if we do our duty and are not idle.

Deuteronomy 28:10

deu 28:10

And all people of the earth shall see that thou art (h) called by the name of the LORD; and they shall be afraid of thee.

(h) In that he is your God, and you are his people.

Deuteronomy 28:12

deu 28:12

The LORD shall open unto thee his good treasure, the (i) heaven to give the rain unto thy land in his season, and to bless all the work of thine hand: and thou shalt lend unto many nations, and thou shalt not borrow.

(i) For nothing in the earth is profitable but when God sends his blessings from heaven.

Deuteronomy 28:23

deu 28:23

And thy heaven that [is] over thy head shall be (k) brass, and the earth that is under thee [shall be] iron.

(k) It will give you no more moisture than if it were of brass.

Deuteronomy 28:25

deu 28:25

The LORD shall cause thee to be smitten before thine enemies: thou shalt go out one way against them, and flee seven ways before them: and shalt be (l) removed into all the kingdoms of the earth.

(i) Some read, you shall be a terror and fear, when they hear how God has plagued you.

Deuteronomy 28:26

deu 28:26

And thy (m) carcass shall be meat unto all fowls of the air, and unto the beasts of the earth, and no man shall fray [them] away.

(m) You will be cursed both in your life and in your death: for the burial is a testimony of the resurrection a sign you will lack because of your wickedness.

Deuteronomy 28:29

deu 28:29

And thou shalt grope at noonday, as the (n) blind gropeth in darkness, and thou shalt not prosper in thy ways: and thou shalt be only oppressed and spoiled evermore, and no man shall save [thee].

(n) In things most evident and clear you will lack discretion and judgment.

Deuteronomy 28:32

deu 28:32

Thy sons and thy daughters [shall be] given unto another people, and thine eyes (o) shall look, and fail [with longing] for them all the day long: and [there shall be] no might in thine hand.

(o) When they will return from their captivity.

Deuteronomy 28:36

deu 28:36

The LORD shall bring thee, and thy (p) king which thou shalt set over thee, unto a nation which neither thou nor thy fathers have known; and there shalt thou serve other gods, wood and stone.

(p) As he did Manasseh, Joiakim, Zedekiah and others.

Deuteronomy 28:42

deu 28:42

All thy trees and fruit of thy land (q) shall the locust consume.

(q) Under one kind he contains all the vermin, which destroy the fruit of the land: and this is an evident token of God's curse.

Deuteronomy 28:56

deu 28:56

The tender and delicate (s) woman among you, which would not adventure to set the sole of her foot upon the ground for delicateness and tenderness, her eye shall be evil toward the husband of her bosom, and toward her son, and toward her daughter,

(s) As came to pass in the days of Joram king of Israel, (Kg2 6:28) and when the Romans besieged Jerusalem.

Deuteronomy 28:57

deu 28:57

And toward her (t) young one that cometh out from between her feet, and toward her children which she shall bear: for she shall eat them for want of all [things] secretly in the siege and straitness, wherewith thine enemy shall distress thee in thy gates.

(t) Hunger will so bite her, that she will be ready to eat her child before it is delivered.

Deuteronomy 28:58

deu 28:58

If thou wilt not observe to do (u) all the words of this law that are written in this book, that thou mayest fear this glorious and fearful name, THE LORD THY GOD;

(u) For he that offends in one, is guilty of all, (Jam 2:10)

Deuteronomy 28:61

deu 28:61

Also every sickness, and every plague, which [is] not (x) written in the book of this law, them will the LORD bring upon thee, until thou be destroyed.

(x) Declaring, that God has infinite means to plague the wicked, besides those that are ordinary or written.

Deuteronomy 28:64

deu 28:64

And the LORD shall (y) scatter thee among all people, from the one end of the earth even unto the other; and there thou shalt serve other gods, which neither thou nor thy fathers have known, [even] wood and stone.

(y) Signifying that it is a singular gift from God to be in a place where we may worship God purely and declare our faith and religion.

Deuteronomy 28:68

deu 28:68

And the LORD shall bring thee into Egypt again with (z) ships, by the way whereof I spake unto thee, Thou shalt see it no more again: and there ye shall be sold unto your enemies for bondmen and bondwomen, and no man shall buy [you].

(z) Because they were unmindful of that miracle, when the sea made room for them to pass through.

Deuteronomy Chapter 29

Deuteronomy 29:1

deu 29:1

These [are] the (a) words of the covenant, which the LORD commanded Moses to make with the children of Israel in the land of Moab, beside the covenant which he made with them in (b) Horeb.

(a) That is, the articles, or conditions.

(b) At the first giving of the law, which was forty years earlier.

Deuteronomy 29:3

deu 29:3

The (c) great temptations which thine eyes have seen, the signs, and those great miracles:

(c) The proofs of my power.

Deuteronomy 29:4

deu 29:4

Yet the LORD hath not (d) given you an heart to perceive, and eyes to see, and ears to hear, unto this day.

(d) He shows that it is not in man's power to understand the mysteries of God if it is not given to him from above.

Deuteronomy 29:6

deu 29:6

Ye have not eaten (e) bread, neither have ye drunk wine or strong drink: that ye might know that I [am] the LORD your God.

(e) Made by man's art, but manna, which is called the bread of angels.

Deuteronomy 29:10

deu 29:10

Ye stand this day all of you before the LORD your (f) God; your captains of your tribes, your elders, and your officers, [with] all the men of Israel,

(f) Who knows your hearts, and therefore you may not think to conceal from him.

Deuteronomy 29:12

deu 29:12

That thou shouldest (g) enter into covenant with the LORD thy God, and into his oath, which the LORD thy God maketh with thee this day:

(g) Alluding to them, that when they made a sure covenant, divided a beast in two, and past between the parts divided, (Gen 15:10).

Deuteronomy 29:15

deu 29:15

But with [him] that standeth here with us this day before the LORD our God, and also with [him] (h) that [is] not here with us this day:

(h) Meaning, their posterity.

Deuteronomy 29:18

deu 29:18

Lest there should be among you man, or woman, or family, or tribe, whose heart turneth away this day from the LORD our God, to go [and] serve the gods of these nations; lest there should be among you (i) a root that beareth gall and wormwood;

(i) Such sin, as the bitter fruit of it might choke and destroy you.

Deuteronomy 29:19

deu 29:19

And it come to pass, when he heareth the words of this curse, that he bless himself in his heart, saying, I shall have peace, though I walk in the imagination of mine heart, to add (k) drunkenness to thirst:

(k) For as he that is thirsty desires to drink much so he that follows his appetites seeks by all means and yet cannot be satisfied.

Deuteronomy 29:22

deu 29:22

So that the (l) generation to come of your children that shall rise up after you, and the stranger that shall come from a far land, shall say, when they see the plagues of that land, and the sicknesses which the LORD hath laid upon it;

(l) God's plagues on those who rebel against him will be so strong, that all ages will be astonished.

Deuteronomy 29:29

deu 29:29

The (m) secret [things belong] unto the LORD our God: but those [things which are] revealed [belong] unto us and to our children for ever, that [we] may do all the words of this law.

(m) Moses by this proves their curiosity, who seek those things that are only known to God: and their negligence who do not regard that which God has revealed to them, as the law.

Deuteronomy Chapter 30

Deuteronomy 30:1

deu 30:1

And it shall come to pass, when all these things are come upon thee, the blessing and the curse, which I have set before thee, and thou shalt (a) call [them] to mind among all the nations, whither the LORD thy God hath driven thee,

(a) By calling to mind both his mercies and his plagues.

Deuteronomy 30:2

deu 30:2

And shalt return unto the LORD thy God, and shalt obey his voice according to all that I command thee this day, thou and thy children, with all thine (b) heart, and with all thy soul;

(b) In true repentance there is no hypocrisy.

Deuteronomy 30:4

deu 30:4

If [any] of thine be driven out unto the outmost [parts] of (c) heaven, from thence will the LORD thy God gather thee, and from thence will he (d) fetch thee:

(c) Even to the worlds end.

(d) And bring you into your country.

Deuteronomy 30:6

deu 30:6

And the LORD thy God will (e) circumcise thine heart, and the heart of thy seed, to love the LORD thy God with all thine heart, and with all thy soul, that thou mayest live.

(e) God will purge all your wicked affections, a thing that is not in your own power to do.

Deuteronomy 30:8

deu 30:8

(f) And thou shalt return and obey the voice of the LORD, and do all his commandments which I command thee this day.

(f) If we will have God work in us with his Holy Spirit, we must turn again to him by repentance.

Deuteronomy 30:9

deu 30:9

And the LORD thy God will make thee plenteous in every work of thine hand, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy land, for good: for the LORD will again (g) rejoice over thee for good, as he rejoiced over thy fathers:

(g) He does not mean that God is subject to these passions, to rejoice, or to be sad: but he uses this manner of speech to declare the love that he has for us.

Deuteronomy 30:11

deu 30:11

For this commandment which I command thee this day, it [is] (h) not hidden from thee, neither [is] it far off.

(h) The law is so evident that no one can pretend ignorance.

Deuteronomy 30:13

deu 30:13

Neither [is] it beyond the (i) sea, that thou shouldest say, Who shall go over the sea for us, and bring it unto us, that we may hear it, and do it?

(i) By heaven and the sea he means places most far distant.

Deuteronomy 30:14

deu 30:14

But the (k) word [is] very nigh unto thee, in thy mouth, and in thy heart, that thou mayest (l) do it.

(k) Even the law and the gospel.

(l) By faith in Christ.

Deuteronomy 30:16

deu 30:16

In that I command thee this day (m) to love the LORD thy God, to walk in his ways, and to keep his commandments and his statutes and his judgments, that thou mayest (n) live and multiply: and the LORD thy God shall bless thee in the land whither thou goest to possess it.

(m) So that to love and obey God, is only life and happiness.

(n) He adds these promises to signify that it is for our profit that we love him, and not for his.

Deuteronomy 30:19

deu 30:19

I call heaven and earth to record this day against you, [that] I have set before you life and death, blessing and cursing: therefore (o) choose life, that both thou and thy seed may live:

(o) That is, love and obey God; which is not in man's power, but only God's Spirit works it in his elect.

Deuteronomy Chapter 31

Deuteronomy 31:2

deu 31:2

And he said unto them, I [am] an hundred and twenty years old this day; I (a) can no more go out and come in: also the LORD hath said unto me, Thou shalt not go over this Jordan.

(a) I can no longer execute my office.

Deuteronomy 31:5

deu 31:5

And the LORD shall give them up (b) before your face, that ye may do unto them according unto all the commandments which I have commanded you.

(b) Into your hands.

Deuteronomy 31:7

deu 31:7

And Moses called unto Joshua, and said unto him in the sight of all Israel, Be strong and (c) of a good courage: for thou must go with this people unto the land which the LORD hath sworn unto their fathers to give them; and thou shalt cause them to inherit it.

(c) For he that must govern the people, must be valiant to repress evil, and constant to maintain virtue.

Deuteronomy 31:8

deu 31:8

And the LORD, he [it is] that doth (d) go before thee; he will be with thee, he will not fail thee, neither forsake thee: fear not, neither be dismayed.

(d) Signifying that man can never be of good courage, unless he is persuaded of God's favour and assistance.

Deuteronomy 31:11

deu 31:11

When all Israel is come to appear (e) before the LORD thy God in the place which he shall choose, thou shalt read this law before all Israel in their hearing.

(e) Before the Ark of the covenant, which was the sign of God's presence, and the figure of Christ.

Deuteronomy 31:13

deu 31:13

And [that] their children, which (f) have not known [any thing], may hear, and learn to fear the LORD your God, as long as ye live in the land whither ye go over Jordan to possess it.

(f) Who were not born when the law was given.

Deuteronomy 31:15

deu 31:15

And the LORD appeared in the tabernacle in a pillar of a (g) cloud: and the pillar of the cloud stood over the door of the tabernacle.

(g) In a cloud that was fashioned like a pillar.

Deuteronomy 31:17

deu 31:17

Then my anger shall be kindled against them in that day, and I will forsake them, and I will (h) hide my face from them, and they shall be devoured, and many evils and troubles shall befall them; so that they will say in that day, Are not these evils come upon us, because our God [is] not among us?

(h) That is, I will take my favour from them; as turning his face toward us shows his favour.

Deuteronomy 31:19

deu 31:19

Now therefore write ye this (i) song for you, and teach it the children of Israel: put it in their mouths, that this song may be a witness for me against the children of Israel.

(i) To preserve you and your children from idolatry, by remembering God's benefits.

Deuteronomy 31:20

deu 31:20

For when I shall have brought them into the land which I swear unto their fathers, that floweth with milk and honey; and they shall have eaten and filled themselves, and waxen fat; (k) then will they turn unto other gods, and serve them, and provoke me, and break my covenant.

(k) For this is the nature of flesh, no longer to obey God, than it is under the rod.

Deuteronomy 31:21

deu 31:21

And it shall come to pass, when many evils and troubles are befallen them, that this song shall (l) testify against them as a witness; for it shall not be forgotten out of the mouths of their seed: for I know their imagination which they go about, even now, before I have brought them into the land which I swear.

(l) That these evils are come upon them, because they have forsaken me.

Deuteronomy 31:26

deu 31:26

Take this book of the law, and put it in the side of the ark of the covenant of the LORD your God, that it may be there for a (m) witness against thee.

(m) Of your infidelity, when you turn away from the doctrine contained in it.

Deuteronomy 31:28

deu 31:28

Gather unto me all the elders of your tribes, and your (n) officers, that I may speak these words in their ears, and call heaven and earth to record against them.

(n) As governors, judges and magistrates.

Deuteronomy 31:29

deu 31:29

For I know that after my death ye will utterly corrupt [yourselves], and turn aside from the way which I have commanded you; and evil will befall you in the latter days; because ye will do evil in the sight of the LORD, to provoke him to anger through the (o) work of your hands.

(o) By idolatry, and worshipping images, which are the work of your hands.

Deuteronomy Chapter 32

Deuteronomy 32:1

deu 32:1

Give ear, O ye (a) heavens, and I will speak; and hear, O earth, the words of my mouth.

(a) As witness of this people's ingratitude.

Deuteronomy 32:2

deu 32:2

My (b) doctrine shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass:

(b) He desires that he may speak to God's glory and that the people, as the green grass, may receive the dew of his doctrine.

Deuteronomy 32:4

deu 32:4

[He is] the (c) Rock, his work [is] perfect: for all his ways [are] judgment: a God of truth and without iniquity, just and right [is] he.

(c) Or mighty God; noting that only God is mighty, faithful and constant in his promise.

Deuteronomy 32:6

deu 32:6

Do ye thus requite the LORD, O foolish people and unwise? [is] not he thy father [that] hath bought thee? hath he not (d) made thee, and established thee?

(d) Not according to the common creation, but he has made you a new creature by his Spirit.

Deuteronomy 32:8

deu 32:8

When the most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the (e) people according to the number of the children of Israel.

(e) When God by his providence divided the world, he lent for a time that portion to the Canaanites, which would later be an inheritance for all his people Israel.

Deuteronomy 32:11

deu 32:11

As an eagle stirreth up her nest, (f) fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings:

(f) To teach them to fly.

Deuteronomy 32:13

deu 32:13

He made him ride on the high places of the (g) earth, that he might eat the increase of the fields; and he made him to suck (h) honey out of the rock, and oil out of the flinty rock;

(g) Meaning, of the land of Canaan, which was high in respect to Egypt.

(h) That is, abundance of all things even in the very rocks.

Deuteronomy 32:15

deu 32:15

(i) But Jeshurun waxed fat, and kicked: thou art waxen fat, thou art grown thick, thou art covered [with fatness]; then he forsook God [which] made him, and lightly esteemed the Rock of his salvation.

(i) He shows what is the principal end of our vocation.

Deuteronomy 32:16

deu 32:16

They provoked him to jealousy with (k) strange [gods], with abominations provoked they him to anger.

(k) By changing his service for their superstitions.

Deuteronomy 32:17

deu 32:17

They sacrificed unto devils, not to God; to gods whom they knew not, to (l) new [gods that] came newly up, whom your fathers feared not.

(l) Scripture calls new, whatever man invents, be the error ever so old.

Deuteronomy 32:19

deu 32:19

And when the LORD saw [it], he abhorred [them], because of the provoking of his (m) sons, and of his daughters.

(m) He calls them God's children, not to honour them, but to show them from what dignity they are fallen.

Deuteronomy 32:21

deu 32:21

They have moved me to jealousy with [that which is] not God; they have provoked me to anger with their vanities: and I will move them to jealousy with [those which are] not a (n) people; I will provoke them to anger with a foolish nation.

(n) Which I have not favoured, nor given my law to them.

Deuteronomy 32:25

deu 32:25

The sword (o) without, and terror within, shall destroy both the young man and the virgin, the suckling [also] with the man of gray hairs.

(o) They shall be slain both in the field and at home.

Deuteronomy 32:27

deu 32:27

Were it not that I feared the wrath of the enemy, lest their adversaries should (p) behave themselves strangely, [and] lest they should say, Our hand [is] high, and the LORD hath not done all this.

(p) Rejoicing to see the godly afflicted, and attributing to themselves that which is wrought by God's hand.

Deuteronomy 32:29

deu 32:29

O that they were wise, [that] they understood this, [that] they would (q) consider their latter end!

(q) They would consider the happiness that was prepared for them, if they had obeyed God.

Deuteronomy 32:33

deu 32:33

Their (r) wine [is] the poison of dragons, and the cruel venom of asps.

(r) The fruit of the wicked are as poison, detestable to God, and dangerous for man.

Deuteronomy 32:36

deu 32:36

For the LORD shall judge his people, and repent himself for his servants, when he seeth that [their] power is gone, and [there is] none (s) shut up, or left.

(s) When neither strong nor weak in a manner remain.

Deuteronomy 32:40

deu 32:40

For I (t) lift up my hand to heaven, and say, I live for ever.

(t) That is, I swear, read (Gen 14:22).

Deuteronomy 32:43

deu 32:43

Rejoice, O ye nations, [with] his people: for he will avenge the (u) blood of his servants, and will render vengeance to his adversaries, and will be merciful unto his land, [and] to his people.

(u) Where the blood of God's people is shed for their sins or trial of their faith, he promises to avenge it.

Deuteronomy 32:47

deu 32:47

For it [is] not a (x) vain thing for you; because it [is] your life: and through this thing ye shall prolong [your] days in the land, whither ye go over Jordan to possess it.

(x) For I will perform my promise to you, (Isa 55:10).

Deuteronomy 32:51

deu 32:51

Because ye trespassed against me among the children of Israel at the waters of Meribah-Kadesh, in the wilderness of Zin; because ye (y) sanctified me not in the midst of the children of Israel.

(y) You were not earnest and constant to maintain my honour.

Deuteronomy Chapter 33

Deuteronomy 33:1

deu 33:1

And this [is] the (a) blessing, wherewith Moses the man of God blessed the children of Israel before his death.

(a) This blessing contains not only a simple prayer, but an assurance of the effect of it.

Deuteronomy 33:2

deu 33:2

And he said, The LORD came from Sinai, and rose up from Seir unto them; he shined forth from mount Paran, and he came with ten (b) thousands of saints: from his right hand [went] a fiery law for them.

(b) Meaning, infinite angels.

Deuteronomy 33:3

deu 33:3

Yea, he loved the people; (c) all his saints [are] in thy hand: and they sat down at (d) thy feet; [every one] shall receive of thy words.

(c) Hebrew, his saints, that is, the children of Israel.

(d) As thy disciples.

Deuteronomy 33:4

deu 33:4

Moses commanded us a law, [even] the (e) inheritance of the congregation of Jacob.

(e) To us and our successors.

Deuteronomy 33:6

deu 33:6

Let (f) Reuben live, and not die; and let [not] his men be few.

(f) Reuben will be one of the tribes of God's people, though for his sin his honour is diminished, and his family but small.

Deuteronomy 33:7

deu 33:7

And this [is the blessing] of Judah: and he said, Hear, LORD, the voice of Judah, and bring him unto his people: let his hands be (g) sufficient for him; and be thou an help [to him] from his enemies.

(g) Signifying, that he would barely obtain Jacob's promise, (Gen 49:8).

Deuteronomy 33:9

deu 33:9

Who said unto his father and to his mother, (h) I have not seen him; neither did he acknowledge his brethren, nor knew his own children: for they have observed thy word, and kept thy covenant.

(h) He preferred God's glory to all natural affection, (Exo 28:30).

Deuteronomy 33:11

deu 33:11

Bless, LORD, his substance, and accept the work of his hands: smite (i) through the loins of them that rise against him, and of them that hate him, that they rise not again.

(i) He declares that the ministers of God have many enemies, and therefore need to be prayed for.

Deuteronomy 33:12

deu 33:12

[And] of Benjamin he said, The beloved of the LORD shall (k) dwell in safety by him; [and the LORD] shall cover him all the day long, and he shall dwell between his shoulders.

(k) Because the temple would be built in Zion, which was in the tribe of Benjamin, he shows that God would dwell with him there.

Deuteronomy 33:16

deu 33:16

And for the precious things of the earth and fulness thereof, and [for] the good will of him that dwelt in the (l) bush: let [the blessing] come upon the head of Joseph, and upon the top of the head of him [that was] separated from his brethren.

(l) Which was God appearing to Moses, (Exo 3:2).

Deuteronomy 33:18

deu 33:18

And of Zebulun he said, Rejoice, Zebulun, in thy (m) going out; and, Issachar, in thy tents.

(m) In thy prosperous voyages on the sea, (Gen 49:13).

Deuteronomy 33:19

deu 33:19

They shall call the people unto the mountain; there they shall offer sacrifices of righteousness: for (n) they shall suck [of] the abundance of the seas, and [of] treasures hid in the sand.

(n) The tribe of Zebulun.

Deuteronomy 33:21

deu 33:21

And he provided the first part for himself, because there, [in] a portion of the (o) lawgiver, [was he] seated; and he came with the heads of the people, he executed the justice of the LORD, and his judgments with Israel.

(o) So the portion of the Gadites, and others on this side of the Jordan was God's, though it was not so known.

Deuteronomy 33:23

deu 33:23

And of Naphtali he said, O Naphtali, satisfied with favour, and full with the blessing of the LORD: possess thou (p) the west and the south.

(p) Meaning, near the sea.

Deuteronomy 33:25

deu 33:25

Thy shoes [shall be] (q) iron and brass; and as thy days, [so shall] thy strength [be].

(q) You will be strong or, your country full of metal. It seems that Simeon is left out, because he was under Judah, and his portion of his inheritance, (Jos 19:9).

Deuteronomy 33:28

deu 33:28

Israel then shall dwell in safety alone: (r) the fountain of Jacob [shall be] upon a land of corn and wine; also his heavens shall drop down dew.

(r) Who was plentiful in issue as a fountain.

Deuteronomy 33:29

deu 33:29

Happy [art] thou, O Israel: who [is] like unto thee, O people saved by the LORD, the shield of thy help, and who [is] the sword of thy excellency! and (s) thine enemies shall be found liars unto thee; and thou shalt tread upon their high places.

(s) Your enemies for fear shall lie and pretend to be in subjection.

Deuteronomy Chapter 34

Deuteronomy 34:1

deu 34:1

And Moses went up from the plains of Moab unto the mountain of (a) Nebo, to the top of Pisgah, that [is] over against Jericho. And the LORD shewed him all the land of Gilead, unto Dan,

(a) Which was a part of mount Abarim, (Num 27:12).

Deuteronomy 34:2

deu 34:2

And all Naphtali, and the land of Ephraim, and Manasseh, and all the land of Judah, unto the utmost (b) sea,

(b) Called Mediterranean.

Deuteronomy 34:6

deu 34:6

And (c) he buried him in a valley in the land of Moab, over against Bethpeor: but no man knoweth of his sepulchre unto (d) this day.

(c) That is, the angel of the Lord, (Jde 1:9).

(d) That the Jews might not have opportunity to commit idolatry by it.

Deuteronomy 34:9

deu 34:9

And (e) Joshua the son of Nun was full of the spirit of wisdom; for Moses had laid his hands upon him: and the children of Israel hearkened unto him, and did as the LORD commanded Moses.

(e) By this the favour of God is demonstrated, in that he does not leave his Church destitute of a governor.

Deuteronomy 34:10

deu 34:10

And there arose not a prophet since in Israel like unto Moses, whom the LORD knew (f) face to face,

(f) To whom the Lord revealed himself so plainly as in (Exo 33:11).

Deuteronomy 34:12

deu 34:12

And in all that mighty (g) hand, and in all the great terror which Moses shewed in the sight of all Israel.

(g) Meaning, the power of God working by Moses in the wilderness.

Joshua

Joshua Chapter 1

Joshua 1:1

jos 1:1

Now after the (a) death of Moses the servant of the LORD it came to pass, that the LORD spake unto Joshua the son of Nun, Moses' minister, saying,

The Argument - In this book the Holy Spirit sets most lively before us the accomplishment of God's promise, who as he promised by the mouth of Moses, that a prophet would be raised up to the people like him, whom he wills to obey, (Deu 18:15): so he shows himself true to his promise, as at all other times, and after the death of Moses his faithful servant, he raises up Joshua to be ruler and governor over his people, that they should neither be discouraged for lack of a captain, nor have reason to distrust God's promises later. So that Joshua might be confirmed in his calling, and the people also might have no opportunity to grudge, as though he were not approved by God: he is adorned with most excellent gifts and graces from God, both to govern the people with counsel, and to defend them with strength, that he lacks nothing which either belongs to a valiant captain, or a faithful minister. So he overcomes all difficulties, and brings them into the land of Canaan: which according to God's ordinance he divides among the people and appoints their borders: he established laws and ordinances, and put them in remembrance of God's revealed benefits, assuring them of his grace and favour if they obey God, and of his plagues and vengeance if they disobey him. This history represents Jesus Christ the true Joshua, who leads us into eternal happiness, signified to us by this land of Canaan. From the beginning of Genesis to the end of this book is 2567 years. For from Adam to the flood are 1656, from the flood to the departure of Abraham out of Chaldea 423, and from then to the death of Joseph 290. So that Genesis contains 2369, Exodus 140, the other three books of Moses 40, Joshua 27. So the whole makes 2576 years.

(a) The beginning of this book depends on the last chapter of Deuteronomy which was written by Joshua as a preparation to his history.

Joshua 1:4

jos 1:4

From the (b) wilderness and this Lebanon even unto the great river, the river Euphrates, all the land of the (c) Hittites, and unto the great (d) sea toward the going down of the sun, shall be your coast.

(b) Of Zin, called Kadesh and Paran.

(c) Meaning, the whole land of Canaan.

(d) Called Mediterranean.

Joshua 1:7

jos 1:7

Only be thou strong and very courageous, that thou mayest observe to do according to all the law, which Moses my servant commanded thee: turn not from it [to] the right hand or [to] the left, that thou mayest (e) prosper whithersoever thou goest.

(e) He shows where true prosperity consists, even to obey the word of God.

Joshua 1:8

jos 1:8

This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and (f) night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success.

(f) Showing that it is not possible to govern well, without the continual study of God's word.

Joshua 1:11

jos 1:11

Pass through the host, and command the people, saying, Prepare you victuals; for (g) within three days ye shall pass over this Jordan, to go in to possess the land, which the LORD your God giveth you to possess it.

(g) Meaning, from the day that this was proclaimed, (Jos 3:2).

Joshua 1:13

jos 1:13

Remember the word which Moses the servant of the LORD commanded you, saying, The LORD your God hath given you rest, and hath given you this (h) land.

(h) Which belonged to Sihon the king of the Amorites, and Og king of Bashan.

Joshua 1:15

jos 1:15

Until the LORD have given your brethren rest, as [he hath given] you, and they also have possessed the land which the LORD your God giveth them: then ye shall return unto the land of your possession, and enjoy it, which Moses the LORD'S servant (i) gave you on this side Jordan toward the sunrising.

(i) By your request, but yet by God's secret appointment, (Deu 33:21).

Joshua 1:17

jos 1:17

According as we hearkened unto Moses in all things, (k) so will we hearken unto thee: only the LORD thy God be with thee, as he was with Moses.

(k) They not only promise to obey him as long as God is with him: but to help punish all who rebel against him.

Joshua Chapter 2

Joshua 2:1

jos 2:1

And Joshua the son of Nun sent out of (a) Shittim two men to spy secretly, saying, Go view the land, even Jericho. And they went, and came into an harlot's house, named Rahab, and lodged there.

(a) Which was in the plain of Moab near Jordan.

Joshua 2:3

jos 2:3

And the king of Jericho sent unto Rahab, saying, (b) Bring forth the men that are come to thee, which are entered into thine house: for they be come to search out all the country.

(b) Though the wicked see the hand of God on them, they do not repent, but seek how they may by their power and policy resist his working.

Joshua 2:6

jos 2:6

But she had brought them up to the (c) roof of the house, and hid them with the stalks of flax, which she had laid in order upon the roof.

(c) Meaning, on the house: for then their houses were flat above, so that they might do their business on it.

Joshua 2:9

jos 2:9

And she said unto the men, I know that the LORD hath given you the land, and that your (d) terror is fallen upon us, and that all the inhabitants of the land faint because of you.

(d) For so God promised, (Deu 28:7; Jos 5:1).

Joshua 2:11

jos 2:11

And as soon as we had heard [these things], our hearts did melt, neither did there remain any more courage in any man, because of you: for (e) the LORD your God, he [is] God in heaven above, and in earth beneath.

(e) In this the great mercy of God appears, that in this common destruction he would draw a most miserable sinner to repent, and confess his Name.

Joshua 2:14

jos 2:14

And the men answered her, (f) Our life for yours, if ye utter not this our business. And it shall be, when the LORD hath given us the land, that we will deal kindly and truly with thee.

(f) We warrant you on pain of our lives.

Joshua 2:16

jos 2:16

And she said unto them, Get you to the (g) mountain, lest the pursuers meet you; and hide yourselves there three days, until the pursuers be returned: and afterward may ye go your way.

(g) which was near to the city.

Joshua 2:17

jos 2:17

And the men said unto her, (h) We [will be] blameless of this thine oath which thou hast made us swear.

(h) We will be released from our oath if you perform this condition that follows for so shall you and yours be delivered.

Joshua 2:19

jos 2:19

And it shall be, [that] whosoever shall go out of the doors of thy house into the street, (i) his blood [shall be] upon his head, and we [will be] guiltless: and whosoever shall be with thee in the house, his blood [shall be] on our head, if [any] hand be upon him.

(i) He shall be guilty of his own death.

Joshua 2:20

jos 2:20

And if thou utter this our (k) business, then we will be quit of thine oath which thou hast made us to swear.

(k) So that others should think to escape by the same means.

Joshua Chapter 3

Joshua 3:1

jos 3:1

And Joshua rose early in the morning; and they removed from Shittim, and came to (a) Jordan, he and all the children of Israel, and lodged there before they passed over.

(a) Which according to the Hebrews was in March, about 40 days after Moses' death.

Joshua 3:2

jos 3:2

And it came to pass after (b) three days, that the officers went through the host;

(b) Which was given to prepare food (Jos 1:11).

Joshua 3:8

jos 3:8

And thou shalt command the priests that bear the ark of the covenant, saying, When ye are come to the brink of the water of Jordan, ye shall stand still (c) in Jordan.

(c) Even in the channel where the stream had run, (Jos 3:17)

Joshua 3:10

jos 3:10

And Joshua said, (d) Hereby ye shall know that the living God [is] among you, and [that] he will without fail drive out from before you the Canaanites, and the Hittites, and the Hivites, and the Perizzites, and the Gergashites, and the Amorites, and the Jebusites.

(d) By this miracle in dividing the water.

Joshua 3:12

jos 3:12

Now therefore take you (e) twelve men out of the tribes of Israel, out of every tribe a man.

(e) Who would set up twelve stones in remembrance of the benefit.

Joshua 3:15

jos 3:15

And as they that bare the ark were come unto Jordan, and the feet of the priests that bare the ark were dipped in the brim of the water, (for Jordan overfloweth all his (f) banks all the time of harvest,)

(f) Because the river was accustomed at this time to be full, the miracle is so much greater.

Joshua 3:17

jos 3:17

And the priests that bare the ark of the covenant of the LORD stood (g) firm on dry ground in the midst of Jordan, and all the Israelites passed over on dry ground, until all the people were passed clean over Jordan.

(g) Either tarrying till the people were past, or as some read, sure, as though they had been on dry land.

Joshua Chapter 4

Joshua 4:3

jos 4:3

And command ye them, saying, Take you hence out of the midst of Jordan, out of the place where the priests' feet stood (a) firm, twelve stones, and ye shall carry them over with you, and leave them in the (b) lodging place, where ye shall lodge this night.

(a) As in (Jos 3:17).

(b) Meaning, the place where they would camp.

Joshua 4:6

jos 4:6

That this may be a sign among you, [that] when your (c) children ask [their fathers] in time to come, saying, What [mean] ye by these stones?

(c) God commands that not only we ourselves profit by this wonderful work, but that our posterity may know the cause of it, and glorify his Name.

Joshua 4:9

jos 4:9

And Joshua set up (d) twelve stones in the midst of Jordan, in the place where the feet of the priests which bare the ark of the covenant stood: and they are there unto this day.

(d) Besides the twelve stones that were carried by the tribes and set up in Gilgal.

Joshua 4:11

jos 4:11

And it came to pass, when all the people were clean passed over, that the ark of the LORD passed over, and the priests, (e) in the presence of the people.

(e) Meaning, in the presence or sight of the people.

Joshua 4:13

jos 4:13

About forty thousand prepared for war passed over before the (f) LORD unto battle, to the plains of Jericho.

(f) That is, before the Ark.

Joshua 4:16

jos 4:16

Command the priests that bear the (g) ark of the testimony, that they come up out of Jordan.

(g) Because the ark testified God's presence, and the tables of the Law contained in it signified God's will toward his people.

Joshua 4:19

jos 4:19

And the people came up out of Jordan on the tenth [day] of the (h) first month, and encamped in Gilgal, in the east border of Jericho.

(h) Called Abib or Nisan, containing part of March and part of April.

Joshua 4:24

jos 4:24

That all the people of the (i) earth might know the hand of the LORD, that it [is] mighty: that ye might fear the LORD your God for ever.

(i) God's benefits serve as a further condemnation to the wicked, and stir up his own to reverence and obey him.

Joshua Chapter 5

Joshua 5:1

jos 5:1

And it came to pass, when all the kings of the (a) Amorites, which [were] on the side of Jordan westward, and all the kings of the Canaanites, which [were] by the sea, heard that the LORD had dried up the waters of Jordan from before the children of Israel, until we were passed over, that their heart melted, neither was there spirit in them any more, because of the children of Israel.

(a) The Amorites were on both sides of Jordan, of which two kings were slain already on the side toward Moab.

Joshua 5:2

jos 5:2

At that time the LORD said unto Joshua, Make thee sharp knives, (b) and circumcise again the children of Israel the second time.

(b) For now they had left it off, about 40 years.

Joshua 5:3

jos 5:3

And Joshua made him sharp knives, and circumcised the children of Israel at (c) the hill of the foreskins.

(c) Gilgal was so called, because they were there circumcised.

Joshua 5:5

jos 5:5

Now all the people that came out were circumcised: but all the people [that were] born in the wilderness by the way as they came forth out of Egypt, [them] they had (d) not circumcised.

(d) For they looked daily to move at the Lord's command, which they who were newly circumcised could not do without great danger.

Joshua 5:8

jos 5:8

And it came to pass, when they had done circumcising all the people, that they abode in their places in the camp, till they (e) were whole.

(e) For their sore was so grievous, that they were not able to move.

Joshua 5:9

jos 5:9

And the LORD said unto Joshua, This day have I rolled away the (f) reproach of Egypt from off you. Wherefore the name of the place is called Gilgal unto this day.

(f) By bringing you into this promised land, contrary to the wicked opinion of the Egyptians or the foreskin by which you were like the Egyptians.

Joshua 5:14

jos 5:14

And he said, Nay; but [as] captain of the host of the LORD am I now come. And Joshua fell on his face to the earth, and (g) did worship, and said unto him, What saith my lord unto his servant?

(g) In that Joshua worships him, he acknowledges him to be God: and in that he calls himself the Lord's captain he declares himself to be Christ.

Joshua Chapter 6

Joshua 6:1

jos 6:1

Now Jericho was straitly (a) (b) shut up (c) because of the children of Israel: none went out, and none came in.

(a) That none could go out.

(b) That none could go in.

(c) for fear of the Israelites.

Joshua 6:3

jos 6:3

And ye shall compass the city, all [ye] men of war, [and] go round about the city (d) once. Thus shalt thou do six days.

(d) Every day one.

Joshua 6:4

jos 6:4

And seven priests shall bear before the ark seven trumpets of (e) rams' horns: and the seventh day ye shall compass the city seven times, and the priests shall blow with the trumpets.

(e) That the conquest might not be assigned to man's power, but to the mercy of God, which with most weak things can overcome that which seems most strong.

Joshua 6:7

jos 6:7

And he said unto the people, (f) Pass on, and compass the city, and let him that is armed pass on before the ark of the LORD.

(f) This is chiefly meant by the Reubenites, Gadites, and half the tribe of Manasseh.

Joshua 6:9

jos 6:9

And the armed men went before the priests that blew with the trumpets, and the (g) rereward came after the ark, [the priests] going on, and blowing with the trumpets.

(g) Meaning, the gathering host, in which was the standard of the tribe of Dan, (Num 10:25).

Joshua 6:11

jos 6:11

So the ark of the LORD compassed the city, going about [it] (h) once: and they came into the camp, and lodged in the camp.

(h) For that day.

Joshua 6:13

jos 6:13

And seven priests bearing seven trumpets of rams' horns before the ark of the LORD went on continually, and blew with the trumpets: and the armed men went before them; but the (i) rereward came after the ark of the LORD, [the priests] going on, and blowing with the trumpets.

(i) The tribe of Dan was so called, because it marched last and gathered up whatever was left of others.

Joshua 6:15

jos 6:15

And it came to pass on the seventh day, that they rose early about the dawning of the day, and compassed the city after the same manner (k) seven times: only on that day they compassed the city seven times.

(k) Beside every day once for the space of six days.

Joshua 6:17

jos 6:17

And the city shall be (l) accursed, [even] it, and all that [are] therein, to the LORD: only Rahab the harlot shall live, she and all that [are] with her in the house, because she hid the messengers that we sent.

(l) That is appointed wholly to be destroyed.

Joshua 6:19

jos 6:19

But all the silver, and gold, and vessels of brass and iron, [are] (m) consecrated unto the LORD: they shall come into the treasury of the LORD.

(m) And therefore cannot be put to any private use, but must be first molten, and then serve for the Tabernacle.

Joshua 6:23

jos 6:23

And the young men that were spies went in, and brought out Rahab, and her father, and her mother, and her brethren, and all that she had; and they brought out all her kindred, and left them (n) without the camp of Israel.

(n) For it was not lawful for strangers to dwell among the Israelites, till they were purged.

Joshua 6:24

jos 6:24

And they burnt the city with fire, and all that [was] therein: only the silver, and the gold, and the vessels of brass and of iron, they put into the treasury of the (o) house of the LORD.

(o) Meaning, the tabernacle.

Joshua 6:25

jos 6:25

And Joshua saved Rahab the harlot alive, and her father's household, and all that she had; and she (p) dwelleth in Israel [even] unto this day; because she hid the messengers, which Joshua sent to spy out Jericho.

(p) For she was married to Salmon prince of the tribe of Judah, (Mat 1:5).

Joshua 6:26

jos 6:26

And Joshua adjured [them] at that time, saying, Cursed [be] the man before the LORD, that riseth up and buildeth this city Jericho: (q) he shall lay the foundation thereof in his firstborn, and in his youngest [son] shall he set up the gates of it.

(q) He will build it to the destruction of all his stock, which was fulfilled in Hiel of Beth-el, (Kg1 16:34).

Joshua Chapter 7

Joshua 7:1

jos 7:1

But the children of Israel committed a trespass in the (a) accursed thing: for Achan, the son of Carmi, the son of Zabdi, the son of Zerah, of the tribe of Judah, took of the accursed thing: and the anger of the LORD was kindled against the children of Israel.

(a) In taking that which was commanded to be destroyed.

Joshua 7:2

jos 7:2

And Joshua sent men from Jericho to (b) Ai, which [is] beside Bethaven, on the east side of Bethel, and spake unto them, saying, Go up and view the country. And the men went up and viewed Ai.

(b) This was a city of the Amorites: for there was another so called among the Amorites, (Jer 49:3). The first Ai is called Aiah, (Isa 10:28).

Joshua 7:5

jos 7:5

And the (c) men of Ai smote of them about thirty and six men: for they chased them [from] before the gate [even] unto Shebarim, and smote them in the going down: wherefore the hearts of the people melted, and became as water.

(c) God would by this overthrow make them more earnest to search out and punish the sin committed.

Joshua 7:7

jos 7:7

And Joshua said, Alas, O Lord GOD, wherefore hast thou at all brought this people over Jordan, to deliver us into the hand of the Amorites, to destroy us? would to God we had been content, and dwelt on the (d) other side Jordan!

(d) This infirmity of his faith shows how we are inclined by nature to distrust.

Joshua 7:9

jos 7:9

For the Canaanites and all the inhabitants of the land shall hear [of it], and shall environ us round, and cut off our name from the earth: and what wilt thou do unto thy great (e) name?

(e) When your enemies will blaspheme you and say that you were not able to defend us from them.

Joshua 7:12

jos 7:12

Therefore the children of Israel could not stand before their enemies, [but] turned [their] backs before their enemies, because they were accursed: neither will I be with you any more, except ye (f) destroy the accursed from among you.

(f) Then to allow wickedness unpunished, is to refuse God willingly.

Joshua 7:13

jos 7:13

Up, sanctify the people, and say, Sanctify yourselves against to morrow: for thus saith the LORD God of Israel, [There is] an accursed thing in the midst of thee, O Israel: thou canst not stand before thine enemies, until ye take away the (g) accursed thing from among you.

(g) Meaning, the man that took of the thing forbidden.

Joshua 7:15

jos 7:15

And it shall be, [that] he that is (h) taken with the accursed thing shall be burnt with fire, he and all that he hath: because he hath transgressed the covenant of the LORD, and because he hath wrought folly in Israel.

(h) That is found guilty, either by lots, or by the judgment of Urim. (Num 27:21).

Joshua 7:19

jos 7:19

And Joshua said unto Achan, My son, give, I pray thee, glory to the LORD God of Israel, and (i) make confession unto him; and tell me now what thou hast done; hide [it] not from me.

(i) By declaring truth: for God is glorified when the truth is confessed.

Joshua 7:21

jos 7:21

When I saw among the spoils a goodly (k) Babylonish garment, and two hundred shekels of silver, and a wedge of gold of fifty shekels weight, then I coveted them, and took them; and, behold, they [are] hid in the earth in the midst of my tent, and the silver under it.

(k) Such a rich garment as the states of Babylon wore.

Joshua 7:24

jos 7:24

And Joshua, and all Israel with him, took Achan the son of Zerah, and the silver, and the garment, and the (l) wedge of gold, and his (m) sons, and his daughters, and his oxen, and his asses, and his sheep, and his tent, and all that he had: and they brought them unto the valley of Achor.

(l) Some read a plate: others, a rod, and some a tongue.

(m) This judgment belonged only to God, and to whom he will reveal it. He had commanded man not to punish the child for the father's sins, (Deu 24:16).

Joshua 7:25

jos 7:25

And Joshua said, (n) Why hast thou troubled us? the LORD shall trouble thee this day. And all Israel stoned him with stones, and burned them with fire, after they had stoned them with stones.

(n) He declares that this is God's judgment because he had offended, and caused others to be slain.

Joshua Chapter 8

Joshua 8:2

jos 8:2

And thou shalt do to Ai and her king as thou didst unto Jericho and her king: only the spoil thereof, and the cattle thereof, shall ye take for a prey unto yourselves: lay thee an ambush for the city (a) behind it.

(a) Meaning on the west side, as in (Jos 8:9).

Joshua 8:4

jos 8:4

And he commanded them, saying, Behold, ye (b) shall lie in wait against the city, [even] behind the city: go not very far from the city, but be ye all ready:

(b) God would not destroy Ai by a miracle, as Jericho, so that other nations would fear the power and policy of his people.

Joshua 8:9

jos 8:9

Joshua therefore sent them forth: and they went to lie in ambush, and abode between Bethel and Ai, on the west side of Ai: but Joshua lodged that night (c) among the people.

(c) With the rest of the army.

Joshua 8:10

jos 8:10

And Joshua rose up early in the morning, and (d) numbered the people, and went up, he and the elders of Israel, before the people to Ai.

(d) That is, viewed or mustered them and set them in array.

Joshua 8:12

jos 8:12

And he took about five thousand men, (e) and set them to lie in ambush between Bethel and Ai, on the west side of the city.

(e) He sent these few, that the others who lay in ambush might not be discovered.

Joshua 8:13

jos 8:13

And when they had set the people, [even] all the host that [was] on the north of the city, and their liers in wait on the west of the city, Joshua went that night into the (f) midst of the valley.

(f) To the intent that they in the city more easily discover his army.

Joshua 8:15

jos 8:15

And Joshua and all Israel (g) made as if they were beaten before them, and fled by the way of the wilderness.

(g) As they who pretended to flee for fear.

Joshua 8:18

jos 8:18

And the LORD said unto Joshua, (h) Stretch out the spear that [is] in thy hand toward Ai; for I will give it into thine hand. And Joshua stretched out the spear that [he had] in his hand toward the city.

(h) Or, lift up the banner to signify when they should invade the city.

Joshua 8:22

jos 8:22

And the (i) other issued out of the city against them; so they were in the midst of Israel, some on this side, and some on that side: and they smote them, so that they let none of them remain or escape.

(i) Who came out of the ambush.

Joshua 8:24

jos 8:24

And it came to pass, when Israel had made an end of slaying all the inhabitants of Ai in the field, in the wilderness wherein they chased them, and when they were all fallen on the edge of the sword, until they were consumed, that all the Israelites returned unto Ai, and (k) smote it with the edge of the sword.

(k) For the fire, which they had before set in the city, was not to consume it, but to signify to Joshua that they had entered.

Joshua 8:28

jos 8:28

And Joshua burnt Ai, and made it an heap for (l) ever, [even] a desolation unto this day.

(l) That it could never be built again.

Joshua 8:29

jos 8:29

And the king of Ai he hanged on a tree until eventide: and as soon as the sun was down, Joshua commanded (m) that they should take his carcass down from the tree, and cast it at the entering of the gate of the city, and raise thereon a great heap of stones, [that remaineth] unto this day.

(m) According as it was commanded, (Deu 21:23).

Joshua 8:32

jos 8:32

And he wrote there upon the stones a (n) copy of the law of Moses, which he wrote in the presence of the children of Israel.

(n) Meaning, the ten commandments, which are the sum of the whole Law.

Joshua 8:35

jos 8:35

There was not a word of all that Moses commanded, which Joshua read not before all the congregation of Israel, with the (o) women, and the little ones, and the strangers that were conversant among them.

(o) So neither young nor old, man nor woman, were exempted from hearing the word of the Lord.

Joshua Chapter 9

Joshua 9:1

jos 9:1

And it came to pass, when all the kings which (a) [were] on this side Jordan, in the hills, and in the valleys, and in all the coasts of the (b) great sea over against Lebanon, the Hittite, and the Amorite, the Canaanite, the Perizzite, the Hivite, and the Jebusite, heard [thereof];

(a) In respect to the plain of Moab.

(b) The main sea called the Mediterranean.

Joshua 9:4

jos 9:4

They did work wilily, and went and made as if they had been ambassadors, and took old sacks upon their asses, and wine bottles, old, and rent, and (c) bound up;

(c) Because they were all worn.

Joshua 9:7

jos 9:7

And the men of Israel said unto the (d) Hivites, Peradventure ye dwell among us; and how shall we make a league with you?

(d) For the Gibeonites and the Hivites were all one people.

Joshua 9:9

jos 9:9

And they said unto him, From a very far country thy servants are come because of (e) the name of the LORD thy God: for we have heard the fame of him, and all that he did in Egypt,

(e) Even the idolaters for fear of death will pretend to honour the true God, and receive his religion.

Joshua 9:12

jos 9:12

This our (f) bread we took hot [for] our provision out of our houses on the day we came forth to go unto you; but now, behold, it is dry, and it is mouldy:

(f) The wicked lack no art, nor spare no lies to set forth their policy, when they will deceive the servants of God.

Joshua 9:14

jos 9:14

And the (g) men took of their victuals, and asked not [counsel] at the mouth of the LORD.

(g) Some think that the Israelites are of their victuals, and so made a league with them.

Joshua 9:17

jos 9:17

And the children of Israel (h) journeyed, and came unto their cities on the third day. Now their cities [were] Gibeon, and Chephirah, and Beeroth, and Kirjathjearim.

(h) From Gilgal.

Joshua 9:18

jos 9:18

And the children of Israel smote them not, because the princes of the congregation had sworn unto them by the LORD God of Israel. And all the congregation (l) murmured against the princes.

(l) Fearing lest for their sin the plague of God would have come on them all.

Joshua 9:20

jos 9:20

This we will do to them; we will even let them live, lest wrath be upon us, because of the (k) oath which we swore unto them.

(k) This does not establish rash oaths, but shows God's mercy toward his, who would not punish them for their sin.

Joshua 9:23

jos 9:23

Now therefore ye [are] cursed, and there shall none of you be freed from being bondmen, and hewers of wood and drawers of water for (l) the house of my God.

(l) For the use of the tabernacle and the temple when it will be built.

Joshua 9:26

jos 9:26

And so did he unto them, and delivered them out of the (m) hand of the children of Israel, that they slew them not.

(m) Who were minded to put them to death for fear of God's wrath.

Joshua 9:27

jos 9:27

And Joshua made them that day hewers of wood and drawers of water for the congregation, and for the (n) altar of the LORD, even unto this day, in the place which he should choose.

(n) That is, for the service of the temple, as in (Jos 9:23).

Joshua Chapter 10

Joshua 10:3

jos 10:3

Wherefore (a) Adonizedek king of Jerusalem sent unto Hoham king of Hebron, and unto Piram king of Jarmuth, and unto Japhia king of Lachish, and unto Debir king of Eglon, saying,

(a) That is, "Lord of justice", so tyrants take for themselves glorious names, when indeed they are the very enemies of God and all justice.

Joshua 10:5

jos 10:5

Therefore the five kings of the Amorites, the king of Jerusalem, the king of Hebron, the king of Jarmuth, the king of Lachish, the king of Eglon, gathered themselves together, and went up, they and all their hosts, and encamped before Gibeon, and made (b) war against it.

(b) So envious the wicked are, when any depart from their hand.

Joshua 10:8

jos 10:8

And the LORD said unto Joshua, (c) Fear them not: for I have delivered them into thine hand; there shall not a man of them stand before thee.

(c) Lest Joshua should have thought that God had sent this great power against him for his unlawful league with the Gibeonites, the Lord here strengthens him.

Joshua 10:11

jos 10:11

And it came to pass, as they fled from before Israel, [and] were in the going down to Bethhoron, that the LORD cast down great stones from heaven upon them unto Azekah, and they died: [they were] more which died with (d) hailstones than [they] whom the children of Israel slew with the sword.

(d) So we see that all things serve to execute God's vengeance against the wicked.

Joshua 10:13

jos 10:13

And the sun stood still, and the moon stayed, until the people had avenged themselves upon their enemies. [Is] not this written in the book of (e) Jasher? So the sun stood still in the midst of heaven, and hasted not to go down about a whole day.

(e) Some read, the book of the righteous, meaning Moses: the Chaldea text reads, in the book of the Law, but it is likely that it was a book thus named, which is now lost.

Joshua 10:14

jos 10:14

And there was no day like that before it or after it, that the LORD hearkened unto the voice of a man: for the LORD (f) fought for Israel.

(f) By taking away the enemies hearts and destroying them with the hail stones.

Joshua 10:21

jos 10:21

And all the people returned to the camp to Joshua at Makkedah in (g) peace: none moved his tongue against any of the children of Israel.

(g) Or in safety, so that none gave them as much as an evil word.

Joshua 10:24

jos 10:24

And it came to pass, when they brought out those kings unto Joshua, that Joshua called for all the men of Israel, and said unto the captains of the men of war which went with him, Come near, put your feet upon the (h) necks of these kings. And they came near, and put their feet upon the necks of them.

(h) Signifying what would become of the rest of God's enemies, seeing that kings themselves were not spared.

Joshua 10:40

jos 10:40

So Joshua smote all the country of the hills, and of the south, and of the (i) vale, and of the springs, and all their kings: he left none remaining, but utterly destroyed all that breathed, as the LORD God of Israel commanded.

(i) Some read, Ashedoth, which signifies the descents of the hills.

Joshua 10:42

jos 10:42

And all these kings and their land did Joshua take at (k) one time, because the LORD God of Israel fought for Israel.

(k) In one battle.

Joshua 10:43

jos 10:43

And Joshua returned, and all Israel with him, unto the camp to (l) Gilgal.

(1) Where the ark was, there to give thanks for their victories.

Joshua Chapter 11

Joshua 11:1

jos 11:1

And it came to pass, when Jabin king of Hazor had heard [those things], that he (a) sent to Jobab king of Madon, and to the king of Shimron, and to the king of Achshaph,

(a) The more God's power appears, the more the wicked rage against it.

Joshua 11:2

jos 11:2

And to the kings that [were] on the north of the mountains, and of the plains south of (b) Chinneroth, and in the valley, and in the borders of Dor on the west,

(b) Which the evangelists call the lake of Gennesaret, or Tiberias.

Joshua 11:3

jos 11:3

[And to] the Canaanite on the east and on the west, and [to] the Amorite, and the Hittite, and the Perizzite, and the Jebusite in the mountains, and [to] the Hivite under (c) Hermon in the land of Mizpeh.

(c) Which was mount Sion, as in (Deu 4:48).

Joshua 11:6

jos 11:6

And the LORD said unto Joshua, Be not afraid because of them: for to morrow about this time will I deliver them up all slain before Israel: thou shalt (d) hough their horses, and burn their chariots with fire.

(d) That neither they should serve to the use of war, nor the Israelites should put their trust in them.

Joshua 11:8

jos 11:8

And the LORD delivered them into the hand of Israel, who smote them, and chased them unto great Zidon, and unto (e) Misrephothmaim, and unto the valley of Mizpeh eastward; and they smote them, until they left them none remaining.

(e) Which signifies hot waters, or according to some, brine pits.

Joshua 11:11

jos 11:11

And they smote all the (f) souls that [were] therein with the edge of the sword, utterly destroying [them]: there was not any left to breathe: and he burnt Hazor with fire.

(f) Both men, women and children.

Joshua 11:13

jos 11:13

But [as for] the cities that stood still in their (g) strength, Israel burned none of them, save Hazor only; [that] did Joshua burn.

(g) Which were strong by situation and not hurt by war.

Joshua 11:14

jos 11:14

And all the spoil of these cities, and the cattle, the children of Israel took for a prey unto themselves; but every (h) man they smote with the edge of the sword, until they had destroyed them, neither left they any to breathe.

(h) All mankind.

Joshua 11:16

jos 11:16

So Joshua took all that land, the hills, and all the south country, and all the land of Goshen, and the valley, and the plain, and the (i) mountain of Israel, and the valley of the same;

(i) That is, Samaria.

Joshua 11:17

jos 11:17

[Even] from the mount (k) Halak, that goeth up to Seir, even unto Baalgad in the valley of Lebanon under mount Hermon: and all their kings he took, and smote them, and slew them.

(k) So called, because it was bare and without trees.

Joshua 11:20

jos 11:20

For it was of the LORD to (l) harden their hearts, that they should come against Israel in battle, that he might destroy them utterly, [and] that they might have no favour, but that he might destroy them, as the LORD commanded Moses.

(l) That is, to give them over to themselves: and therefore they could not but rebel against God and seek their own destruction.

Joshua 11:22

jos 11:22

There was none of the Anakims left in the land of the children of Israel: only in Gaza, (m) in Gath, and in Ashdod, there remained.

(m) Out of which came Goliath, (Sa1 17:4).

Joshua Chapter 12

Joshua 12:1

jos 12:1

Now these [are] the kings of the land, which the children of Israel smote, and possessed their land on the (a) other side Jordan toward the rising of the sun, from the river Arnon unto mount Hermon, and all the plain on the east:

(a) From Gilgal where Joshua camped.

Joshua 12:7

jos 12:7

And these [are] the kings of the country which Joshua and the children of Israel smote on this side Jordan on the west, from Baalgad in the valley of Lebanon even unto the mount (b) Halak, that goeth up to Seir; which Joshua gave unto the tribes of Israel [for] a possession according to their divisions;

(b) Read (Jos 11:17).

Joshua Chapter 13

Joshua 13:1

jos 13:1

Now Joshua was old [and] (a) stricken in years; and the LORD said unto him, Thou art old [and] stricken in years, and there remaineth yet very much land to be (b) possessed.

(a) Being almost a hundred and ten years old.

(b) After the enemies are overcome.

Joshua 13:6

jos 13:6

All the inhabitants of the hill country from Lebanon unto (c) Misrephothmaim, [and] all the Sidonians, them will I drive out from before the children of Israel: only divide thou it by lot unto the Israelites for an inheritance, as I have commanded thee.

(c) Read (Jos 11:8).

Joshua 13:13

jos 13:13

Nevertheless the children of Israel (d) expelled not the Geshurites, nor the Maachathites: but the Geshurites and the Maachathites dwell among the Israelites until this day.

(d) Because they had not destroyed all as God had commanded they that remainder were snares and pricks to hurt them, (Num 33:35; Jos 23:13; Jdg 2:3).

Joshua 13:14

jos 13:14

Only unto the tribe of Levi he gave none inheritance; the sacrifices of the LORD God of Israel made by fire [are] (e) their inheritance, as he said unto them.

(e) Levi will live by the sacrifices, (Num 18:21).

Joshua 13:22

jos 13:22

(f) Balaam also the son of Beor, the soothsayer, did the children of Israel slay with the sword among them that were slain by them.

(f) So that both they who obeyed wicked counsel and the wicked counsellor perished by the just judgment of God.

Joshua 13:27

jos 13:27

And in the valley, Betharam, and Bethnimrah, and Succoth, and Zaphon, the rest of the kingdom of Sihon king of Heshbon, Jordan and [his] border, [even] unto the edge of the sea of Chinnereth on the (g) other side Jordan eastward.

(g) That is, in the land of Moab.

Joshua 13:31

jos 13:31

And half Gilead, and Ashtaroth, and Edrei, cities of the kingdom of Og in Bashan, [were pertaining] unto the (h) children of Machir the son of Manasseh, [even] to the one half of the children of Machir by their families.

(h) Meaning, his nephews and posterity.

Joshua Chapter 14

Joshua 14:3

jos 14:3

For Moses had given the inheritance of (a) two tribes and an half tribe on the other side Jordan: but unto the Levites he gave none inheritance among them.

(a) As Reuben and Gad and half the tribe of Manasseh, (Num 32:33).

Joshua 14:4

jos 14:4

For the children of Joseph were (b) two tribes, Manasseh and Ephraim: therefore they gave no part unto the Levites in the land, save cities to dwell [in], with their suburbs for their cattle and for their substance.

(b) So though Levi lacked, yet were there still twelve tribes by this means.

Joshua 14:6

jos 14:6

Then the children of Judah came unto Joshua in Gilgal: and Caleb the son of Jephunneh the Kenezite said unto him, Thou knowest the thing that the LORD said unto Moses the man of God concerning me and (c) thee in Kadeshbarnea.

(c) Which was that only those two should enter into the land, (Num 14:24).

Joshua 14:8

jos 14:8

Nevertheless my (d) brethren that went up with me made the heart of the people melt: but I wholly followed the LORD my God.

(d) Which were the ten other spies.

Joshua 14:12

jos 14:12

Now therefore give me this mountain, whereof the LORD spake in that day; for thou heardest in that day how the Anakims [were] there, and [that] the cities [were] great [and] fenced: (e) if so be the LORD [will be] with me, then I shall be able to drive them out, as the LORD said.

(e) This he spoke out of modesty, and not from doubting.

Joshua 14:15

jos 14:15

And the name of Hebron before [was] Kirjatharba; [which Arba was] a (f) great man among the Anakims. And the land had rest from war.

(f) Either for his power or person.

Joshua Chapter 15

Joshua 15:2

jos 15:2

And their south border was from the shore of the salt sea, from the (a) bay that looketh southward:

(a) The Hebrew word signifies tongue, by which it means either the arm of the sea that comes into the land, or a rock, or cape that goes into the sea.

Joshua 15:5

jos 15:5

And the east border [was] the salt sea, [even] unto the (b) end of Jordan. And [their] border in the north quarter [was] from the bay of the sea at the uttermost part of Jordan:

(b) Meaning the mouth of the river where it runs into the Salt sea.

Joshua 15:6

jos 15:6

And the border went up to Bethhogla, and passed along by the north of Betharabah; and the border went up to the (c) stone of Bohan the son of Reuben:

(c) Which was a mark to part their countries.

Joshua 15:11

jos 15:11

And the border went out unto the side of Ekron northward: and the border was drawn to Shicron, and passed along to mount Baalah, and went out unto Jabneel; and the goings out of the border were at the (d) sea.

(d) Meaning, toward Syria.

Joshua 15:14

jos 15:14

And Caleb (e) drove thence the three sons of Anak, Sheshai, and Ahiman, and Talmai, the children of Anak.

(e) This was done after the death of Joshua, (Jdg 1:10, Jdg 1:20).

Joshua 15:18

jos 15:18

And it came to pass, as she came [unto him], that she moved him to ask of her father a field: (f) and she lighted off [her] ass; and Caleb said unto her, What wouldest thou?

(f) Because her husband tarried too long.

Joshua 15:19

jos 15:19

Who answered, Give me a blessing; for thou hast given me a south land; (g) give me also springs of water. And he gave her the upper springs, and the nether springs.

(g) Because her country was barren, she wanted a field that had springs from her father. (Jdg 1:14-15).

Joshua 15:30

jos 15:30

And Eltolad, and Chesil, and (h) Hormah,

(h) Which before was called Zephath, (Jdg 1:17).

Joshua 15:47

jos 15:47

Ashdod with her towns and her villages, Gaza with her towns and her villages, unto the (i) river of Egypt, and the great sea, and the border [thereof]:

(i) Meaning, the Nile (Jos 13:3).

Joshua 15:49

jos 15:49

And Dannah, and (k) Kirjathsannah, which [is] Debir,

(k) Which is also called Kirjath-sepher, (Jos 15:15).

Joshua 15:62

jos 15:62

And Nibshan, and the (l) city of Salt, and Engedi; six cities with their villages.

(l) Of this city the salt sea has it's name.

Joshua 15:63

jos 15:63

As for the Jebusites the inhabitants of Jerusalem, the children of Judah could not drive them (m) out: but the Jebusites dwell with the children of Judah at Jerusalem unto this day.

(m) That is, utterly, though they slew the most part, and burnt their city, (Jdg 1:8).

Joshua Chapter 16

Joshua 16:1

jos 16:1

And the lot of the (a) children of Joseph fell from Jordan by Jericho, unto the water of Jericho on the east, to the wilderness that goeth up from Jericho throughout mount Bethel,

(a) That is, to Ephraim and his children: for Manasseh's portion follows.

Joshua 16:3

jos 16:3

And goeth down westward to the coast of Japhleti, unto the coast of Bethhoron the nether, and to Gezer: and the goings out (b) thereof are at the sea.

(b) Of their inheritance.

Joshua 16:4

jos 16:4

So the children of Joseph, Manasseh and Ephraim, (c) took their inheritance.

(c) Severally, first Ephraim, and then Manasseh.

Joshua 16:7

jos 16:7

And it went down from Janohah to Ataroth, and to Naarath, and came to Jericho, (d) and went out at Jordan.

(d) For so far the coasts reach.

Joshua 16:9

jos 16:9

And the (e) separate cities for the children of Ephraim [were] among the inheritance of the children of Manasseh, all the cities with their villages.

(e) Because Ephraim's tribe was far greater than Manasseh, therefore he had more cities.

Joshua Chapter 17

Joshua 17:2

jos 17:2

There was also [a lot] for the (a) rest of the children of Manasseh by their families; for the children of Abiezer, and for the children of Helek, and for the children of Asriel, and for the children of Shechem, and for the children of Hephher, and for the children of Shemida: these [were] the male children of Manasseh the son of Joseph by their families.

(a) For the other half tribe had their portion beyond Jordan.

Joshua 17:4

jos 17:4

And they came near before Eleazar the priest, and before Joshua the son of Nun, and before the princes, saying, The LORD commanded Moses to give us an inheritance among our (b) brethren. Therefore according to the commandment of the LORD he gave them an inheritance among the brethren of their father.

(b) Among them of our tribe.

Joshua 17:5

jos 17:5

And there fell ten portions to (c) Manasseh, beside the land of Gilead and Bashan, which [were] on the other side Jordan;

(c) In the land of canaan: five to the males: and other five to the daughters of Zelophehad.

Joshua 17:8

jos 17:8

[Now] Manasseh had the land of Tappuah: but (d) Tappuah on the border of Manasseh [belonged] to the children of Ephraim;

(d) Meaning, the city itself.

Joshua 17:9

jos 17:9

And the coast descended unto the river Kanah, southward of the river: these cities of Ephraim [are] among the cities of Manasseh: the coast of Manasseh also [was] on the north side of the river, and the outgoings of it were at the (e) sea:

(e) That is, toward the main sea.

Joshua 17:10

jos 17:10

Southward [it was] Ephraim's, and northward [it was] Manasseh's, and the sea is his border; and they met together in (f) Asher on the north, and in Issachar on the east.

(f) In the tribe of Asher, and tribe of Issachar.

Joshua 17:12

jos 17:12

Yet the children of Manasseh (g) could not drive out [the inhabitants of] those cities; but the Canaanites would dwell in that land.

(g) For at first they lacked courage, and later agreed with them on condition, contrary to God's commandment.

Joshua 17:14

jos 17:14

And the children of Joseph spake unto Joshua, saying, Why hast thou given me [but] one lot and one portion to inherit, seeing I [am] a great people, forasmuch as the LORD hath (h) blessed me hitherto?

(h) According to my father Jacob's prophecy, (Gen 48:19).

Joshua 17:15

jos 17:15

And Joshua answered them, If thou [be] a great people, [then] get thee up to the wood [country], and cut down for thyself there in the land of the Perizzites and of the giants, (i) if mount Ephraim be too narrow for thee.

(i) If this mount is not large enough, why do you not get more by destroying God's enemies, as he has commanded.

Joshua 17:18

jos 17:18

But the mountain shall be thine; for it [is] a wood, and thou shalt cut it down: and the outgoings of it shall be thine: (k) for thou shalt drive out the Canaanites, though they have iron chariots, [and] though they [be] strong.

(k) So that you shall enlarge your portion by it.

Joshua Chapter 18

Joshua 18:1

jos 18:1

And the whole congregation of the children of Israel assembled together at Shiloh, and set up the (a) tabernacle of the congregation there. And the land was subdued before them.

(a) For they had now removed it from Gilgal, and set it up in Shiloh.

Joshua 18:2

jos 18:2

And there remained among the children of Israel seven tribes, (b) which had not yet received their inheritance.

(b) As Eleazar, Joshua, and the heads of the tribes had done to Judah, Ephraim, and half of Manasseh.

Joshua 18:4

jos 18:4

Give out from among you three men for [each] tribe: and I will send them, and they shall rise, and go through the land, and describe it according to (c) the inheritance of them; and they shall come [again] to me.

(c) That is, into seven portions, one to every tribe.

Joshua 18:5

jos 18:5

And they shall divide it into seven parts: Judah shall abide in their coast on the south, and the house of Joseph shall (d) abide in their coasts on the north.

(d) For these had their inheritance already appointed.

Joshua 18:6

jos 18:6

Ye shall therefore describe the land [into] seven parts, and bring [the description] hither to me, that I may cast lots for you here before the (e) LORD our God.

(e) Before the ark of the Lord.

Joshua 18:7

jos 18:7

But the Levites have no part among you; for the (f) priesthood of the LORD [is] their inheritance: and Gad, and Reuben, and half the tribe of Manasseh, have received their inheritance beyond Jordan on the east, which Moses the servant of the LORD gave them.

(f) That is, the sacrifices and offerings, (Jos 13:14).

Joshua 18:8

jos 18:8

And the men arose, and went away: and Joshua charged them that went to (g) describe the land, saying, Go and walk through the land, and describe it, and come again to me, that I may here cast lots for you before the LORD in Shiloh.

(g) By writing the names of every country and city.

Joshua 18:10

jos 18:10

And Joshua (h) cast lots for them in Shiloh before the LORD: and there Joshua divided the land unto the children of Israel according to their divisions.

(h) That everyone should be content with God's appointment.

Joshua 18:11

jos 18:11

And the lot of the tribe of the children of Benjamin came up according to their families: and the coast of their lot came forth (i) between the children of Judah and the children of Joseph.

(i) Their inheritance bordered on Judah and Joseph.

Joshua 18:13

jos 18:13

And the border went over from thence toward Luz, to the side of Luz, which [is] (k) Bethel, southward; and the border descended to Atarothadar, near the hill that [lieth] on the south side of the nether Bethhoron.

(k) Which was in the tribe of Ephraim: another Bethel was in the tribe of Benjamin.

Joshua 18:17

jos 18:17

And was drawn from the north, and went forth to (l) Enshemesh, and went forth toward Geliloth, which [is] over against the going up of Adummim, and descended to the stone of Bohan the son of Reuben,

(l) Which is in the tribe of Ephraim.

Joshua 18:19

jos 18:19

And the border passed along to the side of Bethhoglah northward: and the outgoings of the border were at the north bay of the salt sea at the south (m) end of Jordan: this [was] the south coast.

(m) To the very straight, where the river runs into the Salt sea.

Joshua 18:28

jos 18:28

And Zelah, Eleph, and Jebusi, which [is] (n) Jerusalem, Gibeath, [and] Kirjath; fourteen cities with their villages. This [is] the inheritance of the children of Benjamin according to their families.

(n) Which was not completely in the tribe of Benjamin, but part of it was also in the tribe of Judah.

Joshua Chapter 19

Joshua 19:1

jos 19:1

And the second lot came forth to Simeon, [even] for the tribe of the children of Simeon according to their families: and their inheritance was (a) within the inheritance of the children of Judah.

(a) According to Jacob's prophecy that he would be scattered among the other tribes.

Joshua 19:9

jos 19:9

Out of the portion of the children of Judah [was] the inheritance of the children of Simeon: for the part of the children of Judah was too (b) much for them: therefore the children of Simeon had their inheritance within the inheritance of them.

(b) But this large portion was given them by God's providence to declare their increase in time to come.

Joshua 19:11

jos 19:11

And their border went up (c) toward the sea, and Maralah, and reached to Dabbasheth, and reached to the river that [is] before Jokneam;

(c) Or, westward, toward the great sea.

Joshua 19:15

jos 19:15

And Kattath, and Nahallal, and Shimron, and Idalah, and (d) Bethlehem: twelve cities with their villages.

(d) There was another Bethlehem in the tribe of Judah.

Joshua 19:21

jos 19:21

And Remeth, and (e) Engannim, and Enhaddah, and Bethpazzez;

(e) There was another city of this name in the tribe of Judah: for in various tribes certain cities had the same name, and were distinguished by the tribe only.

Joshua 19:27

jos 19:27

And turneth toward the sunrising to Bethdagon, and reacheth to (f) Zebulun, and to the valley of Jiphthahel toward the north side of Bethemek, and Neiel, and goeth out to Cabul on the left hand,

(f) Joins to the tribe of Zebulun, which lay more to the east.

Joshua 19:29

jos 19:29

And [then] the coast turneth to Ramah, and to the strong city (g) Tyre; and the coast turneth to Hosah; and the outgoings thereof are at the sea from the coast to Achzib:

(g) Which was Zoar, a strong city at the sea.

Joshua 19:33

jos 19:33

And their coast was from (h) Heleph, from Allon to Zaananim, and Adami, Nekeb, and Jabneel, unto Lakum; and the outgoings thereof were at Jordan:

(h) These cities were in the country of Zaananim.

Joshua 19:35

jos 19:35

And the fenced cities [are] Ziddim, Zer, and Hammath, Rakkath, and (i) Chinnereth,

(i) Of which the lake of Gennesaret had its name.

Joshua 19:46

jos 19:46

And Mejarkon, and Rakkon, with the border before (k) Japho.

(k) Called Joppa.

Joshua 19:47

jos 19:47

And the coast of the children of Dan went out [too little] for them: therefore the children of Dan went up to (l) fight against Leshem, and took it, and smote it with the edge of the sword, and possessed it, and dwelt therein, and called Leshem, Dan, after the name of Dan their father.

(l) According as Jacob had prophesied in (Gen 49:17).

Joshua Chapter 20

Joshua 20:3

jos 20:3

That the slayer that killeth [any] person (a) unawares [and] unwittingly may flee thither: and they shall be your refuge from the avenger of blood.

(a) At unawares and bearing him no grudge.

Joshua 20:5

jos 20:5

And if the (b) avenger of blood pursue after him, then they shall not deliver the slayer up into his hand; because he smote his neighbour unwittingly, and hated him not beforetime.

(b) That is, the nearest kinsman of him that is slain.

Joshua 20:6

jos 20:6

And he shall dwell in that city, until he stand before the congregation for (c) judgment, [and] until the death of the high priest that shall be in those days: then shall the slayer return, and come unto his own city, and unto his own house, unto the city from whence he fled.

(c) Till his cause was proved.

Joshua 20:8

jos 20:8

And on the other side Jordan by Jericho eastward, they assigned Bezer in the wilderness upon the plain out of the tribe of Reuben, and Ramoth in Gilead out of the tribe of Gad, and Golan in Bashan out of the (d) tribe of Manasseh.

(d) Out of the half tribe of Manasseh beyond the Jordan.

Joshua 20:9

jos 20:9

These were the cities appointed for all the children of Israel, and for the stranger that sojourneth among them, that whosoever killeth [any] person at unawares might flee thither, and not die by the hand of the avenger of blood, until he stood before the (e) congregation.

(e) Before the Judges.

Joshua Chapter 21

Joshua 21:2

jos 21:2

And they spake unto them at Shiloh in the land of Canaan, saying, The LORD commanded (a) by the hand of Moses to give us cities to dwell in, with the suburbs thereof for our cattle.

(a) By Moses, by whose ministry God showed his power.

Joshua 21:4

jos 21:4

And the lot came out for the families of the (b) Kohathites: and the children of Aaron the priest, [which were] of the Levites, had by lot out of the tribe of Judah, and out of the tribe of Simeon, and out of the tribe of Benjamin, (c) thirteen cities.

(b) He means those that were priests: for some were but Levites.

(c) Every tribe gave more or fewer cities according to the size of their inheritance, (Num 35:8).

Joshua 21:10

jos 21:10

Which the children of (d) Aaron, [being] of the families of the Kohathites, [who were] of the children of Levi, had: for theirs was the first lot.

(d) For Aaron came from Kohath, and therefore the priests office remained in that family.

Joshua 21:13

jos 21:13

Thus they gave to the (e) children of Aaron the priest Hebron with her suburbs, [to be] a city of refuge for the slayer; and Libnah with her suburbs,

(e) That is, the priest of the family of the Kohathites, of whom Aaron was chief.

Joshua 21:17

jos 21:17

And out of the tribe of Benjamin, Gibeon with her (f) suburbs, Geba with her suburbs,

(f) The suburbs were a thousand cubits from the wall of the cities round about, (Num 35:4).

Joshua 21:20

jos 21:20

And the families of the children of Kohath, (g) the Levites which remained of the children of Kohath, even they had the cities of their lot out of the tribe of Ephraim.

(g) That were not priests.

Joshua 21:21

jos 21:21

For they gave them (h) Shechem with her suburbs in mount Ephraim, [to be] a city of refuge for the slayer; and Gezer with her suburbs,

(h) Hebron and Shechem were the two cities of refuge under the Kohathites.

Joshua 21:25

jos 21:25

And out of the (i) half tribe of Manasseh, Tanach with her suburbs, and Gathrimmon with her suburbs; two cities.

(i) Who dwelt in Canaan.

Joshua 21:27

jos 21:27

And unto the children of Gershon, of the families of the Levites, out of the [other] half tribe of Manasseh [they gave] (k) Golan in Bashan with her suburbs, [to be] a city of refuge for the slayer; and Beeshterah with her suburbs; two cities.

(k) Golan and Kedesh were the cities of refuge under the Gershonites.

Joshua 21:34

jos 21:34

And unto the families of the children of Merari, the (l) rest of the Levites, out of the tribe of Zebulun, Jokneam with her suburbs, and Kartah with her suburbs,

(l) They are here called the rest, because they are last numbered, and Merari was the younger brother, (Gen 46:11).

Joshua 21:36

jos 21:36

And out of the tribe of Reuben, (m) Bezer with her suburbs, and Jahazah with her suburbs,

(m) Bezer and Ramoch were the cities of refuge under the Merarites and beyond Jordan, (Jos 20:8).

Joshua 21:41

jos 21:41

All the cities of the Levites (n) within the possession of the children of Israel [were] forty and eight cities with their suburbs.

(n) Thus according to Jacob's prophecy they were scattered throughout the country, which God used so that his people might be instructed in the true religion by them.

Joshua Chapter 22

Joshua 22:1

jos 22:1

Then (a) Joshua called the Reubenites, and the Gadites, and the half tribe of Manasseh,

(a) After that the Israelites enjoyed the land of Canaan.

Joshua 22:2

jos 22:2

And said unto them, Ye have kept all that Moses the servant of the LORD (b) commanded you, and have obeyed my voice in all that I commanded you:

(b) Which was to go armed before their brethren, (Num 32:29).

Joshua 22:5

jos 22:5

But take diligent heed to do the commandment and the law, which Moses the servant of the LORD charged you, to (c) love the LORD your God, and to walk in all his ways, and to keep his commandments, and to cleave unto him, and to serve him with all your heart and with all your soul.

(c) He shows where fulfilling the Law consists.

Joshua 22:6

jos 22:6

So Joshua (d) blessed them, and sent them away: and they went unto their tents.

(d) He commended them to God, and prayed for them.

Joshua 22:8

jos 22:8

And he spake unto them, saying, Return with much riches unto your tents, and with very much cattle, with silver, and with gold, and with brass, and with iron, and with very much raiment: divide the spoil of your enemies with your (e) brethren.

(e) Who remained at home and did not go to the war, (Num 31:27; Sa1 30:24).

Joshua 22:10

jos 22:10

And when they came unto the borders of Jordan, that [are] in the land of Canaan, the children of Reuben and the children of Gad and the half tribe of Manasseh built (f) there an altar by Jordan, a great altar to see to.

(f) That is, beyond Jordan: for sometime the whole country on both sides of Jordan is referred to as Canaan.

Joshua 22:12

jos 22:12

And when the children of Israel heard [of it], the whole congregation of the children of Israel gathered themselves together at Shiloh, to go up (g) to war against them.

(g) Such was their zeal, that they would rather lose their lives, that allow the true religion to be changed or corrupted.

Joshua 22:16

jos 22:16

Thus saith (h) the whole congregation of the LORD, What trespass [is] this that ye have committed against the God of Israel, to turn away this day from following the LORD, in that ye have builded you an altar, that ye might rebel this day against the LORD?

(h) Not only of the princes, but also of the common people.

Joshua 22:17

jos 22:17

[Is] the iniquity of Peor too little for us, from which we are not (l) cleansed until this day, although there was a plague in the congregation of the LORD,

(l) Meaning, God is not fully pacified, in that no punishment can be sufficient for such wickedness and idolatry.

Joshua 22:19

jos 22:19

Notwithstanding, if the land of your possession [be] (k) unclean, [then] pass ye over unto the land of the possession of the LORD, wherein the LORD'S tabernacle dwelleth, and take possession among us: but (l) rebel not against the LORD, nor rebel against us, in building you an altar beside the altar of the LORD our God.

(k) In your judgment.

(l) To use any other service than God has appointed is to rebel against God, (Sa1 15:23).

Joshua 22:20

jos 22:20

Did not Achan the son of Zerah commit a trespass in the accursed thing, and wrath fell on all the congregation of Israel? and that man (m) perished not alone in his iniquity.

(m) Signifying, that if many suffered for one man's sin, for the fault of many, all should suffer.

Joshua 22:23

jos 22:23

That we have built us an altar to turn from following the LORD, or if to offer thereon burnt offering or meat offering, or if to offer peace offerings thereon, let the LORD (n) himself require [it];

(n) Let him punish us.

Joshua 22:25

jos 22:25

For the LORD hath made Jordan a border between us and you, ye children of Reuben and children of Gad; ye have no part in the LORD: so shall your children make our children (o) cease from fearing the LORD.

(o) Or, to turn back from the true God.

Joshua 22:28

jos 22:28

Therefore said we, that it shall be, when they should [so] say to us or to our (p) generations in time to come, that we may say [again], Behold the pattern of the altar of the LORD, which our fathers made, not for burnt offerings, nor for sacrifices; but it [is] a witness between us and you.

(p) They signify a wonderful care that they bore toward their posterity, that they might live in the true service of God.

Joshua 22:31

jos 22:31

And Phinehas the son of Eleazar the priest said unto the children of Reuben, and to the children of Gad, and to the children of Manasseh, This day we perceive that the LORD [is] (q) among us, because ye have not committed this trespass against the LORD: now ye have (r) delivered the children of Israel out of the hand of the LORD.

(q) By preserving and governing us.

(r) Whom if ye had offended; he would have punished with you.

Joshua Chapter 23

Joshua 23:3

jos 23:3

And ye have seen all that the LORD your God hath done unto all these nations (a) because of you; for the LORD your God [is] he that hath fought for you.

(a) Your eyes bearing witness.

Joshua 23:5

jos 23:5

And the LORD your God, he shall expel (b) them from before you, and drive them from out of your sight; and ye shall possess their land, as the LORD your God hath promised unto you.

(b) Which yet remain and are not overcome, as in (Jos 13:2).

Joshua 23:7

jos 23:7

That ye come not among these nations, these that (c) remain among you; neither make mention of the name of their gods, (d) nor cause to swear [by them], neither serve them, nor bow yourselves unto them:

(c) And not yet subdued.

(d) Let not the judges admit an oath which any shall swear by their idols.

Joshua 23:13

jos 23:13

Know for a certainty that the LORD your God will no more drive out [any of] these nations from before you; but they shall be snares and traps unto you, and scourges in your sides, and thorns in your (e) eyes, until ye perish from off this good land which the LORD your God hath given you.

(e) Meaning, they will be a continual grief to you, and so the cause of your destruction.

Joshua 23:14

jos 23:14

And, behold, this day I [am] (f) going the way of all the earth: and ye know in all your (g) hearts and in all your souls, that not one thing hath failed of all the good things which the LORD your God spake concerning you; all are come to pass unto you, [and] not one thing hath failed thereof.

(f) I die according to the course of nature.

(g) Most certainly.

Joshua 23:16

jos 23:16

When ye have (h) transgressed the covenant of the LORD your God, which he commanded you, and have gone and served other gods, and bowed yourselves to them; then shall the anger of the LORD be kindled against you, and ye shall perish quickly from off the good land which he hath given unto you.

(h) He shows that no evil can come to man, except he offend God by disobedience.

Joshua Chapter 24

Joshua 24:1

jos 24:1

And Joshua gathered all the (a) tribes of Israel to Shechem, and called for the elders of Israel, and for their heads, and for their judges, and for their officers; and they presented themselves before (b) God.

(a) That is, the nine tribes and the half.

(b) Before the ark which was brought to Shechem, when they went to bury Joseph's bones.

Joshua 24:2

jos 24:2

And Joshua said unto all the people, Thus saith the LORD God of Israel, Your fathers dwelt on the other side of the (c) flood in old time, [even] Terah, the father of Abraham, and the father of Nachor: and they served other gods.

(c) Euphrates in Mesopotamia, (Gen 11:26).

Joshua 24:7

jos 24:7

And when they cried unto the LORD, he put darkness between you and the Egyptians, and brought the sea upon them, and covered them; and your eyes have seen what I have done in Egypt: and ye dwelt in the wilderness a (d) long season.

(d) Even forty years.

Joshua 24:11

jos 24:11

And ye went over Jordan, and came unto Jericho: and the (e) men of Jericho fought against you, the Amorites, and the Perizzites, and the Canaanites, and the Hittites, and the Girgashites, the Hivites, and the Jebusites; and I delivered them into your hand.

(e) Because it was the chief city, under it he contains all the country: else they of the city fought not.

Joshua 24:14

jos 24:14

Now therefore (f) fear the LORD, and serve him in sincerity and in truth: and put away the gods which your fathers served on the other side of the flood, and in Egypt; and serve ye the LORD.

(f) This is the true use of God's benefits, to learn by it to fear and serve him with an upright conscience.

Joshua 24:15

jos 24:15

And if it seem evil unto you to serve the LORD, choose you this day whom ye will serve; whether the gods which your fathers served that [were] on the other side of the flood, or the gods of the Amorites, in whose land ye dwell: (g) but as for me and my house, we will serve the LORD.

(g) This teaches us that if all the world would go from God, yet every one of us particularly is bound to cleave to him.

Joshua 24:18

jos 24:18

And the LORD drave out from before us all the people, even the Amorites which dwelt in the land: [therefore] will we also serve the LORD; (h) for he [is] our God.

(h) How much more are we bound to serve God in Christ, by whom we have received the redemption of our souls.

Joshua 24:22

jos 24:22

And Joshua said unto the people, Ye [are] witnesses (i) against yourselves that ye have chosen you the LORD, to serve him. And they said, [We are] witnesses.

(i) If you do the contrary, your own mouths will condemn you.

Joshua 24:23

jos 24:23

Now therefore put away, [said he], the strange (k) gods which [are] among you, and incline your heart unto the LORD God of Israel.

(k) Out of your hearts and otherwise.

Joshua 24:25

jos 24:25

So Joshua (l) made a covenant with the people that day, and set them a statute and an ordinance in Shechem.

(l) By joining God and the people together: also he repeated the promises and threatenings out of the Law.

Joshua 24:27

jos 24:27

And Joshua said unto all the people, Behold, this stone shall be a witness unto us; for it (m) hath heard all the words of the LORD which he spake unto us: it shall be therefore a witness unto you, lest ye deny your God.

(m) So that man's deception should not go unpunished, the dumb creatures will cry for vengeance.

Joshua 24:31

jos 24:31

And Israel (n) served the LORD all the days of Joshua, and all the days of the elders that overlived Joshua, and which had known all the works of the LORD, that he had done for Israel.

(n) Such are the people commonly as their rulers are.

Judges

Judges Chapter 1

Judges 1:1

jdg 1:1

Now after the death of Joshua it came to pass, that the children of Israel (a) asked the LORD, saying, (b) Who shall go up for us against the Canaanites first, to fight against them?

(a) By the judgment of Urim; Read (Exo 28:30; Num 27:21; Sa1 28:6)

(b) Who shall be our captain?

Judges 1:3

jdg 1:3

And Judah said unto Simeon his (c) brother, Come up with me into my lot, that we may fight against the Canaanites; and I likewise will go with thee into thy lot. So Simeon went with him.

(c) For the tribe of Simeon had their inheritance within the tribe of Judah, (Jos 19:1).

Judges 1:6

jdg 1:6

But Adonibezek fled; and they pursued after him, and caught him, and (d) cut off his thumbs and his great toes.

(d) This was God's just judgment, as the tyrant himself confesses, that as he had done, so did he receive, (Lev 24:19-20).

Judges 1:8

jdg 1:8

Now the children of Judah had fought against Jerusalem, and had taken it, and smitten it with the edge of the sword, and set the (e) city on fire.

(e) Which was later built again, and possessed by the Jebusites, (Sa2 5:6).

Judges 1:10

jdg 1:10

And Judah went against the Canaanites that dwelt in Hebron: (now the name of Hebron before [was] Kirjatharba:) and they slew (f) Sheshai, and Ahiman, and Talmai.

(f) These three were giants, and the children of Anak.

Judges 1:14

jdg 1:14

And it came to pass, when she came [to him], that she moved him to ask of her father a field: (g) and she lighted from off [her] ass; and Caleb said unto her, What wilt thou?

(g) Read (Jos 15:18).

Judges 1:16

jdg 1:16

And the children of the (h) Kenite, Moses' father in law, went up out of the city of palm trees with the children of Judah into the wilderness of Judah, which [lieth] in the south of Arad; and they went and dwelt among the people.

(h) This was one of the names of Moses father in law, read (Num 10:29).

Judges 1:18

jdg 1:18

Also Judah took (i) Gaza with the coast thereof, and Askelon with the coast thereof, and Ekron with the coast thereof.

(i) These cities and others were later possessed by the Philistines, (Sa1 6:17).

Judges 1:21

jdg 1:21

And the children of Benjamin did not drive out the Jebusites that (k) inhabited Jerusalem; but the Jebusites dwell with the children of Benjamin in Jerusalem unto this day.

(k) For after the tribe of Judah had burnt it, they built it again.

Judges 1:27

jdg 1:27

Neither did Manasseh drive out [the inhabitants of] Bethshean and her towns, nor Taanach and her towns, nor the inhabitants of Dor and her towns, nor the inhabitants of Ibleam and her towns, nor the inhabitants of Megiddo and her towns: (l) but the Canaanites would dwell in that land.

(l) Wherefore God permitted the Canaanites to still dwell in the land, read (Jdg 3:5).

Judges 1:30

jdg 1:30

Neither did (m) Zebulun drive out the inhabitants of Kitron, nor the inhabitants of Nahalol; but the Canaanites dwelt among them, and became tributaries.

(m) That is, the tribe of Zebulun as is also to be understood of the rest.

Judges 1:32

jdg 1:32

But the Asherites dwelt among the Canaanites, the inhabitants of the land: for they did not drive them (n) out.

(n) But made them pay tribute as the others did.

Judges 1:35

jdg 1:35

But the Amorites would dwell in mount Heres in Aijalon, and in Shaalbim: yet the (o) hand of the house of Joseph prevailed, so that they became tributaries.

(o) Meaning, when he was stronger than they.

Judges 1:36

jdg 1:36

And the coast of the Amorites [was] from the going up to Akrabbim, from the (p) rock, and upward.

(p) Or Selah, which was a city in Arabia.

Judges Chapter 2

Judges 2:1

jdg 2:1

And an (a) angel of the LORD came up from Gilgal to Bochim, and said, I made you to go up out of Egypt, and have brought you unto the land which I sware unto your fathers; and I said, I will never break my covenant with you.

(a) That is, messenger, or prophet, as some think, Phinehas.

Judges 2:6

jdg 2:6

And when Joshua had (b) let the people go, the children of Israel went every man unto his inheritance to possess the land.

(b) After that he had divided to every man his portion by lot, (Jos 24:28).

Judges 2:7

jdg 2:7

And the people served the LORD all the days of Joshua, and all the days of the elders that outlived Joshua, who had seen all the great (c) works of the LORD, that he did for Israel.

(c) Meaning, the wonders and miracles.

Judges 2:9

jdg 2:9

And they buried him in the border of his inheritance in (d) Timnathheres, in the mount of Ephraim, on the north side of the hill Gaash.

(d) Heres, by turning the letters backward is Sereh, as in (Jos 24:30).

Judges 2:11

jdg 2:11

And the children of Israel did evil in the sight of the LORD, and served (e) Baalim:

(e) That is, all manner of idols.

Judges 2:13

jdg 2:13

And they forsook the LORD, and served Baal and (f) Ashtaroth.

(f) These were idols, which had the form of a ewe or sheep among the Sidonians.

Judges 2:15

jdg 2:15

(g) Whithersoever they went out, the (h) hand of the LORD was against them for evil, as the LORD had said, and as the LORD had sworn unto them: and they were greatly distressed.

(g) In all their enterprises.

(h) The vengeance.

Judges 2:17

jdg 2:17

And yet they would not hearken unto their judges, but they went a whoring after other gods, and bowed themselves unto them: they turned quickly out of the (i) way which their fathers walked in, obeying the commandments of the LORD; [but] they did not so.

(i) Meaning, from the true religion.

Judges 2:18

jdg 2:18

And when the LORD raised them up judges, then the LORD was with the judge, and delivered them out of the hand of their enemies all the days of the judge: for it repented the LORD because of their groanings (k) by reason of them that oppressed them and vexed them.

(k) Seeing their cruelty.

Judges 2:21

jdg 2:21

I also will not henceforth drive out any from before them of the (l) nations which Joshua left when he died:

(l) As the Hivites, Jebusites, Amorites, etc.

Judges 2:22

jdg 2:22

That through them I may (m) prove Israel, whether they will keep the way of the LORD to walk therein, as their fathers did keep [it], or not.

(m) So that both outward enemies and false prophets are but a trial to prove our faith, (Deu 13:3; Jdg 3:1).

Judges Chapter 3

Judges 3:1

judg 3:1

Now these [are] the nations which the LORD left, to prove Israel by them, [even] as many [of Israel] as had not known all the (a) wars of Canaan;

(a) Which were achieved by the hand of God, and not by the power of man.

Judges 3:2

judg 3:2

Only that the generations of the children of Israel might know, to teach them war, at the least such as before knew (b) nothing thereof;

(b) For they trusted in God and he fought for them.

Judges 3:6

judg 3:6

And they took (c) their daughters to be their wives, and gave their daughters to their sons, and served their gods.

(c) Contrary to God's commandment, (Deu 7:3).

Judges 3:7

judg 3:7

And the children of Israel did evil in the sight of the LORD, and forgot the LORD their God, and served Baalim and the (d) groves.

(d) Or Ashteroth, trees or woods erected for idolatry.

Judges 3:10

judg 3:10

And the (e) Spirit of the LORD came upon him, and he judged Israel, and went out to war: and the LORD delivered Chushanrishathaim king of Mesopotamia into his hand; and his hand prevailed against Chushanrishathaim.

(e) He was stirred up by the Spirit of the Lord.

Judges 3:11

judg 3:11

And the land had rest (f) forty years. And Othniel the son of Kenaz died.

(f) That is, 32 under Joshua and 8 under Othniel.

Judges 3:12

judg 3:12

And the children of Israel did evil again in the sight of the LORD: and the LORD (g) strengthened Eglon the king of Moab against Israel, because they had done evil in the sight of the LORD.

(g) So that the enemies of God's people have no power over them, but by God's appointment.

Judges 3:19

judg 3:19

But he himself turned again from the (h) quarries that [were] by Gilgal, and said, I have a secret errand unto thee, O king: who said, Keep (i) silence. And all that stood by him went out from him.

(h) Or, as some read from the places of idols.

(i) Till all be departed.

Judges 3:30

judg 3:30

So Moab was subdued that day under the hand of Israel. And the (k) land had rest fourscore years.

(k) Meaning, the Israelites.

Judges 3:31

judg 3:31

And after him was Shamgar the son of Anath, which slew of the Philistines six hundred men with an ox (l) goad: and he also delivered Israel.

(l) So that it is not the number, nor the means that God regards, when he will get the victory.

Judges Chapter 4

Judges 4:2

jdg 4:2

And the LORD sold them into the hand of (a) Jabin king of Canaan, that reigned in Hazor; the captain of whose host [was] Sisera, which dwelt in (b) Harosheth of the Gentiles.

(a) There was another Jabin, whom Joshua killed and burnt his city Hazor, (Jos 11:13).

(b) That is in a wood, or strong place,

Judges 4:4

jdg 4:4

And Deborah, a prophetess, the wife of Lapidoth, she (c) judged Israel at that time.

(c) By the spirit of prophesy resolving controversies and declaring the will of God.

Judges 4:6

jdg 4:6

And she sent and called Barak the son of Abinoam out of Kedeshnaphtali, and said unto him, Hath not the LORD God of Israel (d) commanded, [saying], Go and draw toward mount Tabor, and take with thee ten thousand men of the children of Naphtali and of the children of Zebulun?

(d) And revealed to me by the spirit of prophecy.

Judges 4:8

jdg 4:8

And Barak said unto her, (e) If thou wilt go with me, then I will go: but if thou wilt not go with me, [then] I will not go.

(e) Fearing his own weakness and his enemies power, he desires the prophetess to go with him to assure him of God's will from time to time.

Judges 4:11

jdg 4:11

Now Heber the Kenite, [which was] of the children of Hobab the father in law of Moses, had severed himself from the Kenites, and pitched his tent (f) unto the plain of Zaanaim, which [is] by Kedesh.

(f) Meaning, that he possessed a great part of that country.

Judges 4:14

jdg 4:14

And Deborah said unto Barak, (g) Up; for this [is] the day in which the LORD hath delivered Sisera into thine hand: is not the LORD gone out before thee? So Barak went down from mount Tabor, and ten thousand men after him.

(g) She still encourages him to this enterprise by assuring him of God's favour and aid.

Judges 4:17

jdg 4:17

Howbeit Sisera fled away on his feet to the tent of Jael the wife of (h) Heber the Kenite: for [there was] peace between Jabin the king of Hazor and the house of Heber the Kenite.

(h) Whose ancestors were strangers, but worshipped the true God, and therefore were joined with Israel.

Judges 4:20

jdg 4:20

Again he said unto her, Stand in the door of the tent, and it shall be, when any man doth come and enquire of thee, and say, (i) Is there any man here? that thou shalt say, No.

(i) That is, Sisera.

Judges 4:21

jdg 4:21

Then Jael Heber's wife took a (k) nail of the tent, and took an hammer in her hand, and went softly unto him, and smote the nail into his temples, and fastened it into the ground: for he was fast asleep and weary. So he died.

(k) That is, the pin or stake, by which it was fastened to the ground.

Judges 4:22

jdg 4:22

And, behold, as Barak pursued Sisera, Jael came out to meet him, and said unto him, Come, and I will shew thee the man whom thou seekest. And when he came into her [tent], behold, Sisera lay (l) dead, and the nail [was] in his temples.

(l) So he saw that a woman had the honour, as Deborah prophesied.

Judges Chapter 5

Judges 5:2

judg 5:2

Praise ye the LORD for the avenging of Israel, when the (a) people willingly offered themselves.

(a) That is, the two tribes of Zebulun and Naphtali.

Judges 5:6

judg 5:6

In the days of Shamgar the son of Anath, in the days of Jael, the highways were (b) unoccupied, and the travellers walked through byways.

(b) For fear of the enemies.

Judges 5:7

judg 5:7

[The inhabitants of] the villages ceased, they ceased in Israel, until that I Deborah arose, that I arose a (c) mother in Israel.

(c) Miraculously stirred up by God to pity them and deliver them.

Judges 5:8

judg 5:8

They chose new gods; then [was] war in the gates: was there a (d) shield or spear seen among forty thousand in Israel?

(d) They had no heart to resist their enemies.

Judges 5:10

judg 5:10

Speak, ye that ride on (e) white asses, ye that sit (f) in judgment, and walk by the way.

(e) You governors.

(f) Or by Middin, as in danger of your enemies.

Judges 5:12

judg 5:12

Awake, awake, Deborah: awake, awake, utter a song: arise, Barak, and lead (h) thy captivity captive, thou son of Abinoam.

(h) That is, they who kept your people in captivity.

Judges 5:14

judg 5:14

Out of Ephraim (i) [was there] a root of them against Amalek; after thee, Benjamin, among thy people; out of Machir came down governors, and out of Zebulun they that handle the pen of the writer.

(i) Joshua first fought against Amalek, and Saul destroyed him.

Judges 5:15

judg 5:15

And the princes of Issachar [were] with Deborah; even (l) Issachar, and also Barak: he was sent on foot into the valley. For the divisions of Reuben [there were] great (m) thoughts of heart.

(l) Even the whole tribe.

(m) They marvelled that they did not cross the Jordan to help them.

Judges 5:17

judg 5:17

(n) Gilead abode beyond Jordan: and why did Dan remain in ships? Asher continued on the sea shore, and abode in his (o) breaches.

(n) She reproves all those who did not come to help their brethren in their time of need.

(o) Either by hearing of the sea, or by mining,

Judges 5:19

judg 5:19

The kings came [and] fought, then fought the kings of Canaan in Taanach by the waters of Megiddo; they took no gain of (p) money.

(p) They won nothing, but lost all.

Judges 5:21

judg 5:21

The river of Kishon (q) swept them away, that ancient river, the river Kishon. O my soul, thou hast trodden down strength.

(q) As a broom does to the filth of the house.

Judges 5:23

judg 5:23

Curse ye (r) Meroz, said the angel of the LORD, curse ye bitterly the inhabitants thereof; because they came not to the help of the LORD, to the help of the LORD against the mighty.

(r) It was a city near Tabor, where they fought.

Judges 5:25

judg 5:25

He asked water, [and] she gave [him] milk; she brought forth (s) butter in a lordly dish.

(s) Some read churned milk in a great cup.

Judges 5:29

judg 5:29

Her wise ladies answered her, yea, (t) she returned answer to herself,

(t) That is, she comforted herself.

Judges 5:30

judg 5:30

Have they not sped? have they [not] divided the prey; to every man a damsel [or] two; to Sisera a prey of divers colours, a prey of divers colours of needlework, of divers colours of needlework on both sides, [meet] (u) for the necks of [them that take] the spoil?

(u) Because he was chief of the army.

Judges 5:31

judg 5:31

So let all thine enemies perish, O LORD: but [let] them that love him [be] as the (x) sun when he goeth forth in his might. And the land had rest forty years.

(x) Shall grow daily more and more in God's favour.

Judges Chapter 6

Judges 6:2

judg 6:2

And the hand of Midian prevailed against Israel: (a) [and] because of the Midianites the children of Israel made them the dens which [are] in the mountains, and caves, and strong holds.

(a) For fear of the Midianites, they fled into the dens of the mountains.

Judges 6:4

judg 6:4

And they encamped against them, and destroyed the increase of the earth, till thou come unto (b) Gaza, and left no sustenance for Israel, neither sheep, nor ox, nor ass.

(b) Even almost the whole country.

Judges 6:6

judg 6:6

And Israel was greatly impoverished because of the Midianites; and the (c) children of Israel cried unto the LORD.

(c) This is the purpose of God's punishments, to call his to repentance, that they may seek help from him.

Judges 6:13

judg 6:13

And Gideon said unto him, (d) Oh my Lord, if the LORD be with us, why then is all this befallen us? and where [be] all his miracles which our fathers told us of, saying, Did not the LORD bring us up from Egypt? but now the LORD hath forsaken us, and delivered us into the hands of the Midianites.

(d) This came not from distrust, but from weakness of faith, which is in the most perfect: for no man in this life can have a perfect faith: yet the children of God have a true faith, by which they are justified.

Judges 6:14

judg 6:14

And the (e) LORD looked upon him, and said, Go in this thy (f) might, and thou shalt save Israel from the hand of the Midianites: have not I sent thee?

(e) That is, Christ appearing in visible form.

(f) Which I have given to you.

Judges 6:17

judg 6:17

And he said unto him, If now I have found grace in thy sight, then shew me (g) a sign that thou talkest with me.

(g) So that we see how the flesh is the enemy of God's calling, which cannot be persuaded without signs.

Judges 6:19

jdg 6:19

And Gideon went in, and made ready a kid, and unleavened cakes of an (h) ephah of flour: the flesh he put in a basket, and he put the broth in a pot, and brought [it] out unto him under the oak, and presented [it].

(h) Of Ephah, read (Exo 16:36).

Judges 6:21

jdg 6:21

Then the angel of the LORD put forth the end of the staff that [was] in his hand, and touched the flesh and the unleavened cakes; and there rose up fire (i) out of the rock, and consumed the flesh and the unleavened cakes. Then the angel of the LORD departed out of his sight.

(i) By the power of God only, as in the sacrifice of Elijah, (Kg1 18:38).

Judges 6:25

jdg 6:25

And it came to pass the same night, that the LORD said unto him, Take thy father's young bullock, even the second bullock (k) of seven years old, and throw down the altar of Baal that thy father hath, and cut down the grove that [is] by it:

(k) That is, as the Chaldea text writes, fed seven years.

Judges 6:26

jdg 6:26

And build an altar unto the LORD thy God upon the top of this rock, in the ordered place, and take the second bullock, and offer a burnt sacrifice with the wood of the (l) grove which thou shalt cut down.

(l) Which grew about Baal's altar.

Judges 6:28

jdg 6:28

And when the men of the city arose early in the morning, behold, the altar of Baal was cast down, and the grove was cut down that [was] by it, and the (m) second bullock was offered upon the altar [that was] built.

(m) Meaning, the fat bull, which was kept to be offered to Baal.

Judges 6:31

judg 6:31

And Joash said unto all that stood against him, Will ye plead for Baal? will ye save him? (n) he that will plead for him, let him be put to death whilst [it is yet] morning: if he [be] a god, let him plead for himself, because [one] hath cast down his altar.

(n) Thus we ought to justify those who are zealous of God's cause, though all the multitude are against us.

Judges 6:34

judg 6:34

But the Spirit of the LORD came upon Gideon, and he blew a trumpet; and (o) Abiezer was gathered after him.

(o) The family of Abiezer, of which he was.

Judges 6:36

judg 6:36

And Gideon said unto God, (p) If thou wilt save Israel by mine hand, as thou hast said,

(p) This request proceeds not from infidelity, but that he might be confirmed in his calling.

Judges 6:40

judg 6:40

And God did so that night: for it was (q) dry upon the fleece only, and there was dew on all the ground.

(q) By which he was assured that it was a miracle of God.

Judges Chapter 7

Judges 7:2

jdg 7:2

And the LORD said unto Gideon, The people that [are] with thee [are] too many for me to give the Midianites into their hands, lest Israel (a) vaunt themselves against me, saying, Mine own hand hath saved me.

(a) God will not that any creature deprive him of his glory.

Judges 7:4

jdg 7:4

And the LORD said unto Gideon, The people [are] yet [too] many; bring them down unto the water, and I will (b) try them for thee there: and it shall be, [that] of whom I say unto thee, This shall go with thee, the same shall go with thee; and of whomsoever I say unto thee, This shall not go with thee, the same shall not go.

(b) I will give you a proof to know those who will go with you.

Judges 7:5

jdg 7:5

So he brought down the people unto the water: and the LORD said unto Gideon, Every one that lappeth of the water with his tongue, as a dog lappeth, him shalt thou set by himself; (c) likewise every one that boweth down upon his knees to drink.

(c) Let them depart as unfit for this enterprise.

Judges 7:7

jdg 7:7

And the LORD said unto Gideon, By the three hundred men that lapped will I save you, and deliver the Midianites into thine hand: and let all the [other] (d) people go every man unto his place.

(d) That is, the 31,000 and 700. See (Jdg 7:3,6).

Judges 7:9

jdg 7:9

And it came to pass the same night, that the LORD said unto him, Arise, (e) get thee down unto the host; for I have delivered it into thine hand.

(e) Thus the Lord by various means strengthens him, that he faint not in so great an enterprise.

Judges 7:13

jdg 7:13

And when Gideon was come, behold, [there was] a man that told a dream unto his fellow, and said, Behold, I dreamed a dream, and, lo, a (f) cake of barley bread tumbled into the host of Midian, and came unto a tent, and smote it that it fell, and overturned it, that the tent lay along.

(f) Some read, a trembling noise of barley bread: meaning, that one of no reputation would make their great army tremble.

Judges 7:15

jdg 7:15

And it was [so], when Gideon heard the telling of the dream, and the interpretation thereof, that he (g) worshipped, and returned into the host of Israel, and said, Arise; for the LORD hath delivered into your hand the host of Midian.

(g) Or, gave God thanks, as it is in the Chaldea text.

Judges 7:16

jdg 7:16

And he divided the three hundred men [into] three companies, and he put a trumpet in every man's hand, with empty pitchers, and lamps (h) within the pitchers.

(h) These weak means God used to signify that the whole victory came from him.

Judges 7:18

jdg 7:18

When I blow with a trumpet, I and all that [are] with me, then blow ye the trumpets also on every side of all the camp, and say, (i) [The sword] of the LORD, and of Gideon.

(i) That is, the victory shall be the Lord's and Gideon's his servant.

Judges 7:20

jdg 7:20

And the three companies blew the trumpets, and brake the pitchers, and held the lamps in their left hands, and the trumpets in their right hands to blow [withal]: and they cried, The (k) sword of the LORD, and of Gideon.

(k) Shall destroy the enemies.

Judges 7:22

jdg 7:22

And the three hundred blew the trumpets, and the LORD set every man's sword against his (l) fellow, even throughout all the host: and the host fled to Bethshittah in Zererath, [and] to the border of Abelmeholah, unto Tabbath.

(l) The Lord caused the Midianites to kill one another.

Judges 7:24

jdg 7:24

And Gideon sent messengers throughout all mount Ephraim, saying, Come down against the Midianites, and take before them the (m) waters unto Bethbarah and Jordan. Then all the men of Ephraim gathered themselves together, and took the waters unto Bethbarah and Jordan.

(m) Meaning, the passages or the fords so they could not escape.

Judges 7:25

jdg 7:25

And they took two princes of the Midianites, Oreb and Zeeb; and they slew Oreb upon the rock Oreb, and Zeeb they slew at (n) the winepress of Zeeb, and pursued Midian, and brought the heads of Oreb and Zeeb to Gideon on the other side Jordan.

(n) These places got their names from the acts that were done there.

Judges Chapter 8

Judges 8:1

jdg 8:1

And the men of Ephraim said unto him, (a) Why hast thou served us thus, that thou calledst us not, when thou wentest to fight with the Midianites? And they did chide with him sharply.

(a) They began to object, because he had the glory of the victory.

Judges 8:2

jdg 8:2

And he said unto them, What have I done now in comparison of (b) you? [Is] not the (c) gleaning of the grapes of Ephraim better than the vintage of Abiezer?

(b) Who have slain two princes, Oreb and Zeeb.

(c) This last act of the whole tribe is more famous, than the whole enterprise of one man of one family.

Judges 8:5

jdg 8:5

And he said unto the men of Succoth, Give, I pray you, (d) loaves of bread unto the people that follow me; for they [be] faint, and I am pursuing after Zebah and Zalmunna, kings of Midian.

(d) Or, some small portion.

Judges 8:6

jdg 8:6

And the princes of Succoth said, [Are] the (e) hands of Zebah and Zalmunna now in thine hand, that we should give bread unto thine army?

(e) Because you have overcome a handful, do you think to have overcome the whole?

Judges 8:9

jdg 8:9

And he spake also unto the men of Penuel, saying, When I come again (f) in peace, I will break down this tower.

(f) Having gotten the victory.

Judges 8:10

jdg 8:10

Now Zebah and Zalmunna [were] (g) in Karkor, and their hosts with them, about fifteen thousand [men], all that were left of all the hosts of the children of the east: for there fell an hundred and twenty thousand men that drew sword.

(g) A city east of Jordan.

Judges 8:11

judg 8:11

And Gideon went up by the way of them that dwelt in (h) tents on the east of Nobah and Jogbehah, and smote the host: for the host was secure.

(h) He went by the wilderness where the Arabians dwelt in tents.

Judges 8:13

judg 8:13

And Gideon the son of Joash returned from battle (i) before the sun [was up],

(i) Some read, the sun being yet high.

Judges 8:19

judg 8:19

And he said, They [were] my brethren, [even] the (k) sons of my mother: [as] the LORD liveth, if ye had saved them alive, I would not slay you.

(k) We all came from the same womb: therefore I will be revenged.

Judges 8:21

judg 8:21

Then Zebah and Zalmunna said, Rise thou, and fall upon us: for (l) as the man [is, so is] his strength. And Gideon arose, and slew Zebah and Zalmunna, and took away the ornaments that [were] on their camels' necks.

(l) Meaning, that they would be freed from their pain at once, or else have a valiant man put them to death.

Judges 8:22

judg 8:22

Then the men of Israel said unto Gideon, Rule thou over us, both thou, and thy son, and thy (m) son's son also: for thou hast delivered us from the hand of Midian.

(m) That is, thy posterity.

Judges 8:24

judg 8:24

And Gideon said unto them, (n) I would desire a request of you, that ye would give me every man the earrings of his prey. (For they had golden earrings, because they [were] Ishmaelites.)

(n) His intent was to show himself thankful for this victory by restoring religion, which because it was not according to God's command, turned to their destruction.

Judges 8:27

jdg 8:27

And Gideon made an (o) ephod thereof, and put it in his city, [even] in Ophrah: and all Israel went thither a whoring after it: which thing became a snare unto Gideon, and to his house.

(o) That is, such things as pertained to the use of the tabernacle. See ephod, (Exo 28:4, Exo 28:6; Jdg 17:5; Sa1 2:18; Sa2 6:14).

Judges 8:32

jdg 8:32

And Gideon the son of Joash died in a good old age, and was buried in the sepulchre of Joash his father, in (p) Ophrah of the Abiezrites.

(p) A city belonging to the family of the Ezrites.

Judges 8:33

jdg 8:33

And it came to pass, as soon as Gideon was dead, that the children of Israel turned again, and went a whoring after Baalim, and made (q) Baalberith their god.

(q) That is, Baal, to whom they had bound themselves by covenant.

Judges 8:35

jdg 8:35

Neither (r) shewed they kindness to the house of Jerubbaal, [namely], Gideon, according to all the goodness which he had shewed unto Israel.

(r) They were unmindful of God and unkind to him, by whom they had received so great a benefit.

Judges Chapter 9

Judges 9:1

jdg 9:1

And Abimelech the son of Jerubbaal went to Shechem unto his (a) mother's brethren, and communed with them, and with all the family of the house of his mother's father, saying,

(a) To practice with his kinsfolk for attaining the kingdom.

Judges 9:2

jdg 9:2

Speak, I pray you, in the ears of all the men of Shechem, Whether [is] better for you, either that all the sons of Jerubbaal, [which are] threescore and ten persons, reign over you, or that one reign over you? remember also that I [am] your (b) bone and your flesh.

(b) Of your kindred by my mother's side.

Judges 9:5

jdg 9:5

And he went unto his father's house at Ophrah, and (c) slew his brethren the sons of Jerubbaal, [being] threescore and ten persons, upon one stone: notwithstanding yet Jotham the youngest son of Jerubbaal was left; for he hid himself.

(c) Thus tyrants to establish their usurped power, spare not the innocent blood, (Kg2 10:7; Ch2 21:4).

Judges 9:6

jdg 9:6

And all the men of Shechem gathered together, and all the house of (d) Millo, and went, and made Abimelech king, by the plain of the pillar that [was] in Shechem.

(d) Which was as the town house, or common hall, which he calls the tower of Shechem in (Jdg 9:49).

Judges 9:8

jdg 9:8

(e) The trees went forth [on a time] to anoint a king over them; and they said unto the olive tree, Reign thou over us.

(e) By this parable he declares that those that are not ambitious, are most worthy of honour and that the ambitious abuse their honour both to their own destruction and others.

Judges 9:15

jdg 9:15

And the bramble said unto the trees, If in truth ye anoint me king over you, [then] come [and] put your trust in my shadow: and if not, let (f) fire come out of the bramble, and devour the cedars of Lebanon.

(f) Abimelech will destroy the nobles of Shechem.

Judges 9:19

jdg 9:19

If ye then have dealt truly and sincerely with Jerubbaal and with his house this day, [then] (g) rejoice ye in Abimelech, and let him also rejoice in you:

(g) That he is your king, and you his subjects.

Judges 9:23

jdg 9:23

Then God (h) sent an evil spirit between Abimelech and the men of Shechem; and the men of Shechem dealt treacherously with Abimelech:

(h) Because the people consented with the king in shedding innocent blood, therefore God destroys both one and the other.

Judges 9:27

jdg 9:27

And they (i) went out into the fields, and gathered their vineyards, and trode [the grapes], and made merry, and went into the house of their god, and did eat and drink, and cursed Abimelech.

(i) Before they were afraid of Abimelech's power, and did not dare go out of the city.

Judges 9:29

jdg 9:29

And would to God this people were under my hand! then would I remove Abimelech. And he said to (k) Abimelech, Increase thine army, and come out.

(k) Braggingly, as though he had been present, or to his captain Zebul.

Judges 9:36

jdg 9:36

And when Gaal saw the people, he said to Zebul, Behold, there come people down from the top of the mountains. And Zebul said unto him, Thou seest the (l) shadow of the mountains as [if they were] men.

(l) You are afraid of a shadow.

Judges 9:39

judg 9:39

And Gaal (m) went out before the men of Shechem, and fought with Abimelech.

(m) As their captain.

Judges 9:43

judg 9:43

And he took the (n) people, and divided them into three companies, and laid wait in the field, and looked, and, behold, the people [were] come forth out of the city; and he rose up against them, and smote them.

(n) Which were in his company.

Judges 9:45

judg 9:45

And Abimelech fought against the city all that day; and he took the city, and slew the people that [was] therein, and beat down the city, and sowed it with (o) salt.

(o) That it should be unfruitful and never serve to any use.

Judges 9:46

judg 9:46

And when all the men of the tower of Shechem heard [that], they entered into an hold of the house of the god (p) Berith.

(p) That is, of Baniberith, as (Jdg 8:33).

Judges 9:49

judg 9:49

And all the people likewise cut down every man his bough, and followed Abimelech, and put [them] to the hold, and set the hold on fire upon them; so that all the men of the tower of Shechem (q) died also, about a thousand men and women.

(q) Meaning, that all were destroyed as well as those in the tower.

Judges 9:54

judg 9:54

Then he called hastily unto the young man his armourbearer, and said unto him, Draw thy sword, and slay me, that men say not of me, A woman slew him. And his young man (r) thrust him through, and he died.

(r) Thus God by such miserable death takes vengeance on tyrants even in this life.

Judges 9:57

judg 9:57

And all the evil of the men of Shechem did God render upon their heads: and upon them came the
(f) curse of Jotham the son of Jerubbaal.

(f) For making a tyrant their king.

Judges Chapter 10

Judges 10:4

jdg 10:4

And he had thirty sons that (a) rode on thirty ass colts, and they had thirty cities, which are called Havothjair unto this day, which [are] in the land of Gilead.

(a) Signifying, they were men of authority.

Judges 10:8

jdg 10:8

And that year they vexed and oppressed the children of Israel: eighteen years, (b) all the children of Israel that [were] on the other side Jordan in the land of the Amorites, which [is] in Gilead.

(b) As the Reubenites, Gadites, and half the tribe of Manasseh.

Judges 10:10

jdg 10:10

And the children of Israel (c) cried unto the LORD, saying, We have sinned against thee, both because we have forsaken our God, and also served Baalim.

(c) They prayed to the Lord, and confessed their sins.

Judges 10:11

jdg 10:11

And the LORD (d) said unto the children of Israel, [Did] not [I deliver you] from the Egyptians, and from the Amorites, from the children of Ammon, and from the Philistines?

(d) By stirring them up some prophets, as in (Jdg 6:8).

Judges 10:15

jdg 10:15

And the children of Israel said unto the LORD, We have sinned: do thou unto us whatsoever seemeth good unto thee; deliver us only, we pray thee, (e) this day.

(e) That is, from this present danger.

Judges 10:16

jdg 10:16

And they put away the strange gods from among them, and (f) served the LORD: and his soul was grieved for the misery of Israel.

(f) This is true repentance, to put away evil, and serve God aright.

Judges Chapter 11

Judges 11:2

judg 11:2

And Gilead's wife bare him sons; and his wife's sons grew up, and they thrust out Jephthah, and said unto him, Thou shalt not inherit in our father's house; for thou [art] the son of a (a) strange woman.

(a) That is, of a harlot as in (Jdg 11:1).

Judges 11:3

judg 11:3

Then Jephthah fled from his brethren, and dwelt in the land of (b) Tob: and there were gathered vain men to Jephthah, and (c) went out with him.

(b) Where the governor of the country was called Tob.

(c) Joined with him, as some think, against his brethren.

Judges 11:5

judg 11:5

And it was so, that when the children of Ammon made war against Israel, the (d) elders of Gilead went to fetch Jephthah out of the land of Tob:

(d) Or, ambassadors, sent for that purpose.

Judges 11:6

judg 11:6

And they said unto Jephthah, (e) Come, and be our captain, that we may fight with the children of Ammon.

(e) Men are often forced to ask for help from them, whom before they refused.

Judges 11:7

judg 11:7

And Jephthah said unto the elders of Gilead, Did not ye hate me, and (f) expel me out of my father's house? and why are ye come unto me now when ye are in distress?

(f) Often those things which men reject, God chooses to do great enterprises by.

Judges 11:20

judg 11:20

But Sihon (g) trusted not Israel to pass through his coast: but Sihon gathered all his people together, and pitched in Jahaz, and fought against Israel.

(g) He trusted them not to go through his country.

Judges 11:24

judg 11:24

Wilt not thou possess that which Chemosh thy god giveth thee to possess? So whomsoever the (h) LORD our God shall drive out from before us, them will we possess.

(h) For we should believe and obey God more than you your idols.

Judges 11:26

judg 11:26

While Israel dwelt in Heshbon and her towns, and in Aroer and her towns, and in all the cities that [be] along by the coasts of Arnon, three hundred years? why therefore did ye not recover (i) [them] within that time?

(i) Meaning their towns.

Judges 11:27

judg 11:27

Wherefore I have not sinned against thee, but thou doest me wrong to war against me: the LORD the Judge (k) be judge this day between the children of Israel and the children of Ammon.

(k) To punish the offender.

Judges 11:29

judg 11:29

Then the (l) Spirit of the LORD came upon Jephthah, and he passed over Gilead, and Manasseh, and passed over Mizpeh of Gilead, and from Mizpeh of Gilead he passed over [unto] the children of Ammon.

(l) That is, the spirit of strength and zeal.

Judges 11:30

judg 11:30

And Jephthah (m) vowed a vow unto the LORD, and said, If thou shalt without fail deliver the children of Ammon into mine hands,

(m) As the apostle commends Jephthah for his worthy enterprise in delivering the people, (Heb 11:32) so by his rash vow and wicked performance of the same, his victory was defaced: and here we see that the sins of the godly do not utterly extinguish their faith.

Judges 11:34

judg 11:34

And Jephthah came to Mizpeh unto his house, and, behold, his daughter came out to meet him with (n) timbrels and with dances: and she [was his] only child; beside her he had neither son nor daughter.

(n) According to the manner after the victory.

Judges 11:35

judg 11:35

And it came to pass, when he saw her, that he (o) rent his clothes, and said, Alas, my daughter! thou hast brought me very low, and thou art one of them that trouble me: for I have opened my mouth unto the LORD, and I cannot go back.

(o) Being overcome with blind zeal, and not considering whether the vow was lawful or not.

Judges 11:37

judg 11:37

And she said unto her father, Let this thing be done for me: let me alone two months, that I may go up and down upon the mountains, and (p) bewail my virginity, I and my fellows.

(p) For it was counted as a shame in Israel, to die without children, and therefore they rejoiced to be married.

Judges Chapter 12

Judges 12:1

judg 12:1

And the men of Ephraim gathered themselves together, and went (a) northward, and said unto Jephthah, Wherefore passedst thou over to fight against the children of Ammon, and didst not call (b) us to go with thee? we will burn thine house upon thee with fire.

(a) After they had passed Jordan.

(b) Thus ambition envies God's work in others as they did against Gideon, (Jdg 8:1).

Judges 12:3

judg 12:3

And when I saw that ye delivered [me] not, (c) I put my life in my hands, and passed over against the children of Ammon, and the LORD delivered them into my hand: wherefore then are ye come up unto me this day, to fight against me?

(c) That is, I ventured my life, and when man's help failed, I put my trust only in God.

Judges 12:4

judg 12:4

Then Jephthah gathered together all the men of Gilead, and fought with Ephraim: and the men of Gilead smote Ephraim, because they said, Ye Gileadites [are] fugitives of Ephraim (d) among the Ephraimites, [and] among the Manassites.

(d) You ran from us, and chose Gilead, and now in respect to us you are nothing.

Judges 12:6

judg 12:6

Then said they unto him, Say now (e) Shibboleth: and he said Sibboleth: for he could not frame to pronounce [it] right. Then they took him, and slew him at the passages of Jordan: and there fell at that time of the Ephraimites forty and two thousand.

(e) Which signifies the fall of waters, or an ear of corn.

Judges 12:8

judg 12:8

And after him (f) Ibzan of Bethlehem judged Israel.

(f) Some think that this was Boaz the husband of Ruth.

Judges Chapter 13

Judges 13:2

judg 13:2

And there was a certain man of Zorah, of the family of the Danites, whose name [was] Manoah; and his wife [was] (a) barren, and bare not.

(a) Signifying that their deliverance came only from God, and not by man's power.

Judges 13:5

judg 13:5

For, lo, thou shalt conceive, and bear a son; and no razor shall come on his head: for the child shall be a (b) Nazarite unto God from the womb: and he shall begin to deliver Israel out of the hand of the Philistines.

(b) Meaning he should be separate from the world, and dedicated to God.

Judges 13:6

judg 13:6

Then the woman came and told her husband, saying, A man of God came unto me, and his countenance [was] like the countenance of an angel of God, very (c) terrible: but I asked him not whence he [was], neither told he me his name:

(c) If flesh is not able to endure the sight of an angel, how much less the presence of God?

Judges 13:8

judg 13:8

Then Manoah (d) intreated the LORD, and said, O my Lord, let the man of God which thou didst send come again unto us, and teach us what we shall do unto the child that shall be born.

(d) He shows himself ready to obey God's will, and therefore desires to know more.

Judges 13:10

judg 13:10

And the woman made haste, and ran, and shewed her husband, and said unto him, Behold, the man hath appeared unto me, that came unto me the (e) [other] day.

(e) It seems that the angel appeared to her twice in one day.

Judges 13:11

judg 13:11

And Manoah arose, and went after his wife, and came to the (f) man, and said unto him, [Art] thou the man that spakest unto the woman? And he said, I [am].

(f) He calls him man, because he so seemed, but he was Christ the eternal word, which at his appointed time became man.

Judges 13:14

jdg 13:14

She may not eat of any [thing] that cometh of the vine, neither let her drink wine or strong drink, nor eat any (g) unclean [thing]: all that I commanded her let her observe.

(g) Anything forbidden by the Law.

Judges 13:16

jdg 13:16

And the angel of the LORD said unto Manoah, Though thou detain me, I will not eat of thy bread: and if thou wilt offer a burnt offering, thou must offer it unto the (h) LORD. For Manoah knew not that he [was] an angel of the LORD.

(h) Showing that he did not seek his own honour but God's, whose messenger he was.

Judges 13:19

jdg 13:19

So Manoah took a kid with a meat offering, and offered [it] upon a rock unto the LORD: and [the angel] did (i) wondrously; and Manoah and his wife looked on.

(i) God sent fire from heaven to consume their sacrifice, to consume their faith in his promise.

Judges 13:23

jdg 13:23

But his wife said unto him, If the LORD were pleased to kill us, he would not have received a (k) burnt offering and a meat offering at our hands, neither would he have shewed us all these [things], nor would as at this time have told us [such things] as these.

(k) These graces that we have received from God, and his accepting of our obedience, are sure tokens of his love for us, so that nothing can hurt us.

Judges Chapter 14

Judges 14:3

judg 14:3

Then his father and his mother said unto him, [Is there] (a) never a woman among the daughters of thy brethren, or among all my people, that thou goest to take a wife of the uncircumcised Philistines? And Samson said unto his father, Get her for me; for she pleaseth me well.

(a) Though his parents justly reprove him, yet it appears that this was the secret work of the Lord, (Judg 14:4).

Judges 14:4

judg 14:4

But his father and his mother knew not that it [was] of the LORD, that he sought an occasion against the (b) Philistines: for at that time the Philistines had dominion over Israel.

(b) To fight against them for the deliverance of Israel.

Judges 14:6

judg 14:6

And the Spirit of the LORD (c) came mightily upon him, and he rent him as he would have rent a kid, and [he had] nothing in his hand: but he told not his father or his mother what he had done.

(c) By which he had strength and boldness.

Judges 14:10

judg 14:10

So his father went down unto the woman: and Samson made there a (d) feast; for so used the young men to do.

(d) Meaning when he was married.

Judges 14:11

judg 14:11

And it came to pass, when (e) they saw him, that they brought thirty companions to be with him.

(e) That is, her parents or friends.

Judges 14:12

judg 14:12

And Samson said unto them, I will now put forth a riddle unto you: if ye can certainly declare it me within the seven days of the feast, and find [it] out, then I will give you thirty sheets and thirty (f) change of garments:

(f) To wear at feasts, or solemn days.

Judges 14:15

jdg 14:15

And it came to pass (g) on the seventh day, that they said unto Samson's wife, Entice thy husband, that he may declare unto us the riddle, lest we burn thee and thy father's house with fire: have ye called us to take that we have? [is it] not [so]?

(g) Or as the seventh day drew near, for it was the fourth day.

Judges 14:16

jdg 14:16

And Samson's wife wept before him, and said, Thou dost but hate me, and lovest me not: thou hast put forth a riddle unto the (h) children of my people, and hast not told [it] me. And he said unto her, Behold, I have not told [it] my father nor my mother, and shall I tell [it] thee?

(h) To those who are of my nation.

Judges 14:17

jdg 14:17

And she wept before him the (i) seven days, while their feast lasted: and it came to pass on the seventh day, that he told her, because she lay sore upon him: and she told the riddle to the children of her people.

(i) Or, to the seventh day beginning at the fourth.

Judges 14:18

jdg 14:18

And the men of the city said unto him on the seventh day before the sun went down, What [is] sweeter than honey? and what [is] stronger than a lion? And he said unto them, (k) If ye had not plowed with my heifer, ye had not found out my riddle.

(k) If you had not used the help of my wife.

Judges 14:19

jdg 14:19

And the Spirit of the LORD came upon him, and he went down (l) to Ashkelon, and slew thirty men of them, and took their spoil, and gave change of garments unto them which expounded the riddle. And his anger was kindled, and he went up to his father's house.

(l) Which was one of the five chief cities of the Philistines.

Judges Chapter 15

Judges 15:1

judg 15:1

But it came to pass within a while after, in the time of wheat harvest, that Samson visited his wife with a kid; and he said, I will (a) go in to my wife into the chamber. But her father would not suffer him to go in.

(a) That is, I will use her as my wife.

Judges 15:3

judg 15:3

And Samson said concerning them, Now shall I be more (b) blameless than the Philistines, though I do them a displeasure.

(b) For through his father-in-law's actions, he was moved again to take vengeance on the Philistines.

Judges 15:5

judg 15:5

And when he had set the brands on fire, he let [them] go into the standing corn of the Philistines, and burnt up both the (c) shocks, and also the standing corn, with the vineyards [and] olives.

(c) Or, that which was reaped and gathered.

Judges 15:6

judg 15:6

Then the Philistines said, Who hath done this? And they answered, Samson, the son in law of the (d) Timnite, because he had taken his wife, and given her to his companion. And the Philistines came up, and (e) burnt her and her father with fire.

(d) Or, the citizen of Timnath.

(e) So the wicked do not punish vice for love of justice, but for fear of danger, which also might come to them.

Judges 15:10

judg 15:10

And the men of Judah said, Why are ye come up against us? And they answered, To (f) bind Samson are we come up, to do to him as he hath done to us.

(f) And so being our prisoner to punish him.

Judges 15:11

judg 15:11

Then three thousand men of Judah went to the top of the rock Etam, and said to Samson, Knowest thou not that the Philistines [are] rulers over us? (g) what [is] this [that] thou hast done unto us? And he said unto them, As they did unto me, so have I done unto them.

(g) Such was their gross ignorance, that they judged God's great benefits to be a plague to them.

Judges 15:13

jdg 15:13

And they spake unto him, saying, No; but we will bind thee fast, and (h) deliver thee into their hand: but surely we will not kill thee. And they bound him with two new cords, and brought him up from the rock.

(h) Thus they would rather betray their brother than use the means that God had given for their deliverance.

Judges 15:15

jdg 15:15

And he found a (i) new jawbone of an ass, and put forth his hand, and took it, and slew a thousand men therewith.

(i) That is, of an ass recently slain.

Judges 15:18

jdg 15:18

And he was sore athirst, and (k) called on the LORD, and said, Thou hast given this great deliverance into the hand of thy servant: and now shall I die for thirst, and fall into the hand of the uncircumcised?

(k) By which it appears that he did these things in faith, and so with a true zeal to glorify God, and deliver his country.

Judges Chapter 16

Judges 16:1

jdg 16:1

Then went Samson to (a) Gaza, and saw there an harlot, (b) and went in unto her.

(a) One of the five chief cities of the Philistines.

(b) That is, he lodged with her.

Judges 16:5

jdg 16:5

And the lords of the Philistines came up unto her, and said unto her, Entice him, and see wherein his great strength [lieth], and by what [means] we may prevail against him, that we may bind him to afflict him: and we will give thee every one of us eleven hundred (c) [pieces] of silver.

(c) Of the value of a shekel, read (Gen 23:15).

Judges 16:9

jdg 16:9

Now [there were] (d) men lying in wait, abiding with her in the chamber. And she said unto him, The Philistines [be] upon thee, Samson. And he brake the withs, as a thread of tow is broken when (e) it toucheth the fire. So his strength was not known.

(d) Certain Philistines in a secret chamber.

(e) When fire comes near it.

Judges 16:10

jdg 16:10

And Delilah said unto Samson, Behold, thou hast mocked me, and told me lies: now (f) tell me, I pray thee, wherewith thou mightest be bound.

(f) Though her deceit threatened his life, yet his affection so blinded him, that he could not beware.

Judges 16:13

jdg 16:13

And Delilah said unto Samson, Hitherto thou hast mocked me, and told me lies: tell me wherewith thou mightest be bound. (g) And he said unto her, If thou weavest the seven locks of my head with the web.

(g) It is impossible if we give place to our wicked affections, for eventually we will be destroyed.

Judges 16:15

jdg 16:15

And she said unto him, How canst thou say, (h) I love thee, when thine heart [is] not with me? thou hast mocked me these three times, and hast not told me wherein thy great strength [lieth].

(h) For Samson used to say "I love you".

Judges 16:17

jdg 16:17

That he told her all his (i) heart, and said unto her, There hath not come a razor upon mine head; for I [have been] a Nazarite unto God from my mother's womb: if I be shaven, then my strength will go from me, and I shall become weak, and be like any [other] man.

(i) Thus his immoderate affections toward a wicked woman caused him to lose God's excellent gifts, and become a slave to those whom he should have ruled.

Judges 16:19

jdg 16:19

And she made him sleep upon her knees; and she called for a man, and she caused him to shave off the seven locks of his head; and she began to afflict him, and his strength went (k) from him.

(k) Not for the loss of his hair, but for the contempt of the ordinance of God, which was the reason God departed from him.

Judges 16:22

jdg 16:22

Howbeit the hair of his head began to (l) grow again after he was shaven.

(l) Yet he did not regain his strength, till he had called on God and reconciled himself.

Judges 16:25

jdg 16:25

And it came to pass, when their hearts were merry, that they said, Call for Samson, that he may make us sport. And they called for Samson out of the prison house; and he (m) made them sport: and they set him between the pillars.

(m) Thus by God's just judgments they are made slaves to infidels if they neglect their calling to defend the faithful.

Judges 16:28

jdg 16:28

And Samson called unto the LORD, and said, O Lord GOD, remember me, I pray thee, and strengthen me, I pray thee, only this once, O God, that I may be at once (n) avenged of the Philistines for my two eyes.

(n) According to my calling which is to execute God's judgments on the wicked.

Judges 16:30

jdg 16:30

And Samson said, (o) Let me die with the Philistines. And he bowed himself with [all his] might; and the house fell upon the lords, and upon all the people that [were] therein. So the dead which he slew at his death were more than [they] which he slew in his life.

(o) He does not speak out of despair, but humbling himself for neglecting his office and the offence thereby given.

Judges Chapter 17

Judges 17:1

judg 17:1

And there (a) was a man of mount Ephraim, whose name [was] Micah.

(a) Some think this history was in the time of Othniel, or as Josephus writes, immediately after Joshua.

Judges 17:3

judg 17:3

And when he had restored the eleven hundred [shekels] of silver to his mother, his mother said, I had wholly dedicated the silver unto the LORD from my hand for my son, to make a (b) graven image and a molten image: now therefore I will restore it unto thee.

(b) Contrary to the commandment of God and true religion practised under Joshua, they forsook the Lord and fell into idolatry.

Judges 17:5

judg 17:5

And the man Micah had an house of gods, and made an (c) ephod, and (d) teraphim, and consecrated one of his sons, who became his priest.

(c) He would serve both God and idols.

(d) By Teraphim some understand certain idols, having the likeness of a man, but others understand by it all manner of things and instruments belonging to those who sought an answer at God's hands, as in (Judg 18:5-6).

Judges 17:6

judg 17:6

In those days [there was] no (e) king in Israel, [but] every man did [that which was] right in his own eyes.

(e) For where there is no Magistrate fearing God, there can be no true religion or order.

Judges 17:7

judg 17:7

And there was a young man out of Bethlehemjudah (f) of the family of Judah, who [was] a Levite, and he sojourned there.

(f) Which Bethlehem was in the tribe of Judah.

Judges 17:9

judg 17:9

And Micah said unto him, Whence comest thou? And he said unto him, (g) I [am] a Levite of Bethlehemjudah, and I go to sojourn where I may find [a place].

(g) For in those days the service of God was corrupt in all estates and the Levites were not looked to.

Judges 17:11

jdg 17:11

And the Levite was (h) content to dwell with the man; and the young man was unto him as one of his sons.

(h) Not considering that he forsook the true worship of God to maintain his own belly.

Judges 17:13

jdg 17:13

Then said Micah, Now know I that the LORD will do me (i) good, seeing I have a Levite to [my] priest.

(i) Thus the idolaters persuade themselves of God's favour, when indeed he detests them.

Judges Chapter 18

Judges 18:1

judg 18:1

In those days [there was] no (a) king in Israel: and in those days the tribe of the Danites sought them an inheritance to dwell in; for unto that day [all their] inheritance had not fallen unto them among the tribes of Israel.

(a) Meaning, no ordinary magistrate to punish vice according to God's word.

Judges 18:2

judg 18:2

And the children of Dan sent of their family five men from their coasts, men of valour, from Zorah, and from Eshtaol, to spy out the land, and to search it; and they said unto them, (b) Go, search the land: who when they came to mount Ephraim, to the house of Micah, they lodged there.

(b) For the portion which Joshua gave them, was not sufficient for all their tribe.

Judges 18:3

judg 18:3

When they [were] by the house of Micah, they knew the (c) voice of the young man the Levite: and they turned in thither, and said unto him, Who brought thee hither? and what makest thou in this [place]? and what hast thou here?

(c) They knew by his speech that he was a stranger there.

Judges 18:6

judg 18:6

And the priest said unto them, (d) Go in peace: before the LORD [is] your way wherein ye go.

(d) Thus sometimes God grants the idolaters requests to the destruction of those who delight in errors.

Judges 18:9

judg 18:9

And they said, Arise, that we may go up against them: for we have seen the land, and, behold, it [is] very good: and (e) [are] ye still? be not slothful to go, [and] to enter to possess the land.

(e) Would you lose this good opportunity because of your laziness?

Judges 18:14

judg 18:14

Then answered the five men that went to spy out the country of Laish, and said unto their brethren,
(f) Do ye know that there is in these houses an ephod, and teraphim, and a graven image, and a molten image? now therefore consider what ye have to do.

(f) Because before they had had good success, they wanted their brethren to be encouraged by hearing the same tidings.

Judges 18:17

judg 18:17

And the five men that went to spy out the land went up, [and] came in thither, [and] took the (g) graven image, and the ephod, and the teraphim, and the molten image: and the priest stood in the entering of the gate with the six hundred men [that were] appointed with weapons of war.

(g) Superstition blinded them so that they thought God's power was in the idols, and that they would have good success because of them, though they took them away by robbery and violence.

Judges 18:20

judg 18:20

And the priest's heart was glad, and he took the ephod, and the teraphim, and the graven image, and went in the midst of the (h) people.

(h) With the six hundred men.

Judges 18:21

judg 18:21

So they turned and departed, and put the little ones and the cattle and the carriage (i) before them.

(i) Suspecting them that pursued them.

Judges 18:24

judg 18:24

And he said, Ye have taken away my (k) gods which I made, and the priest, and ye are gone away: and what have I more? and what [is] this [that] ye say unto me, What aileth thee?

(k) This declares the opinion the idolaters have of their idols.

Judges 18:27

judg 18:27

And they took [the (l) things] which Micah had made, and the priest which he had, and came unto Laish, unto a people [that were] at quiet and secure: and they smote them with the edge of the sword, and burnt the city with fire.

(l) Meaning, the idols, as in (Jdg 18:18).

Judges 18:30

judg 18:30

And the children of Dan set up the (n) graven image: and Jonathan, the son of Gershom, the son of Manasseh, he and his sons were priests to the tribe of Dan until the day of the (o) captivity of the land.

(n) Thus instead of giving glory to God, they attributed the victory to their idols, and honoured them therefore.

(o) That is, till the Ark was taken, (Sa1 5:1).

Judges Chapter 19

Judges 19:6

judg 19:6

And they sat down, and did eat and drink both of them together: for the (a) damsel's father had said unto the man, Be content, I pray thee, and tarry all night, and let thine heart be merry.

(a) That is, his concubines father.

Judges 19:8

judg 19:8

And he arose early in the morning on the fifth day to depart: and the damsel's father said, (b) Comfort thine heart, I pray thee. And they tarried until afternoon, and they did eat both of them.

(b) Meaning, that he should refresh himself with food, as in (Jdg 19:5).

Judges 19:9

judg 19:9

And when the man rose up to depart, he, and his concubine, and his servant, his father in law, the damsel's father, said unto him, Behold, now the day draweth toward evening, I pray you tarry all night: behold, the day groweth to an end, lodge here, that thine heart may be merry; and to morrow get you early on your way, that thou mayest go (c) home.

(c) That is, to the town or city where he lived.

Judges 19:12

judg 19:12

And his master said unto him, (d) We will not turn aside hither into the city of a stranger, that [is] not of the children of Israel; we will pass over to Gibeah.

(d) Though in these days there were most horrible corruptions, even necessity could not compel them to associate with those who did not profess the true God.

Judges 19:16

judg 19:16

And, behold, there came an old man from his work out of the field at even, which [was] also of mount Ephraim; and he sojourned in Gibeah: but the men of the place [were] (e) Benjamites.

(e) Or, the children of Jamini.

Judges 19:18

judg 19:18

And he said unto him, We [are] passing from Bethlehemjudah toward the side of mount Ephraim; from thence [am] I: and I went to Bethlehemjudah, but I [am now] going to the (f) house of the LORD; and there [is] no man that receiveth me to house.

(f) To Shiloh of Mizpeh where the ark was.

Judges 19:22

jdg 19:22

[Now] as they were making their hearts merry, behold, the men of the city, certain sons of Belial, beset the house round about, [and] (g) beat at the door, and spake to the master of the house, the old man, saying, Bring forth the man that came into thine house, that we may know him.

(g) In an attempt to break it.

Judges 19:24

jdg 19:24

Behold, [here is] my daughter a maiden, and his concubine; them I will bring out now, (h) and humble ye them, and do with them what seemeth good unto you: but unto this man do not so vile a thing.

(h) That is, abuse them, as in (Gen 19:8).

Judges 19:26

jdg 19:26

Then came the woman in the dawning of the day, and (i) fell down at the door of the man's house where her lord [was], till it was light.

(i) She fell down dead, as in (Jdg 19:27).

Judges 19:28

jdg 19:28

And he said unto her, Up, and let us be going. But none answered. Then the man took her [up] upon an ass, and the man rose up, and gat him unto his (k) place.

(k) Meaning, home to mount Ephraim.

Judges 19:30

jdg 19:30

And it was so, that all that saw it said, There was no (l) such deed done nor seen from the day that the children of Israel came up out of the land of Egypt unto this day: consider of it, take advice, and speak [your minds].

(l) For this was like the sin of Sodom for which God rained down fire and brimstone from heaven.

Judges Chapter 20

Judges 20:1

jdg 20:1

Then all the children of Israel went out, and the congregation was gathered together as (a) one man, from Dan even to Beersheba, with the land of Gilead, unto the (b) LORD in Mizpeh.

- (a) That is, all with one consent.
- (b) To ask counsel.

Judges 20:2

jdg 20:2

And the chief of all the people, [even] of all the tribes of Israel, presented themselves in the assembly of the people of God, four hundred thousand footmen that (c) drew sword.

- (c) Meaning, men able to handle their weapons.

Judges 20:3

jdg 20:3

(Now the children of Benjamin heard that the children of Israel were gone up to Mizpeh.) Then (d) said the children of Israel, Tell [us], how was this wickedness?

- (d) To the Levite.

Judges 20:6

jdg 20:6

And I took my concubine, and cut her in pieces, and sent (e) her throughout all the country of the inheritance of Israel: for they have committed lewdness and folly in Israel.

- (e) That is, her pieces, to every tribe a piece, (Jdg 19:29).

Judges 20:8

jdg 20:8

And all the people arose as one man, saying, We will not any [of us] go to his tent, neither will we any [of us] turn into his (f) house.

- (f) Before we have avenged this wickedness.

Judges 20:10

jdg 20:10

And we will take ten men of an hundred throughout all the tribes of Israel, and an hundred of a thousand, and a thousand out of ten thousand, to fetch (g) victual for the people, that they may do, when they come to Gibeah of Benjamin, according to all the folly that they have wrought in Israel.

(g) Only these would be charged to provide food for the rest.

Judges 20:12

jdg 20:12

And the tribes of Israel sent men through all the (h) tribe of Benjamin, saying, What wickedness [is] this that is done among you?

(h) That is, every family of the tribe.

Judges 20:13

jdg 20:13

Now therefore deliver [us] the men, the children of Belial, which [are] in Gibeah, that we may put them to death, and put away evil from Israel. But the children of Benjamin (i) would not hearken to the voice of their brethren the children of Israel:

(i) Because they would not allow the wicked to be punished, they declared themselves in agreement with their evil, and therefore all were justly punished.

Judges 20:18

jdg 20:18

And the children of Israel arose, and went up (k) to the house of God, and asked counsel of God, and said, Which of us shall go up first to the battle against the children of Benjamin? And the LORD said, Judah [shall go up] first.

(k) That is, to the ark, which was in Shiloh some think in Mizpeh, as in (Jdg 20:1).

Judges 20:21

jdg 20:21

And the children of Benjamin came forth out of Gibeah, and destroyed down to the ground of the Israelites that day (l) twenty and two thousand men.

(l) This God permitted because by this means he would punish their sins, by the strength of the Israelites.

Judges 20:27

jdg 20:27

And the children of Israel enquired of the LORD, (for the ark of the covenant of God [was] (m) there in those days,

(m) That is, in Shiloh.

Judges 20:28

jdg 20:28

And Phinehas, the son of Eleazar, the son of Aaron, (n) stood before it in those days,) saying, Shall I yet again go out to battle against the children of Benjamin my brother, or shall I cease? And the LORD said, Go up; for to morrow I will deliver them into thine hand.

(n) Or, served in the priest's office in those days: for the Jews write that he lived three hundred years.

Judges 20:31

jdg 20:31

And the children of Benjamin went out against the people, [and] were (o) drawn away from the city; and they began to smite of the people, [and] kill, as at other times, in the highways, of which one goeth up to the house of God, and the other to Gibeah in the field, about thirty men of Israel.

(o) By the policy of the children of Israel.

Judges 20:32

jdg 20:32

And the children of Benjamin said, They [are] smitten down before us, as at the first. But the children of Israel said, Let us flee, and draw them from the city unto the (p) highways.

(p) Meaning, crossways or paths to various places.

Judges 20:34

jdg 20:34

And there came against Gibeah ten thousand chosen men out of all Israel, and the battle was sore: but they knew not that (q) evil [was] near them.

(q) They did not know that God's judgment was at hand to destroy them.

Judges 20:36

jdg 20:36

So the children of Benjamin saw that they were smitten: for the men of Israel (r) gave place to the Benjamites, because they trusted unto the liers in wait which they had set beside Gibeah.

(r) Retired to draw them after.

Judges 20:39

jdg 20:39

And when the men of Israel retired in the battle, Benjamin began to (s) smite [and] kill of the men of Israel about thirty persons: for they said, Surely they are smitten down before us, as [in] the first battle.

(s) For they had grown bold because of the two former victories.

Judges 20:41

judg 20:41

And when the men of Israel turned (t) again, the men of Benjamin were amazed: for they saw that evil was come upon them.

(t) And withstood their enemies.

Judges 20:42

judg 20:42

Therefore they turned [their backs] before the men of Israel unto the way of the wilderness; but the battle overtook them; and them which [came] out of the cities they destroyed (u) in the midst of them.

(u) For they were surrounded from every side.

Judges 20:45

judg 20:45

And they turned and fled toward the wilderness unto the rock of Rimmon: and they (x) gleaned of them in the highways five thousand men; and pursued hard after them unto Gidom, and slew two thousand men of them.

(x) They slew them one by one, as they were scattered abroad.

Judges 20:46

judg 20:46

So that all which fell that day of Benjamin were (y) twenty and five thousand men that drew the sword; all these [were] men of valour.

(y) Besides eleven hundred that had been slain in the previous battles.

Judges 20:48

judg 20:48

And the men of Israel turned again upon the children of Benjamin, and smote them with the edge of the sword, as well the men of [every] city, as the beast, and all that came to hand: also they set on fire all the (z) cities that they came to.

(z) If they belonged to the Benjamites.

Judges Chapter 21

Judges 21:1

jdg 21:1

Now the men of Israel had (a) sworn in Mizpeh, saying, There shall not any of us give his daughter unto Benjamin to wife.

(a) This was a rash oath, and not from judgment: for they later broke it, showing secretly the means to marry certain of their daughters.

Judges 21:4

jdg 21:4

And it came to pass on the morrow, that the people rose early, and built there an (b) altar, and offered burnt offerings and peace offerings.

(b) According to their custom, when they would consult the Lord.

Judges 21:6

jdg 21:6

And the children of Israel (c) repented them for Benjamin their brother, and said, There is one tribe cut off from Israel this day.

(c) Or, were sorry that they had destroyed their brethren, as it appears in (Jdg 21:15).

Judges 21:8

jdg 21:8

And they said, What one [is there] of the tribes of Israel that (d) came not up to Mizpeh to the LORD? And, behold, there came none to the camp from Jabeshgilead to the assembly.

(d) Condemning them as lovers of evil, who would not punish it.

Judges 21:13

jdg 21:13

And the whole congregation (e) sent [some] to speak to the children of Benjamin that [were] in the rock Rimmon, and to call peaceably unto them.

(e) That is, about four months after the punishment, (Jdg 20:47).

Judges 21:14

jdg 21:14

And Benjamin came again at that time; and they gave them wives which they had saved alive of the women of Jabeshgilead: and yet (f) so they sufficed them not.

(f) For they were short two hundred.

Judges 21:17

jdg 21:17

And they said, [There must be] (g) an inheritance for them that be escaped of Benjamin, that a tribe be not destroyed out of Israel.

(g) Benjamin must be preserved to have the twelfth portion in the inheritance of Jacob.

Judges 21:19

jdg 21:19

Then they said, Behold, [there is] a feast of the LORD in Shiloh yearly [in a place] which [is] on the (h) north side of Bethel, on the east side of the highway that goeth up from Bethel to Shechem, and on the south of Lebonah.

(h) He describes the place where the maids used to dance yearly, and sing psalms and songs of God's works among them, as the custom was then.

Judges 21:22

jdg 21:22

And it shall be, (i) when their fathers or their brethren come unto us to complain, that we will say unto them, Be favourable unto them for our sakes: because we reserved not to each man his wife in the war: for ye did not give unto them at this time, [that] ye should be guilty.

(i) Though they attempted to convince man that they had kept their oath, before God it was broken.

Judges 21:23

jdg 21:23

And the children of Benjamin did so, and took [them] wives, according to their (k) number, of them that danced, whom they caught: and they went and returned unto their inheritance, and repaired the cities, and dwelt in them.

(k) Meaning, two hundred.

Ruth

Ruth Chapter 1

Ruth 1:1

rut 1:1

Now it came to pass in the days when the judges ruled, that there was a famine in the (a) land. And a certain man of (b) Bethlehemjudah went to sojourn in the country of Moab, he, and his wife, and his two sons.

The Argument - This book is called Ruth, who is the main person spoken of in this writing. In which also the state of the Church is set forth figuratively, being subject to many afflictions and yet eventually God gives good and joyful offspring, teaching us to abide with patience till God delivers us out of troubles. In this also it is described how Jesus Christ, who according to the flesh came from David, proceeded by Ruth, of whom the Lord Jesus promised to come, nonetheless she was a Moabite of base condition, and a stranger to the people of God; declaring to us by it that the Gentiles would be sanctified by him, and joined with his people, and that there would be one sheepfold, and one shepherd. It would appear that this account belongs to the time of the judges.

(a) In the land of Canaan.

(b) In the tribe of Judah, which was also called Bethlehem Ephrathat, because there was another city so called in the tribe of Zebulun.

Ruth 1:4

rut 1:4

And they took them wives of the (c) women of Moab; the name of the one [was] Orpah, and the name of the other Ruth: and they dwelled there about ten years.

(c) By this wonderful providence of God Ruth became one of God's household, of whom Christ came.

Ruth 1:6

rut 1:6

Then she arose with her daughters in law, that she might return from the country of Moab: for she had heard in the country of Moab how that the LORD had (d) visited his people in giving them bread.

(d) By sending them plenty again.

Ruth 1:9

rut 1:9

The LORD grant you that ye may find (e) rest, each [of you] in the house of her husband. Then she kissed them; and they lifted up their voice, and wept.

(e) By this it appears that Naomi by dwelling among idolaters, had become cold to the true zeal of God, having more respect for the comfort of the body than the comfort of the soul.

Ruth 1:14

rut 1:14

And they lifted up their voice, and wept again: and Orpah (f) kissed her mother in law; but Ruth clave unto her.

(f) When she took leave and departed.

Ruth 1:15

rut 1:15

And she said, Behold, thy sister in law is gone back unto her people, and unto her gods: (g) return thou after thy sister in law.

(g) No persuasion can convince them to turn back from God, if he has chosen them to be his.

Ruth 1:19

rut 1:19

So they two went until they came to Bethlehem. And it came to pass, when they were come to Bethlehem, that all the city was (h) moved about them, and they said, [Is] this Naomi?

(h) By which it appears that she was of a great family of good reputation.

Ruth 1:22

rut 1:22

So Naomi returned, and Ruth the Moabitess, her daughter in law, with her, which returned out of the country of Moab: and they came to Bethlehem in the beginning of (i) barley harvest.

(i) Which was in the month of Nisan, that is, part March and part April.

Ruth Chapter 2

Ruth 2:1

rut 2:1

And Naomi had a kinsman of her husband's, a mighty man of (a) wealth, of the family of Elimelech; and his name [was] Boaz.

(a) Or power, both in virtue, authority and riches.

Ruth 2:2

rut 2:2

And Ruth the Moabitess said unto Naomi, Let me now go to the field, and (b) glean ears of corn after [him] in whose sight I shall find grace. And she said unto her, Go, my daughter.

(b) Her humility declares her great love for her mother in law, for she spared no hardship to get both their livings.

Ruth 2:9

rut 2:9

(c) [Let] thine eyes [be] on the field that they do reap, and go thou after them: have I not charged the young men that they shall not touch thee? and when thou art athirst, go unto the vessels, and drink of [that] which the young men have drawn.

(c) That is, take notice of what field they reap.

Ruth 2:10

rut 2:10

Then she fell on her face, and bowed herself to the ground, and said unto him, Why have I found grace in thine eyes, that thou shouldest take knowledge of me, seeing I [am] a (d) stranger?

(d) Of the Moabites, who are enemies of God's people.

Ruth 2:12

rut 2:12

The LORD recompense thy work, and a full reward be given thee of the LORD God of Israel, under whose (e) wings thou art come to trust.

(e) Signifying, that she would never lack anything, if she put her trust in God, and lived under his protection.

Ruth 2:14

rut 2:14

And Boaz said unto her, At mealtime come thou hither, and eat of the bread, and dip thy morsel in the vinegar. And she sat beside the reapers: and he reached her parched [corn], and she did eat, and was sufficed, and (f) left.

(f) Which she brought home to her mother in law.

Ruth 2:18

rut 2:18

And she took [it] up, and went into the city: and her mother in law saw what she had gleaned: and she [g brought forth, and gave to her that she had reserved after she was sufficed.

(g) That is, from her bag, as it is in the Chaldee text.

Ruth 2:20

rut 2:20

And Naomi said unto her daughter in law, Blessed [be] he of the LORD, who hath not left off his kindness to the living and to the (h) dead. And Naomi said unto her, The man [is] near of kin unto us, one of our next kinsmen.

(h) To my husband and children, when they were alive, and now to us.

Ruth Chapter 3

Ruth 3:1

rut 3:1

Then Naomi her mother in law said unto her, My daughter, shall I not seek (a) rest for thee, that it may be well with thee?

(a) Meaning that she would provide her with a husband, with whom she might live peacefully.

Ruth 3:3

rut 3:3

Wash thyself therefore, and anoint thee, and put thy raiment upon thee, and get thee down to the floor: [but] make not thyself known unto the (b) man, until he shall have done eating and drinking.

(b) Boaz, nor yet any other.

Ruth 3:7

rut 3:7

And when Boaz had eaten and drunk, and his (c) heart was merry, he went to lie down at the end of the heap of corn: and she came softly, and uncovered his feet, and laid her down.

(c) That is, he had refreshed himself among his servants.

Ruth 3:10

rut 3:10

And he said, Blessed [be] thou of the LORD, my daughter: [for] thou hast (d) shewed more kindness in the latter end than at the beginning, inasmuch as thou followedst not young men, whether poor or rich.

(d) You showed yourself repeatedly to be more virtuous.

Ruth 3:13

rut 3:13

Tarry this night, and it shall be in the morning, [that] if he (e) will perform unto thee the part of a kinsman, well; let him do the kinsman's part: but if he will not do the part of a kinsman to thee, then will I do the part of a kinsman to thee, [as] the LORD liveth: lie down until the morning.

(e) If he will take you to as his wife because of his relation by marriage, according to God's law, (Deu 25:5).

Ruth 3:16

rut 3:16

And when she came to her mother in law, she said, (f) Who [art] thou, my daughter? And she told her all that the man had done to her.

(f) Believing by her returning home that he had not taken her as his wife, she was astonished.

Ruth Chapter 4

Ruth 4:1

rut 4:1

Then went Boaz up to the (a) gate, and sat him down there: and, behold, the kinsman of whom Boaz spake came by; unto whom he said, (b) Ho, such a one! turn aside, sit down here. And he turned aside, and sat down.

(a) Which was the place of judgment.

(b) The Hebrews here use two words which have no proper meaning, but serve to denote a certain person, as we would say, "Ho, so-and-so".

Ruth 4:4

rut 4:4

And I thought to advertise thee, saying, Buy [it] before the inhabitants, and before the elders of my people. If thou wilt redeem [it], redeem [it]: but if thou wilt not redeem [it, then] tell me, that I may know: for [there is] none to redeem [it] (c) beside thee; and I [am] after thee. And he said, I will redeem [it].

(c) For you are the next of kin.

Ruth 4:5

rut 4:5

Then said Boaz, What day thou buyest the field of the hand of Naomi, thou must buy [it] also of Ruth the Moabitess, the wife of the dead, to raise up the name of the dead upon his (d) inheritance.

(d) That his inheritance might bear his name that is dead.

Ruth 4:7

rut 4:7

Now this [was the manner] in former time in Israel concerning redeeming and concerning changing, for to confirm all things; a man plucked off his shoe, and gave [it] to his neighbour: and this [was] a (e) testimony in Israel.

(e) That he had resigned his right, (Deu 25:9).

Ruth 4:10

rut 4:10

Moreover Ruth the Moabitess, the wife of Mahlon, have I purchased to be my wife, to raise up the name of the dead upon his inheritance, that the name of the dead be not cut off from among his brethren, and from the gate of his (f) place: ye [are] witnesses this day.

(f) Or, of the city where he remained.

Ruth 4:11

rut 4:11

And all the people that [were] in the gate, and the elders, said, [We are] witnesses. The LORD make the woman that is come into thine house like Rachel and like Leah, which two did build the house of Israel: and do thou worthily in (g) Ephratah, and be famous in Bethlehem:

(g) Ephratah and Bethlehem are both one.

Ruth 4:14

rut 4:14

And the women said unto Naomi, Blessed [be] the LORD, which hath not left thee this day without a kinsman, that (h) his name may be famous in Israel.

(h) He shall leave continual posterity.

Ruth 4:15

rut 4:15

And he shall be unto thee a restorer of [thy] life, and a nourisher of thine old age: for thy daughter in law, which loveth thee, which is better to thee than (i) seven sons, hath born him.

(i) Meaning, many sons.

Ruth 4:18

rut 4:18

Now these [are] the generations of (k) Pharez: Pharez begat Hezron,

(k) This genealogy is brought in to prove that David by succession came from the house of Judah.

1 Kings (1 Samuel)

1 Kings (1 Samuel) Chapter 1

1 Kings (1 Samuel) 1:1

sa1 1:1

Now there was a certain man of (a) Ramathaimzophim, of mount Ephraim, and his name [was] Elkanah, the son of Jeroham, the son of Elihu, the son of Tohu, the son of Zuph, an Ephrathite:

The Argument - As God had ordained in (Deu 17:14), that when the Israelites entered the land of Canaan, he would appoint a king for them: so here in the first book of Samuel the state of the people under their first king Saul is declared. Not content with the order that God had temporarily appointed for the government of his Church, they demanded a king, so that they might be as other nations. As well they thought they would be better off, not because they could serve God better by it, but because they would be under the safeguard of him who represented Jesus Christ the true deliverer. Therefore God gave them a tyrant and a hypocrite to rule over them, so that they might learn that a king is not sufficient to defend them, unless God by his power preserves and keeps them. Therefore he punishes the ingratitude of his people, and sends them continual wars both at home and abroad. Also, because Saul, whom God had given to the honour of a king out of nothing, did not acknowledge God's mercy to him, but rather disobeyed the word of God and was not zealous of his glory, he was removed from his estate by God, and David the true figure of Messiah was placed in his stead. His patience, modesty, constancy, persecution by open enemies, feigned friends, and deceitful flatterers, is left to the Church and to every member of it, as a pattern and example of their state and calling.

(a) There were two Ramatus, so that in this city in mount Ephraim were Zophim, that is, the learned men and prophets.

1 Kings (1 Samuel) 1:3

sa1 1:3

And this man went up out of his city yearly to worship and to sacrifice unto the LORD of hosts in (b) Shiloh. And the two sons of Eli, Hophni and Phinehas, the priests of the LORD, [were] there.

(b) For the ark was there at that time.

1 Kings (1 Samuel) 1:5

sa1 1:5

But unto Hannah he gave a worthy (c) portion; for he loved Hannah: but the LORD had shut up her womb.

(c) Some read, a portion with a hearty cheer.

1 Kings (1 Samuel) 1:8

sa1 1:8

Then said Elkanah her husband to her, Hannah, why weepest thou? and why eatest thou not? and why is thy heart grieved? [am] not I better to thee than ten (d) sons?

(d) Let this comfort you, that I love you no less than if you had many children.

1 Kings (1 Samuel) 1:9

sa1 1:9

So Hannah rose up after they had eaten in Shiloh, and after they had drunk. Now Eli the priest sat upon a seat by a post of the (e) temple of the LORD.

(e) That is of the house where the ark was.

1 Kings (1 Samuel) 1:18

sa1 1:18

And she said, Let thine handmaid find (f) grace in thy sight. So the woman went her way, and did eat, and her countenance was no more [sad].

(f) That is, pray to the Lord for me.

1 Kings (1 Samuel) 1:19

sa1 1:19

And they rose up in the morning early, and worshipped before the LORD, and returned, and came to their house to Ramah: and Elkanah knew Hannah his wife; and the LORD (g) remembered her.

(g) According to her petition.

1 Kings (1 Samuel) 1:21

sa1 1:21

And the man (h) Elkanah, and all his house, went up to offer unto the LORD the yearly sacrifice, and his vow.

(h) This Elkanah was a Levite, (Ch1 6:27), and as some write once a year they were accustomed to appear before the Lord with their families.

1 Kings (1 Samuel) 1:23

sa1 1:23

And Elkanah her husband said unto her, Do what seemeth thee good; tarry until thou have weaned him; only the LORD establish his (i) word. So the woman abode, and gave her son suck until she weaned him.

(i) Because her prayer took effect, therefore it was called the Lord's promise.

1 Kings (1 Samuel) 1:26

sa1 1:26

And she said, Oh my lord, [as] thy (k) soul liveth, my lord, I [am] the woman that stood by thee here, praying unto the LORD.

(k) That is, most certainly.

1 Kings (1 Samuel) 1:28

sa1 1:28

Therefore also I have lent him to the LORD; as long as he liveth he shall be lent to the LORD. And he (l) worshipped the LORD there.

(l) Meaning, Eli gave thanks to God for her.

1 Kings (1 Samuel) Chapter 2

1 Kings (1 Samuel) 2:1

sa1 2:1

And Hannah (a) prayed, and said, My heart rejoiceth in the LORD, mine (b) horn is exalted in the LORD: my mouth is (c) enlarged over mine enemies; because I rejoice in thy salvation.

- (a) After she had obtained a son by prayer she gave thanks.
- (b) I have recovered strength and glory by the benefit of the Lord.
- (c) I can answer them that criticize my barrenness.

1 Kings (1 Samuel) 2:3

sa1 2:3

Talk (d) no more so exceeding proudly; let [not] arrogancy come out of your mouth: for the LORD [is] a God of knowledge, and by him actions are weighed.

- (d) In that you condemn my barrenness, you show your pride against God.

1 Kings (1 Samuel) 2:5

sa1 2:5

[They that were] full have hired out themselves for (e) bread; and [they that were] hungry ceased: so that the barren hath born seven; and she that hath many children is waxed feeble.

- (e) They sell their labours for necessary food.

1 Kings (1 Samuel) 2:8

sa1 2:8

He raiseth up the poor out of the dust, [and] lifteth up the beggar from the dunghill, to set [them] among (f) princes, and to make them inherit the throne of glory: for the pillars of the earth [are] the (g) LORD'S, and he hath set the world upon them.

- (f) He prefers to honour, and does according to his own will, though man's judgment is contrary.
- (g) Therefore he may dispose all things according to his will.

1 Kings (1 Samuel) 2:10

sa1 2:10

The adversaries of the LORD shall be broken to pieces; out of heaven shall he thunder upon them: the LORD shall judge the ends of the earth; and he shall give strength unto his (h) king, and exalt the horn of his anointed.

- (h) She grounded her prayer on Jesus Christ who was to come.

1 Kings (1 Samuel) 2:11

sa1 2:11

And Elkanah went to Ramah to his house. And the child did minister unto the (i) LORD before Eli the priest.

(i) In all that Eli commanded him.

1 Kings (1 Samuel) 2:12

sa1 2:12

Now the sons of Eli [were] sons of Belial; they (k) knew not the LORD.

(k) That is, they neglected his ordinance.

1 Kings (1 Samuel) 2:14

sa1 2:14

And he struck [it] into the pan, or kettle, or caldron, or pot; (l) all that the fleshhook brought up the priest took for himself. So they did in Shiloh unto all the Israelites that came thither.

(l) Transgressing the order appointed in the Law, (Lev 7:31), for their bellies sake.

1 Kings (1 Samuel) 2:15

sa1 2:15

Also before they burnt the (m) fat, the priest's servant came, and said to the man that sacrificed, Give flesh to roast for the priest; for he will not have sodden flesh of thee, but raw.

(m) Which was commanded first to have been offered to God.

1 Kings (1 Samuel) 2:16

sa1 2:16

And [if] any man said unto him, Let them not fail to burn the fat presently, and [then] take [as much] as thy soul (n) desireth; then he would answer him, [Nay]; but thou shalt give [it me] now: and if not, I will take [it] by force.

(n) Not passing for their own profit, so that God might be served rightly.

1 Kings (1 Samuel) 2:17

sa1 2:17

Wherefore the sin of the young men was very great before the LORD: for men (o) abhorred the offering of the LORD.

(o) Seeing the horrible abuse of it.

1 Kings (1 Samuel) 2:22

sa1 2:22

Now Eli was very old, and heard all that his sons did unto all Israel; and how they lay with the women that (p) assembled [at] the door of the tabernacle of the congregation.

(p) Which was (as the Hebrews write) after their travail, when they came to be purified, read (Exo 38:8; Lev 12:6).

1 Kings (1 Samuel) 2:24

sa1 2:24

Nay, my sons; for [it is] no good report that I hear: ye make the LORD'S people to (q) transgress.

(q) Because they contemn their duty to God, (Sa1 2:17).

1 Kings (1 Samuel) 2:25

sa1 2:25

If one man sin against another, the judge shall judge him: but if a man sin against the LORD, who shall intreat for him? Notwithstanding they hearkened not unto the voice of their father, because the LORD (r) would slay them.

(r) So that to obey good admonition is God's mercy, and to disobey them is his just judgment for sin.

1 Kings (1 Samuel) 2:27

sa1 2:27

And there came a man of God unto Eli, and said unto him, Thus saith the LORD, Did I plainly appear unto the house of thy (s) father, when they were in Egypt in Pharaoh's house?

(s) That is, Aaron.

1 Kings (1 Samuel) 2:29

sa1 2:29

Wherefore (t) kick ye at my sacrifice and at mine offering, which I have commanded [in my] habitation; and honourest thy sons above me, to make yourselves fat with the chiefest of all the offerings of Israel my people?

(t) Why have you contemned my sacrifices, and as it were trod them under foot?

1 Kings (1 Samuel) 2:30

sa1 2:30

Wherefore the LORD God of Israel saith, I said indeed [that] thy house, and the house of thy father, should walk before me for ever: but now the LORD saith, (u) Be it far from me; for them that honour me I will honour, and they that despise me shall be lightly esteemed.

(u) God's promises are only effective to those he gives faith to fear and obey him.

1 Kings (1 Samuel) 2:31

sa1 2:31

Behold, the days come, that I will cut off thine (x) arm, and the arm of thy father's house, that there shall not be an old man in thine house.

(x) Thy power and authority.

1 Kings (1 Samuel) 2:32

sa1 2:32

And thou (y) shalt see an enemy [in my] habitation, in all [the wealth] which [God] shall give Israel: and there shall not be an old man in thine house for ever.

(y) Your posterity will see the glory of the chief priest given to another, whom they will envy, (Kg1 2:27).

1 Kings (1 Samuel) 2:35

sa1 2:35

And I will raise me up a (z) faithful priest, [that] shall do according to [that] which [is] in mine heart and in my mind: and I will build him a sure house; and he shall walk before mine anointed for ever.

(z) Meaning Zadok, who succeeded Abiathar, and was the figure of Christ.

1 Kings (1 Samuel) 2:36

sa1 2:36

And it shall come to pass, [that] every one that is left in thine house shall come [and] (a) crouch to him for a piece of silver and a morsel of bread, and shall say, Put me, I pray thee, into one of the priests' offices, that I may eat a piece of bread.

(a) That is, will be inferior to him.

1 Kings (1 Samuel) Chapter 3

1 Kings (1 Samuel) 3:1

sa1 3:1

And the child Samuel ministered unto the LORD (a) before Eli. And the word of the LORD was (b) precious in those days; [there was] no open vision.

(a) The Chaldee text reads "while Eli lived".

(b) Because there were very few prophets to declare it.

1 Kings (1 Samuel) 3:2

sa1 3:2

And it came to pass at that time, when Eli [was] laid down in his (c) place, and his eyes began to wax dim, [that] he could not see;

(c) In the court next to the tabernacle.

1 Kings (1 Samuel) 3:3

sa1 3:3

And ere the (d) lamp of God went out in the temple of the LORD, where the ark of God [was], and Samuel was laid down [to sleep];

(d) That is, the lamps which burnt in the night.

1 Kings (1 Samuel) 3:4

sa1 3:4

That the LORD (e) called Samuel: and he answered, Here [am] I.

(e) Josephus writes that Samuel was 12 years old when the Lord appeared to him.

1 Kings (1 Samuel) 3:7

sa1 3:7

Now Samuel did not yet know (f) the LORD, neither was the word of the LORD yet revealed unto him.

(f) By vision.

1 Kings (1 Samuel) 3:8

sa1 3:8

And the LORD called Samuel again the third time. And he arose and went to Eli, and said, Here [am] I; for thou didst call me. And Eli (g) perceived that the LORD had called the child.

(g) Such was the corruption of those times that the chief priest had become dull and negligent to understand the Lord's appearing.

1 Kings (1 Samuel) 3:11

sa1 3:11

And the LORD said to Samuel, Behold, I will do a thing in Israel, at which both the ears of every one that heareth it shall (h) tingle.

(h) God declares that sudden fear will come on men when they hear that the ark is taken, and see Eli's house destroyed.

1 Kings (1 Samuel) 3:14

sa1 3:14

And therefore I have sworn unto the house of Eli, that the iniquity of Eli's house shall not be purged with sacrifice nor offering for (i) ever.

(i) Meaning that his posterity would never enjoy the chief priests office.

1 Kings (1 Samuel) 3:17

sa1 3:17

And he said, What [is] the thing that [the LORD] hath said unto thee? I pray thee hide [it] not from me: God (k) do so to thee, and more also, if thou hide [any] thing from me of all the things that he said unto thee.

(k) God punish you after this and that sort, unless you tell me the truth, (Rut 1:17).

1 Kings (1 Samuel) 3:19

sa1 3:19

And Samuel grew, and the LORD was with him, and did let none of his words (l) fall to the ground.

(l) The Lord accomplished whatever he had said.

1 Kings (1 Samuel) Chapter 4

1 Kings (1 Samuel) 4:3

sa1 4:3

And when the people were come into the camp, the elders of Israel said, (a) Wherefore hath the LORD smitten us to day before the Philistines? Let us fetch the ark of the covenant of the LORD out of Shiloh unto us, that, when it cometh among us, it may save us out of the hand of our enemies.

(a) For it seems that this war was undertaken by Samuel's commandment.

1 Kings (1 Samuel) 4:4

sa1 4:4

So the people sent to Shiloh, that they might bring from thence the ark of the covenant of the LORD of hosts, which (b) dwelleth [between] the cherubims: and the two sons of Eli, Hophni and Phinehas, [were] there with the ark of the covenant of God.

(b) For he used to appear to the Israelites between the cherubim over the ark of the covenant, (Exo 25:17).

1 Kings (1 Samuel) 4:7

sa1 4:7

And the Philistines were afraid, for they said, God is come into the camp. And they said, (c) Woe unto us! for there hath not been such a thing heretofore.

(c) Before we fought against men, and now God has come to fight against us.

1 Kings (1 Samuel) 4:8

sa1 4:8

Woe unto us! who shall deliver us out of the hand of these mighty Gods? these [are] the Gods that smote the Egyptians with all the plagues in the (d) wilderness.

(d) For in the Red Sea in the wilderness the Egyptians were destroyed, which was the last of all his plagues.

1 Kings (1 Samuel) 4:10

sa1 4:10

And the Philistines fought, and Israel was smitten, and they fled every man into his tent: and there was a very great slaughter; for there fell of Israel (e) thirty thousand footmen.

(e) David alluding to this place in (Psa 78:63) says they were consumed with fire: meaning they were suddenly destroyed.

1 Kings (1 Samuel) 4:12

sa1 4:12

And there ran a man of Benjamin out of the army, and came to Shiloh the same day with his clothes (f) rent, and with earth upon his head.

(f) In token of sorrow and mourning.

1 Kings (1 Samuel) 4:13

sa1 4:13

And when he came, lo, Eli sat upon a seat by the wayside watching: for his heart (g) trembled for the ark of God. And when the man came into the city, and told [it], all the city cried out.

(g) Lest it should be taken by the enemy.

1 Kings (1 Samuel) 4:17

sa1 4:17

And the messenger answered and said, Israel is fled before the Philistines, and there hath been also a great slaughter among the people, and thy two sons also, Hophni and Phinehas, (b) are dead, and the ark of God is taken.

(b) According as God had said before.

1 Kings (1 Samuel) 4:19

sa1 4:19

And his daughter in law, Phinehas' wife, was with child, [near] to be delivered: and when she heard the tidings that the ark of God was taken, and that her father in law and her husband were dead, she (i) bowed herself and travailed; for her pains came upon her.

(i) And positioned her body for her labour and delivery.

1 Kings (1 Samuel) 4:22

sa1 4:22

And she said, (k) The glory is departed from Israel: for the ark of God is taken.

(k) She uttered her great sorrow by repeating her words.

1 Kings (1 Samuel) Chapter 5

1 Kings (1 Samuel) 5:1

sa1 5:1

And the Philistines took the ark of God, and brought it from Ebenezer unto (a) Ashdod.

(a) Which was one of the five principal cities of the Philistines.

1 Kings (1 Samuel) 5:2

sa1 5:2

When the Philistines took the ark of God, they brought it into the house of (b) Dagon, and set it by Dagon.

(b) Which was their chief idol, and as some write, from the navel downward was like a fish, and upward like a man.

1 Kings (1 Samuel) 5:5

sa1 5:5

Therefore neither the priests of Dagon, nor any that come into Dagon's house, (c) tread on the threshold of Dagon in Ashdod unto this day.

(c) Thus instead of acknowledging the true God by this miracle, they fall into greater superstition.

1 Kings (1 Samuel) 5:8

sa1 5:8

They sent therefore and gathered all the lords of the Philistines unto them, and said, (d) What shall we do with the ark of the God of Israel? And they answered, Let the ark of the God of Israel be carried about unto Gath. And they carried the ark of the God of Israel about [thither].

(d) Though they had felt God's power and were afraid of it, yet they tried him even further, which God turned to their destruction and his glory.

1 Kings (1 Samuel) 5:11

sa1 5:11

So they sent and gathered together all the lords of the Philistines, and said, Send (e) away the ark of the God of Israel, and let it go again to his own place, that it slay us not, and our people: for there was a deadly destruction throughout all the city; the hand of God was very heavy there.

(e) The wicked when they feel the hand of God, grudge and reject him, where the godly humble themselves, and cry for mercy.

1 Kings (1 Samuel) Chapter 6

1 Kings (1 Samuel) 6:1

sa1 6:1

And the ark of the LORD was in the country of the Philistines (a) seven months.

(a) They thought by continuance of time the plague would have ceased, and so would have kept the ark still.

1 Kings (1 Samuel) 6:3

sa1 6:3

And they said, If ye send away the ark of the God of Israel, send it not empty; but in any wise return him (b) a trespass offering: then ye shall be healed, and it shall be known to you why his hand is not removed from you.

(b) The idolaters confess there is a true God, who punishes sin justly.

1 Kings (1 Samuel) 6:5

sa1 6:5

Wherefore ye shall make images of your emerods, and images of your mice that mar the land; and ye shall give glory unto the God of Israel: peradventure he will lighten his hand from off you, and from off your (c) gods, and from off your land.

(c) This is God's judgment on the idolaters, that knowing the true God, they do not worship him correctly.

1 Kings (1 Samuel) 6:8

sa1 6:8

And take the ark of the LORD, and lay it upon the cart; and put the (d) jewels of gold, which ye return him [for] a trespass offering, in a coffer by the side thereof; and send it away, that it may go.

(d) Meaning, the golden emerods and the golden mice.

1 Kings (1 Samuel) 6:9

sa1 6:9

And see, if it goeth up by the way of his own coast to Bethshemesh, [then] (e) he hath done us this great evil: but if not, then we shall know that [it is] not his hand [that] smote us: it [was] a (f) chance [that] happened to us.

(e) The God of Israel.

(f) The wicked attribute almost all things to fortune and chance, whereas indeed there is nothing done without God's providence and decree.

1 Kings (1 Samuel) 6:12

sa1 6:12

And the kine took the straight way to the way of Bethshemesh, [and] went along the highway, lowing as they went, and turned not aside [to] the right hand or [to] the left; and the lords of the Philistines went after (g) them unto the border of Bethshemesh.

(g) For the trial of the matter.

1 Kings (1 Samuel) 6:14

sa1 6:14

And the cart came into the field of Joshua, a Bethshemite, and stood there, where [there was] a great stone: and (h) they clave the wood of the cart, and offered the kine a burnt offering unto the LORD.

(h) That is, the men of Bethshemesh, who were Israelites.

1 Kings (1 Samuel) 6:17

sa1 6:17

And these [are] the golden emerods which the Philistines returned [for] a trespass offering unto the LORD; for (i) Ashdod one, for Gaza one, for Askelon one, for Gath one, for Ekron one;

(i) These were the five principal cities of the Philistines, which were not all conquered to the time of David.

1 Kings (1 Samuel) 6:19

sa1 6:19

And he smote the men of Bethshemesh, because they (k) had looked into the ark of the LORD, even he smote of the people fifty thousand and threescore and ten men: and the people lamented, because the LORD had smitten [many] of the people with a great slaughter.

(k) For it was not lawful for anyone either to touch or to see it, only to Aaron and his sons (Num 4:15, Num 4:20).

1 Kings (1 Samuel) Chapter 7

1 Kings (1 Samuel) 7:1

sa1 7:1

And the men of (a) Kirjathjearim came, and fetched up the ark of the LORD, and brought it into the house of Abinadab in the hill, and sanctified Eleazar his son to keep the ark of the LORD.

(a) A city in the tribe of Judah, called also Kirjathbaal, in (Jos 15:60).

1 Kings (1 Samuel) 7:2

sa1 7:2

And it came to pass, while the ark abode in Kirjathjearim, that the time was long; for it was twenty years: and all the house of Israel lamented (b) after the LORD.

(b) Lamented for their sins, and followed the Lord.

1 Kings (1 Samuel) 7:5

sa1 7:5

And Samuel said, Gather all Israel to (c) Mizpeh, and I will pray for you unto the LORD.

(c) For Shiloh was now desolate, because the Philistines had taken the ark from it.

1 Kings (1 Samuel) 7:6

sa1 7:6

And they gathered together to Mizpeh, and (d) drew water, and poured [it] out before the LORD, and fasted on that day, and said there, We have sinned against the LORD. And Samuel judged the children of Israel in Mizpeh.

(d) The Chaldee text says that they drew water out of their heart: that is, wept abundantly for their sins.

1 Kings (1 Samuel) 7:8

sa1 7:8

And the children of Israel said to Samuel, Cease not to (e) cry unto the LORD our God for us, that he will save us out of the hand of the Philistines.

(e) Signifying that in the prayers of the godly, there should be a vehement zeal.

1 Kings (1 Samuel) 7:10

sa1 7:10

And as Samuel was offering up the burnt offering, the Philistines drew near to battle against Israel: but the LORD (f) thundered with a great thunder on that day upon the Philistines, and discomfited them; and they were smitten before Israel.

(f) According to the prophecy of Hannah Samuel's mother, (Sa1 2:10).

1 Kings (1 Samuel) 7:12

sa1 7:12

Then Samuel took a stone, and set [it] between Mizpeh and (g) Shen, and called the name of it Ebenezer, saying, Hitherto hath the LORD helped us.

(g) Which was a great rock over against Mizpeh.

1 Kings (1 Samuel) 7:14

sa1 7:14

And the cities which the Philistines had taken from Israel were restored to Israel, from Ekron even unto Gath; and the coasts thereof did Israel deliver out of the hands of the Philistines. And there was peace between Israel and the (h) Amorites.

(h) Meaning, the Philistines.

1 Kings (1 Samuel) 7:17

sa1 7:17

And his return [was] to Ramah; for there [was] his house; and there he judged Israel; and there he built an (i) altar unto the LORD.

(i) Which was not contrary to the Law: for as yet a certain place was not appointed.

1 Kings (1 Samuel) Chapter 8

1 Kings (1 Samuel) 8:1

sa1 8:1

And it came to pass, when Samuel was old, that he (a) made his sons judges over Israel.

(a) Because he was not able to bear the charge.

1 Kings (1 Samuel) 8:2

sa1 8:2

Now the name of his firstborn was (b) Joel; and the name of his second, Abiah: [they were] judges in Beersheba.

(b) Who was also called Vashni, (Ch1 6:28).

1 Kings (1 Samuel) 8:4

sa1 8:4

Then all the elders of Israel gathered themselves together, and came to Samuel unto (c) Ramah,

(c) For there his house was, (Sa1 7:17).

1 Kings (1 Samuel) 8:6

sa1 8:6

But the thing (d) displeased Samuel, when they said, Give us a king to judge us. And Samuel prayed unto the LORD.

(d) Because they were not content with the order that God had appointed, but would be governed as the Gentiles were.

1 Kings (1 Samuel) 8:9

sa1 8:9

Now therefore hearken unto their voice: howbeit yet (e) protest solemnly unto them, and shew them the manner of the king that shall reign over them.

(e) To prove if they will forsake their wicked purpose.

1 Kings (1 Samuel) 8:11

sa1 8:11

And he said, This will be the (f) manner of the king that shall reign over you: He will take your sons, and appoint [them] for himself, for his chariots, and [to be] his horsemen; and [some] shall run before his chariots.

(f) Not that kings have this authority by their office, but that such as reign in God's wrath would usurp this over their brethren, contrary to the law, (Deu 17:20).

1 Kings (1 Samuel) 8:18

sa1 8:18

And ye shall cry out in that day because of your king which ye shall have chosen you; and the LORD will not (g) hear you in that day.

(g) Because you do not repent for your sins, but because you long for your afflictions, into which you cast yourselves willingly.

1 Kings (1 Samuel) Chapter 9

1 Kings (1 Samuel) 9:1

sa1 9:1

Now there was a man of Benjamin, whose name [was] Kish, the son of Abiel, the son of Zeror, the son of Bechorath, the son of Aphiah, a Benjamite, a (a) mighty man of power.

(a) That is, both valiant and rich.

1 Kings (1 Samuel) 9:2

sa1 9:2

And he had a son, whose name [was] Saul, a (b) choice young man, and a goodly: and [there was] not among the children of Israel a goodlier person than he: from his shoulders and upward [he was] higher than any of the people.

(b) So that it might seem that God approved their request in appointing such a person.

1 Kings (1 Samuel) 9:3

sa1 9:3

And the asses of Kish Saul's father were lost. And Kish said to Saul his son, Take now one of the servants with thee, and arise, go (c) seek the asses.

(c) All these circumstances were means to serve God's providence, by which Saul (though not approved by God) was made king.

1 Kings (1 Samuel) 9:5

sa1 9:5

[And] when they were come to the land of (d) Zuph, Saul said to his servant that [was] with him, Come, and let us return; lest my father leave [caring] for the asses, and take thought for us.

(d) Where was Ramath Zophim, the city of Samuel.

1 Kings (1 Samuel) 9:8

sa1 9:8

And the servant answered Saul again, and said, Behold, I have here at hand the fourth part of a (e) shekel of silver: [that] will I give to the man of God, to tell us our way.

(e) Which is about five pence, read (Gen 23:15).

1 Kings (1 Samuel) 9:9

sa1 9:9

(Beforetime in Israel, when a man went to enquire of God, thus he spake, Come, and let us go to the (f) seer: for [he that is] now [called] a Prophet was beforetime called a Seer.)

(f) So called because he foresaw things to come.

1 Kings (1 Samuel) 9:12

sa1 9:12

And they answered them, and said, He is; behold, [he is] before you: make haste now, for he came to day to the city; for [there is] a (g) sacrifice of the people to day in the high place:

(g) That is, a feast after the offering, which would be kept in a high place of the city appointed for that use.

1 Kings (1 Samuel) 9:13

sa1 9:13

As soon as ye be come into the city, ye shall straightway find him, before he go up to the high place to eat: for the people will not eat until he come, because he doth (h) bless the sacrifice; [and] afterwards they eat that be bidden. Now therefore get you up; for about this time ye shall find him.

(h) That is, give thanks and distribute the meat according to their custom.

1 Kings (1 Samuel) 9:16

sa1 9:16

To morrow about this time I will send thee a man out of the land of Benjamin, and thou shalt anoint him [to be] captain over my people Israel, that he may (i) save my people out of the hand of the Philistines: for I have looked upon my people, because their cry is come unto me.

(i) Despite their wickedness, yet God was ever mindful of his inheritance.

1 Kings (1 Samuel) 9:19

sa1 9:19

And Samuel answered Saul, and said, I [am] the seer: go up before me unto the high place; for ye shall eat with me to day, and to morrow I will let thee go, and will tell thee all that [is] in thine (k) heart.

(k) Meaning, all that you desire to know.

1 Kings (1 Samuel) 9:20

sa1 9:20

And as for thine asses that were lost three days ago, set not thy mind on them; for they are found. And (l) on whom [is] all the desire of Israel? [Is it] not on thee, and on all thy father's house?

(l) Whom does Israel desire to be their king, but thee?

1 Kings (1 Samuel) 9:22

sa1 9:22

And Samuel took Saul and his servant, and brought them into the (m) parlour, and made them sit in the chiefest place among them that were bidden, which [were] about thirty persons.

(m) Where the feast was.

1 Kings (1 Samuel) 9:24

sa1 9:24

And the cook took up the shoulder, and [that] which [was] (n) upon it, and set [it] before Saul. And [Samuel] said, Behold that which is left! set [it] before thee, [and] eat: for unto this time hath it been kept for thee since I said, I (o) have invited the people. So Saul did eat with Samuel that day.

(n) That is, the shoulder with the breast, which the priest had for his family in all peace offerings, (Lev 10:14)

(o) That both by the assembling of the people, and by the meat prepared for you, you might understand that I knew of your coming.

1 Kings (1 Samuel) 9:26

sa1 9:26

And they arose early: and it came to pass about the spring of the day, that Samuel called Saul to the (p) top of the house, saying, Up, that I may send thee away. And Saul arose, and they went out both of them, he and Samuel, abroad.

(p) To speak with him secretly: for the houses were flat above.

1 Kings (1 Samuel) 9:27

sa1 9:27

[And] as they were going down to the end of the city, Samuel said to Saul, Bid the servant pass on before us, (and he passed on,) but stand thou still a while, that I may shew thee (q) the word of God.

(q) God's commandment concerning you.

1 Kings (1 Samuel) Chapter 10

1 Kings (1 Samuel) 10:1

sa1 10:1

Then Samuel took a vial of (a) oil, and poured [it] upon his head, and kissed him, and said, [Is it] not because the LORD hath anointed thee [to be] captain over his inheritance?

(a) In the Law this anointing signified the gifts of the Holy Spirit, which were necessary for those who would rule.

1 Kings (1 Samuel) 10:2

sa1 10:2

When thou art departed from me to day, then thou shalt find two men by Rachel's sepulchre in the border of Benjamin at Zelzah; and they will say unto thee, The (b) asses which thou wentest to seek are found: and, lo, thy father hath left the care of the asses, and sorroweth for you, saying, What shall I do for my son?

(b) Samuel confirms him by these signs, that God has appointed him king.

1 Kings (1 Samuel) 10:5

sa1 10:5

After that thou shalt come to the (c) hill of God, where [is] the garrison of the Philistines: and it shall come to pass, when thou art come thither to the city, that thou shalt meet a company of prophets coming down from the high place with a psaltery, and a tabret, and a pipe, and a harp, before them; and they shall prophesy:

(c) Which was a high place in the city Kirjath-jearim, where the ark was, (Sa1 7:2).

1 Kings (1 Samuel) 10:9

sa1 10:9

And it was [so], that when he had turned his back to go from Samuel, God gave him another (d) heart: and all those signs came to pass that day.

(d) He gave him such virtues as were fitting for a king.

1 Kings (1 Samuel) 10:12

sa1 10:12

And one of the same place answered and said, But who [is] their (e) father? Therefore it became a proverb, [Is] Saul also among the (f) prophets?

(e) Meaning, that prophecy comes not by succession, but is given to whom it pleases God.

(f) Noting by it him that from low degree comes suddenly to honour.

1 Kings (1 Samuel) 10:17

sa1 10:17

And Samuel (g) called the people together unto the LORD to Mizpeh;

(g) Both to declare to them their fault in asking a king, and also to show God's sentence in it.

1 Kings (1 Samuel) 10:20

sa1 10:20

And when Samuel had caused all the tribes of Israel to come near, the tribe of Benjamin was (h) taken.

(h) That is, by casting of lot.

1 Kings (1 Samuel) 10:22

sa1 10:22

Therefore they enquired of the LORD further, if the man should yet come thither. And the LORD answered, Behold, he (i) hath hid himself among the stuff.

(i) As though he were unworthy and unwilling.

1 Kings (1 Samuel) 10:25

sa1 10:25

Then Samuel told the people (k) the manner of the kingdom, and wrote [it] in a book, and laid [it] up before the LORD. And Samuel sent all the people away, every man to his house.

(k) As it is written in (Deu 17:15).

1 Kings (1 Samuel) 10:27

sa1 10:27

But the children of Belial said, How shall this man save us? And they despised him, and brought him no presents. But he (l) held his peace.

(l) Both to avoid disputing and also to win them by patience.

1 Kings (1 Samuel) Chapter 11

1 Kings (1 Samuel) 11:1

sa1 11:1

Then Nahash the Ammonite (a) came up, and encamped against Jabeshgilead: and all the men of Jabesh said unto Nahash, Make a covenant with us, and we will serve thee.

(a) After that Saul was chosen king: for fear of whom they asked a king, as in (Sa1 12:12).

1 Kings (1 Samuel) 11:2

sa1 11:2

And Nahash the Ammonite answered them, On this [condition] will I make [a covenant] with you, that I may thrust out all your (b) right eyes, and lay it [for] a reproach upon all Israel.

(b) This declares that the closer the tyrants are to their destruction, the more cruel they are.

1 Kings (1 Samuel) 11:6

sa1 11:6

And the Spirit of God (c) came upon Saul when he heard those tidings, and his anger was kindled greatly.

(c) God gave him the spirit of strength and courage to go against this tyrant.

1 Kings (1 Samuel) 11:7

sa1 11:7

And he took a yoke of oxen, and hewed them in pieces, and sent [them] throughout all the coasts of Israel by the hands of messengers, saying, Whosoever cometh not forth after Saul and after (d) Samuel, so shall it be done unto his oxen. And the fear of the LORD fell on the people, and they came out with one consent.

(d) He adds Samuel because Saul was not yet approved by all.

1 Kings (1 Samuel) 11:9

sa1 11:9

And (e) they said unto the messengers that came, Thus shall ye say unto the men of Jabeshgilead, To morrow, by [that time] the sun be hot, ye shall have help. And the messengers came and shewed [it] to the men of Jabesh; and they were glad.

(e) Meaning, Saul and Samuel.

1 Kings (1 Samuel) 11:10

sa1 11:10

Therefore the men of Jabesh said, To morrow we will come out unto (f) you, and ye shall do with us all that seemeth good unto you.

(f) That is, to the Ammonites, concealing that they had hope of aid.

1 Kings (1 Samuel) 11:12

sa1 11:12

And the people said unto Samuel, (g) Who [is] he that said, Shall Saul reign over us? bring the men, that we may put them to death.

(g) By this victory the Lord won the hearts of the people to Saul.

1 Kings (1 Samuel) 11:13

sa1 11:13

And Saul said, There shall not a man be (h) put to death this day: for to day the LORD hath wrought salvation in Israel.

(h) By showing mercy he thought to overcome their malice.

1 Kings (1 Samuel) 11:15

sa1 11:15

And all the people went to Gilgal; and there they made Saul king before the LORD in Gilgal; and there they sacrificed sacrifices of (i) peace offerings before the LORD; and there Saul and all the men of Israel rejoiced greatly.

(i) In sign of thanksgiving for the victory.

1 Kings (1 Samuel) Chapter 12

1 Kings (1 Samuel) 12:1

sa1 12:1

And Samuel said unto all Israel, Behold, I have (a) hearkened unto your voice in all that ye said unto me, and have made a king over you.

(a) I have granted your petition.

1 Kings (1 Samuel) 12:2

sa1 12:2

And now, behold, the king walketh (b) before you: and I am old and grayheaded; and, behold, my sons [are] with you: and I have walked before you from my childhood unto this day.

(b) To govern you in peace and war.

1 Kings (1 Samuel) 12:3

sa1 12:3

Behold, here I [am]: witness against me before the LORD, and before his anointed: (c) whose ox have I taken? or whose ass have I taken? or whom have I defrauded? whom have I oppressed? or of whose hand have I received [any] bribe to blind mine eyes therewith? and I will restore it you.

(c) God would have this confession be a pattern for all who have any charge or office.

1 Kings (1 Samuel) 12:5

sa1 12:5

And he said unto them, The LORD [is] witness against you, and his (d) anointed [is] witness this day, that ye have not found ought in my hand. And they answered, [He is] witness.

(d) Your King, who is anointed by the commandment of the Lord.

1 Kings (1 Samuel) 12:9

sa1 12:9

And when they forgat the LORD their God, he sold them into the hand of Sisera, (e) captain of the host of Hazor, and into the hand of the Philistines, and into the hand of the king of Moab, and they fought against them.

(e) Captain of Jabin's host, king of Hazor.

1 Kings (1 Samuel) 12:11

sa1 12:11

And the LORD sent Jerubbaal, (f) and Bedan, and Jephthah, and Samuel, and delivered you out of the hand of your enemies on every side, and ye dwelled safe.

(f) That is Samson, (Jdg 13:25).

1 Kings (1 Samuel) 12:12

sa1 12:12

And when ye saw that Nahash the king of the children of Ammon came against you, ye said unto me, (g) Nay; but a king shall reign over us: when the LORD your God [was] your king.

(g) Leaving God to seek the help of man, (Sa1 8:5).

1 Kings (1 Samuel) 12:14

sa1 12:14

If ye will fear the LORD, and serve him, and obey his voice, and not rebel against the commandment of the LORD, then shall both ye and also the king that reigneth over you continue (h) following the LORD your God:

(h) You shall be preserved as they that follow the Lord's will.

1 Kings (1 Samuel) 12:15

sa1 12:15

But if ye will not obey the voice of the LORD, but rebel against the commandment of the LORD, then shall the hand of the LORD be against you, as [it was] against your (i) fathers.

(i) Meaning, the governors.

1 Kings (1 Samuel) 12:17

sa1 12:17

[Is it] not wheat harvest to day? I will call unto the LORD, and he shall send thunder and rain; that ye may perceive and see that your wickedness [is] (k) great, which ye have done in the sight of the LORD, in asking you a king.

(k) In that you have forsaken him, who has all power in his hand, for a mortal man.

1 Kings (1 Samuel) 12:19

sa1 12:19

And all the people said unto Samuel, Pray for thy servants unto the LORD thy God, that we die not: for we have added unto (l) all our sins [this] evil, to ask us a king.

(l) Not only at other times, but now chiefly.

1 Kings (1 Samuel) 12:20

sa1 12:20

And Samuel said unto the people, Fear not: ye have done all this wickedness: (m) yet turn not aside from following the LORD, but serve the LORD with all your heart;

(m) He shows that there is no sin so great, but it shall be forgiven, if the sinner turn again to God.

1 Kings (1 Samuel) 12:22

sa1 12:22

For the LORD will not forsake his people for his great name's sake: because it hath pleased the LORD to make you (n) his people.

(n) Of his free mercy, and not of your merits, and therefore he will not forsake you.

1 Kings (1 Samuel) 12:24

sa1 12:24

Only fear the LORD, and serve him in truth with all your (o) heart: for consider how great [things] he hath done for you.

(o) Unfeignedly, and without hypocrisy.

1 Kings (1 Samuel) Chapter 13

1 Kings (1 Samuel) 13:1

sa1 13:1

Saul reigned (a) one year; and when he had reigned (b) two years over Israel,

(a) While these things were done.

(b) Before he took upon himself the state of a king.

1 Kings (1 Samuel) 13:3

sa1 13:3

And Jonathan smote the garrison of the Philistines that [was] in (c) Geba, and the Philistines heard [of it]. And Saul blew the (d) trumpet throughout all the land, saying, Let the Hebrews hear.

(c) Of Kirjath-jearim, where the ark was, (Sa1 10:5).

(d) That everyone should prepare themselves to fight.

1 Kings (1 Samuel) 13:5

sa1 13:5

And the Philistines gathered themselves together to fight with Israel, thirty thousand chariots, and six thousand horsemen, and people as the sand which [is] on the sea shore in multitude: and they came up, and pitched in Michmash, eastward from (e) Bethaven.

(e) Which was also called Beth-el, in the tribe of Benjamin.

1 Kings (1 Samuel) 13:7

sa1 13:7

And [some of] the Hebrews went over Jordan to the land of (f) Gad and Gilead. As for Saul, he [was] yet in Gilgal, and all the people followed him trembling.

(f) Where the two tribes and the half remained.

1 Kings (1 Samuel) 13:8

sa1 13:8

And he tarried seven days, according to the set time that Samuel [had appointed]: but Samuel came not to Gilgal; and the people were (g) scattered from him.

(g) Thinking that the absence of the prophet was a sign, that they would lose the victory.

1 Kings (1 Samuel) 13:11

sa1 13:11

And Samuel said, What hast thou done? And Saul said, Because I saw that the people were (h) scattered from me, and [that] thou camest not within the days appointed, and [that] the Philistines gathered themselves together at Michmash;

(h) Though these causes seem sufficient in man's judgment: yet because they had not the word of God, they turned to his destruction.

1 Kings (1 Samuel) 13:13

sa1 13:13

And Samuel said to Saul, Thou hast done foolishly: thou hast not kept the commandment of the LORD thy (i) God, which he commanded thee: for now would the LORD have established thy kingdom upon Israel for ever.

(i) Who willed you to obey him, and rest on the words spoken by his prophet.

1 Kings (1 Samuel) 13:14

sa1 13:14

But now thy kingdom shall not continue: the LORD hath sought him a (k) man after his own heart, and the LORD hath commanded him [to be] captain over his people, because thou hast not kept [that] which the LORD commanded thee.

(k) That is, David.

1 Kings (1 Samuel) 13:15

sa1 13:15

And Samuel arose, and gat him up from Gilgal unto (l) Gibeah of Benjamin. And Saul numbered the people [that were] present with him, about six hundred men.

(l) And went to his city Ramah.

1 Kings (1 Samuel) 13:18

sa1 13:18

And another company turned the way [to] Bethhoron: and (m) another company turned [to] the way of the border that looketh to the valley of Zeboim toward the wilderness.

(m) So that to man's judgment these three armies would have overrun the whole country.

1 Kings (1 Samuel) 13:22

sa1 13:22

So it came to pass in the day of battle, that there was neither (n) sword nor spear found in the hand of any of the people that [were] with Saul and Jonathan: but with Saul and with Jonathan his son was there found.

(n) To declare that the victory only came from God, and not by their force.

1 Kings (1 Samuel) Chapter 14

1 Kings (1 Samuel) 14:1

sa1 14:1

Now it came to pass upon a day, that Jonathan the son of Saul said unto the young man that bare his armour, (a) Come, and let us go over to the Philistines' garrison, that [is] on the other side. But he told not his father.

(a) By this example God declared to Israel that the victory did not consist in multitude or armour, but only because of his grace.

1 Kings (1 Samuel) 14:6

sa1 14:6

And Jonathan said to the young man that bare his armour, Come, and let us go over unto the garrison of these (b) uncircumcised: it may be that the LORD will work for us: for [there is] no restraint to the LORD to save by many or by few.

(b) That is, the Philistines.

1 Kings (1 Samuel) 14:7

sa1 14:7

And his armourbearer said unto him, Do all that [is] in thine heart: turn thee; behold, (c) I [am] with thee according to thy heart.

(c) I will follow you wherever you go.

1 Kings (1 Samuel) 14:9

sa1 14:9

(d) If they say thus unto us, Tarry until we come to you; then we will stand still in our place, and will not go up unto them.

(d) This he spoke by the spirit of prophecy, and by this God gave him assurance of victory.

1 Kings (1 Samuel) 14:11

sa1 14:11

And both of them discovered themselves unto the garrison of the Philistines: and the Philistines said, Behold, the Hebrews come forth out of the (e) holes where they had hid themselves.

(e) Thus they spoke contemptuously and by derision.

1 Kings (1 Samuel) 14:13

sa1 14:13

And Jonathan climbed up upon (f) his hands and upon his feet, and his armourbearer after him: and they fell before Jonathan; and his armourbearer slew after him.

(f) That is, he crept up, or went up with all haste.

1 Kings (1 Samuel) 14:14

sa1 14:14

And that (g) first slaughter, which Jonathan and his armourbearer made, was about twenty men, within as it were an half acre of land, [which] a yoke [of oxen might plow].

(g) The second was when they slew one another, and the third when the Israelites chased them.

1 Kings (1 Samuel) 14:15

sa1 14:15

And there was trembling in the host, in the field, and among all the people: the garrison, and the spoilers, they also trembled, and the earth (h) quaked: so it was a very great trembling.

(h) In that the insensible creatures tremble for fear of God's judgment, it declares how terrible his vengeance will be against his enemies.

1 Kings (1 Samuel) 14:19

sa1 14:19

And it came to pass, while Saul talked unto the priest, that the noise that [was] in the host of the Philistines went on and increased: and Saul said unto the priest, (i) Withdraw thine hand.

(i) Leave the Ephod alone, for I have no time now to ask counsel from God, (Num 27:21).

1 Kings (1 Samuel) 14:21

sa1 14:21

Moreover the Hebrews [that] were with the Philistines before that time, which went up with them into the camp [from the country] round about, even they also [turned] to be with the (k) Israelites that [were] with Saul and Jonathan.

(k) Though before for fear of the Philistines they declared themselves as enemies to their brethren.

1 Kings (1 Samuel) 14:24

sa1 14:24

And the men of Israel were distressed that day: for Saul had adjured the people, saying, (l) Cursed [be] the man that eateth [any] food until evening, that I may be avenged on mine enemies. So none of the people tasted [any] food.

(l) Such was his hypocrisy and arrogancy, that he thought to attribute to his policy that which God had given by the hand of Jonathan.

1 Kings (1 Samuel) 14:26

sa1 14:26

And when the people were come into the wood, behold, the honey dropped; but no man put his hand to his mouth: for the people feared the (m) oath.

(m) That is, the punishment if they break their oath.

1 Kings (1 Samuel) 14:27

sa1 14:27

But Jonathan heard not when his father charged the people with the oath: wherefore he put forth the end of the rod that [was] in his hand, and dipped it in an honeycomb, and put his hand to his mouth; and his (n) eyes were enlightened.

(n) Which were dim before from weariness and hunger.

1 Kings (1 Samuel) 14:29

sa1 14:29

Then said Jonathan, My father hath (o) troubled the land: see, I pray you, how mine eyes have been enlightened, because I tasted a little of this honey.

(o) By making this cruel law.

1 Kings (1 Samuel) 14:33

sa1 14:33

Then they told Saul, saying, Behold, the people sin against the LORD, in that they eat with the blood. And he said, Ye have transgressed: (p) roll a great stone unto me this day.

(p) That the blood of the beast that shall be slain, may be pressed out upon it.

1 Kings (1 Samuel) 14:36

sa1 14:36

And Saul said, Let us go down after the Philistines by night, and spoil them until the morning light, and let us not leave a man of them. And they said, Do whatsoever seemeth good unto thee. Then said the priest, Let us (q) draw near hither unto God.

(q) To ask counsel from him.

1 Kings (1 Samuel) 14:41

sa1 14:41

Therefore Saul said unto the LORD God of Israel, Give (r) a perfect [lot]. And Saul and Jonathan were taken: but the people escaped.

(r) Cause the lot to fall on him that has broken the oath, but he does not consider his presumption in commanding the same oath.

1 Kings (1 Samuel) 14:45

sa1 14:45

And the people said unto Saul, (s) Shall Jonathan die, who hath wrought this great salvation in Israel? God forbid: [as] the LORD liveth, there shall not one hair of his head fall to the ground; for he hath wrought with God this day. So the people rescued Jonathan, that he died not.

(s) The people thought it their duty to rescue him, who out of ignorance had broken a rash law, and by whom they had received so great a benefit.

1 Kings (1 Samuel) 14:48

sa1 14:48

And he gathered an host, and smote the (t) Amalekites, and delivered Israel out of the hands of them that spoiled them.

(t) As the Lord had commanded, (Deu 25:17).

1 Kings (1 Samuel) 14:49

sa1 14:49

Now the sons of Saul were Jonathan, (u) and Ishui, and Melchishua: and the names of his two daughters [were these]; the name of the firstborn Merab, and the name of the younger (x) Michal:

(u) Called also Abinadab, (Sa1 31:2).

(x) Who was the wife of David, (Sa1 18:27).

1 Kings (1 Samuel) 14:50

sa1 14:50

And the name of Saul's wife [was] Ahinoam, the daughter of Ahimaaz: and the name of the captain of his host [was] (y) Abner, the son of Ner, Saul's uncle.

(y) Whom Joab, David's captain, slew (Sa2 3:27).

1 Kings (1 Samuel) 14:52

sa1 14:52

And there was sore war against the Philistines all the days of Saul: (z) and when Saul saw any strong man, or any valiant man, he took him unto him.

(z) As Samuel had forewarned in (Sa1 8:11).

1 Kings (1 Samuel) Chapter 15

1 Kings (1 Samuel) 15:1

sa1 15:1

Samuel also said unto Saul, The LORD sent me to anoint thee [to be] king over his people, over Israel: now therefore (a) hearken thou unto the voice of the words of the LORD.

(a) Because he has preferred you to this honour, you are bound to obey him.

1 Kings (1 Samuel) 15:3

sa1 15:3

Now go and smite Amalek, and utterly destroy all that they have, and spare them not; but (b) slay both man and woman, infant and suckling, ox and sheep, camel and ass.

(b) That this might be an example of God's vengeance against those who deal cruelly with his people.

1 Kings (1 Samuel) 15:6

sa1 15:6

And Saul said unto the (c) Kenites, Go, depart, get you down from among the Amalekites, lest I destroy you with them: for ye shewed (d) kindness to all the children of Israel, when they came up out of Egypt. So the Kenites departed from among the Amalekites.

(c) Which were the posterity of Jethro, Moses father in law.

(d) For Jethro came to visit them, and gave them good counsel, (Exo 18:19).

1 Kings (1 Samuel) 15:11

sa1 15:11

It (e) repenteth me that I have set up Saul [to be] king: for he is turned back from following me, and hath not performed my commandments. And it grieved Samuel; and he cried unto the LORD all night.

(e) God in his eternal counsel never changes or repents, as in (Sa1 15:29), though he seems to us to repent when anything goes contrary to his temporal election.

1 Kings (1 Samuel) 15:13

sa1 15:13

And Samuel came to Saul: and Saul said unto him, Blessed [be] thou of the LORD: I have performed the (f) commandment of the LORD.

(f) This is the nature of hypocrites to be impudent against the truth, to condemn others, and justify themselves.

1 Kings (1 Samuel) 15:17

sa1 15:17

And Samuel said, When thou [wast] (g) little in thine own sight, [wast] thou not [made] the head of the tribes of Israel, and the LORD anointed thee king over Israel?

(g) Meaning, of base condition as in (Sa1 9:21).

1 Kings (1 Samuel) 15:20

sa1 15:20

And Saul said unto Samuel, Yea, (h) I have obeyed the voice of the LORD, and have gone the way which the LORD sent me, and have brought Agag the king of Amalek, and have utterly destroyed the Amalekites.

(i) He stands most impudently in his own defence both against God and his own conscience.

1 Kings (1 Samuel) 15:23

sa1 15:23

For (i) rebellion [is as] the sin of witchcraft, and stubbornness [is as] iniquity and idolatry. Because thou hast rejected the word of the LORD, he hath also rejected thee from [being] king.

(i) God hates nothing more than the disobedience of his commandment, even though the intent seems good to man.

1 Kings (1 Samuel) 15:25

sa1 15:25

Now therefore, I pray thee, pardon my (k) sin, and turn again with me, that I may worship the LORD.

(k) This was not true repentance, but deceit out of fear for the loss of his kingdom.

1 Kings (1 Samuel) 15:28

sa1 15:28

And Samuel said unto him, The LORD hath rent the kingdom of Israel from thee this day, and hath given it to a (l) neighbour of thine, [that is] better than thou.

(l) That is, to David.

1 Kings (1 Samuel) 15:29

sa1 15:29

And also the (m) Strength of Israel will not lie nor repent: for he [is] not a man, that he should repent.

(m) Meaning God, who maintains and prefers his own.

1 Kings (1 Samuel) 15:32

sa1 15:32

Then said Samuel, Bring ye hither to me Agag the king of the Amalekites. And Agag came unto him delicately. And Agag said, Surely the (n) bitterness of death is past.

(n) He expected nothing less than death, or as some write, he passed not for death.

1 Kings (1 Samuel) 15:34

sa1 15:34

Then Samuel went to (o) Ramah; and Saul went up to his house to Gibeah of Saul.

(o) Where his house was.

1 Kings (1 Samuel) 15:35

sa1 15:35

And Samuel came no more to (p) see Saul until the day of his death: nevertheless Samuel mourned for Saul: and the LORD (q) repented that he had made Saul king over Israel.

(p) Though Saul came where Samuel was, (Sa1 19:22).

(q) As in (Sa1 15:11).

1 Kings (1 Samuel) Chapter 16

1 Kings (1 Samuel) 16:1

sa1 16:1

And the LORD said unto Samuel, How long wilt thou mourn for Saul, (a) seeing I have rejected him from reigning over Israel? fill thine horn with oil, and go, I will send thee to Jesse the Bethlehemite: for I have provided me a king among his sons.

(a) Signifying that we should not show ourselves more pitiful than God, nor to lament those whom he casts out.

1 Kings (1 Samuel) 16:2

sa1 16:2

And Samuel said, How can I go? if Saul hear [it], he will kill me. And the LORD said, Take an heifer with thee, and say, I am come (b) to sacrifice to the LORD.

(b) That is, to make a peace offering, which may be done even though the ark was not there.

1 Kings (1 Samuel) 16:4

sa1 16:4

And Samuel did that which the LORD spake, and came to Bethlehem. And the elders of the town (c) trembled at his coming, and said, Comest thou peaceably?

(c) Afraid, lest some grievous crime had been committed, because the prophet was not wont to come there.

1 Kings (1 Samuel) 16:6

sa1 16:6

And it came to pass, when they were come, that he looked on Eliab, and said, Surely the LORD'S (d) anointed [is] before him.

(d) Thinking that Eliab had been appointed by God to be made king.

1 Kings (1 Samuel) 16:14

sa1 16:14

But the Spirit of the LORD departed from Saul, and an (e) evil spirit from the LORD troubled him.

(e) The wicked spirits are at God's commandment to execute his will against the wicked.

1 Kings (1 Samuel) 16:18

sa1 16:18

Then answered one of the servants, and said, Behold, I have seen a (f) son of Jesse the Bethlehemite, [that is] cunning in playing, and a mighty valiant man, and a man of war, and prudent in matters, and a comely person, and the LORD [is] with him.

(f) Though David was now anointed king by the prophet, yet God would strengthen and test him in various ways before he had the use of his kingdom.

1 Kings (1 Samuel) 16:23

sa1 16:23

And it came to pass, when the [evil] spirit from God was upon Saul, that David took an harp, and played with his hand: so Saul was (g) refreshed, and was well, and the evil spirit departed from him.

(g) God would have Saul receive this benefit from David's hand, that his condemnation might be even more evident, for his cruel hate toward him.

1 Kings (1 Samuel) Chapter 17

1 Kings (1 Samuel) 17:4

sa1 17:4

And there (a) went out a champion out of the camp of the Philistines, named Goliath, of Gath, whose height [was] six cubits and a span.

(a) Between the two camps.

1 Kings (1 Samuel) 17:5

sa1 17:5

And [he had] an helmet of brass upon his head, and he [was] armed with a coat of mail; and the weight of the coat [was] five thousand (b) shekels of brass.

(b) That is, 156 pounds 4 ounces, after half and ounce to the shekel: and 600 shekels weight amounts to 18 3/4 pounds.

1 Kings (1 Samuel) 17:15

sa1 17:15

But David (c) went and returned from Saul to feed his father's sheep at Bethlehem.

(c) To serve Saul, (Sa1 16:19).

1 Kings (1 Samuel) 17:17

sa1 17:17

And Jesse said unto David his son, (d) Take now for thy brethren an ephah of this parched [corn], and these ten loaves, and run to the camp to thy brethren;

(d) Though Jesse meant one thing, yet God's providence directed David to another end.

1 Kings (1 Samuel) 17:18

sa1 17:18

And carry these ten cheeses unto the captain of [their] thousand, and look how thy brethren fare, and take their (e) pledge.

(e) If they have laid anything to gauge for their necessity, redeem it out.

1 Kings (1 Samuel) 17:23

sa1 17:23

And as he talked with them, behold, there came up the champion, the Philistine of Gath, Goliath by name, out of the armies of the Philistines, and spake according to the (f) same words: and David heard [them].

(f) As in (Sa1 17:8-9).

1 Kings (1 Samuel) 17:25

sa1 17:25

And the men of Israel said, Have ye seen this man that is come up? surely to defy Israel is he come up: and it shall be, [that] the man who killeth him, the king will enrich him with great riches, and will give him his daughter, and make his father's house (g) free in Israel.

(g) From taxes and payments.

1 Kings (1 Samuel) 17:26

sa1 17:26

And David spake to the men that stood by him, saying, What shall be done to the man that killeth this Philistine, and taketh away the (h) reproach from Israel? for who [is] this uncircumcised Philistine, that he should defy the armies of the living God?

(h) This dishonour that he does to Israel.

1 Kings (1 Samuel) 17:29

sa1 17:29

And David said, What have I now done? [Is there] not a (i) cause?

(i) For his father's sending was a just occasion, and also he felt himself inwardly moved by God's Spirit.

1 Kings (1 Samuel) 17:33

sa1 17:33

And Saul said to David, Thou art not (k) able to go against this Philistine to fight with him: for thou [art but] a youth, and he a man of war from his youth.

(k) Here Satan proves David's faith, by the infidelity of Saul.

1 Kings (1 Samuel) 17:34

sa1 17:34

And David said unto Saul, Thy servant kept his father's sheep, and there came a (l) lion, and a bear, and took a lamb out of the flock:

(l) David, because of previous experience with God's help, did not doubt to overcome this danger, seeing as he was zealous for God's honour.

1 Kings (1 Samuel) 17:37

sa1 17:37

David said moreover, The LORD that delivered me out of the paw of the lion, and out of the paw of the bear, he will deliver me out of the hand of this Philistine. And Saul said unto David, (m) Go, and the LORD be with thee.

(m) For by these examples he saw that the power of God was with him.

1 Kings (1 Samuel) 17:40

sa1 17:40

And he took his (n) staff in his hand, and chose him five smooth stones out of the brook, and put them in a shepherd's bag which he had, even in a scrip; and his sling [was] in his hand: and he drew near to the Philistine.

(n) So that by these weak means, It might be known that only God was the author of this victory.

1 Kings (1 Samuel) 17:43

sa1 17:43

And the Philistine said unto David, [Am] I a dog, that thou comest to me with staves? And the Philistine (o) cursed David by his gods.

(o) He swore by his gods that he would destroy him.

1 Kings (1 Samuel) 17:46

sa1 17:46

This (p) day will the LORD deliver thee into mine hand; and I will smite thee, and take thine head from thee; and I will give the carcasses of the host of the Philistines this day unto the fowls of the air, and to the wild beasts of the earth; that all the earth may know that there is a God in Israel.

(p) David being assured both of his cause and of his calling prophecies of the destruction of the Philistines.

1 Kings (1 Samuel) 17:48

sa1 17:48

And it came to pass, when the Philistine arose, and came and drew nigh to meet David, that David (q) hastened, and ran toward the army to meet the Philistine.

(q) Being moved with a fervent zeal to be revenged of this blaspheme of God's name.

1 Kings (1 Samuel) 17:55

sa1 17:55

And when Saul saw David go forth against the Philistine, he said unto Abner, the captain of the host, Abner, (e) whose son [is] this youth? And Abner said, [As] thy soul liveth, O king, I cannot tell.

(e) That is, of what family and tribe is he? He had forgotten David, even though he had received so great a benefit by him.

1 Kings (1 Samuel) Chapter 18

1 Kings (1 Samuel) 18:1

sa1 18:1

And it came to pass, when he had made an end of speaking unto Saul, that the (a) soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul.

(a) His affection was fully bent toward him.

1 Kings (1 Samuel) 18:5

sa1 18:5

And David went out whithersoever Saul sent him, [and] behaved himself (b) wisely: and Saul set him over the men of war, and he was accepted in the sight of all the people, and also in the sight of Saul's servants.

(b) That is, he prospered in all his doings.

1 Kings (1 Samuel) 18:6

sa1 18:6

And it came to pass as they came, when David was returned from the slaughter of the (c) Philistine, that the women came out of all cities of Israel, singing and dancing, to meet king Saul, with tabrets, with joy, and with instruments of musick.

(c) That is, Goliath.

1 Kings (1 Samuel) 18:9

sa1 18:9

And Saul (d) eyed David from that day and forward.

(d) Because he envied and hated him.

1 Kings (1 Samuel) 18:10

sa1 18:10

And it came to pass on the morrow, that the evil spirit from God came upon Saul, and he (e) prophesied in the midst of the house: and David played with his hand, as at other times: and [there was] a javelin in Saul's hand.

(e) That is, spoke as a man beside himself for so the people abused this word, when they could not understand.

1 Kings (1 Samuel) 18:13

sa1 18:13

Therefore Saul removed him from him, and made him his captain over a thousand; and he went (f) out and came in before the people.

(f) Meaning he was captain over the people.

1 Kings (1 Samuel) 18:17

sa1 18:17

And Saul said to David, Behold my elder daughter Merab, her will I give thee to wife: only be thou valiant for me, and (g) fight the LORD'S battles. For Saul said, Let not mine hand be upon him, but let the hand of the Philistines be upon him.

(g) Fight against them that war against God's people.

1 Kings (1 Samuel) 18:19

sa1 18:19

But it came to pass at the time when Merab Saul's daughter should have been given to David, that (h) she was given unto Adriel the Meholathite to wife.

(h) By whom he had five sons who David put to death at the request of the Gibeonites, (Sa2 21:8).

1 Kings (1 Samuel) 18:21

sa1 18:21

And Saul said, I will give him her, that she may be a (i) snare to him, and that the hand of the Philistines may be against him. Wherefore Saul said to David, Thou shalt this day be my son in law in [the one of] the twain.

(i) So his hypocrisy appears, for under pretence of favour he sought his destruction.

1 Kings (1 Samuel) 18:23

sa1 18:23

And Saul's servants spake those words in the ears of David. And David said, (k) Seemeth it to you [a] light [thing] to be a king's son in law, seeing that I [am] a poor man, and lightly esteemed?

(k) Meaning, that he was not able to endow his wife with riches.

1 Kings (1 Samuel) 18:26

sa1 18:26

And when his servants told David these words, it pleased David well to be the (l) king's son in law: and the days were not expired.

(l) Because he thought himself able to compass the king's request.

1 Kings (1 Samuel) 18:27

sa1 18:27

Wherefore David arose and went, he and his men, and slew of the Philistines two hundred men; and David brought their foreskins, and (m) they gave them in full tale to the king, that he might be the king's son in law. And Saul gave him Michal his daughter to wife.

(m) Meaning, David and his soldiers.

1 Kings (1 Samuel) 18:29

sa1 18:29

And Saul was yet the more afraid (n) of David; and Saul became David's enemy continually.

(n) To be deprived of his kingdom.

1 Kings (1 Samuel) 18:30

sa1 18:30

Then the princes of the Philistines went forth: and it came to pass, after they went forth, [that] (o) David behaved himself more wisely than all the servants of Saul; so that his name was much set by.

(o) That is, David had better success against the Philistines than Saul's men.

1 Kings (1 Samuel) Chapter 19

1 Kings (1 Samuel) 19:1

sa1 19:1

And Saul spake to Jonathan his son, and to all his servants, that they should (a) kill David.

(a) Before Saul sought David's life secretly, but now his hypocrisy grows to open cruelty.

1 Kings (1 Samuel) 19:3

sa1 19:3

And I will go out and stand beside my father in the field where thou (b) [art], and I will commune with my father of thee; and what I see, that I will tell thee.

(b) That I may warn you what to do.

1 Kings (1 Samuel) 19:6

sa1 19:6

And Saul hearkened unto the voice of Jonathan: and Saul (c) sware, [As] the LORD liveth, he shall not be slain.

(c) Whatever he pretended outwardly, yet his heart was full of malice.

1 Kings (1 Samuel) 19:9

sa1 19:9

And the evil spirit from the LORD was upon Saul, as he sat in his house with his javelin in his hand: and David (d) played with [his] hand.

(d) He played on his harp to appease the rage of the evil spirit, (Sa1 16:23).

1 Kings (1 Samuel) 19:12

sa1 19:12

So Michal (e) let David down through a window: and he went, and fled, and escaped.

(e) Thus God moved both the son and daughter of this tyrant to favour David against their father.

1 Kings (1 Samuel) 19:15

sa1 19:15

And Saul sent the messengers [again] to see David, saying, Bring him up to me in the (f) bed, that I may slay him.

(f) Behold, how the tyrants to accomplish their rage, neither regard oath nor friendship, God nor man.

1 Kings (1 Samuel) 19:18

sa1 19:18

So David fled, and escaped, and came to Samuel to Ramah, and told him all that Saul had done to him. And he and Samuel went and dwelt in (g) Naioth.

(g) Naioth was a school where the word of God was studied, near Ramah.

1 Kings (1 Samuel) 19:20

sa1 19:20

And Saul sent messengers to take David: and when they saw the company of the prophets prophesying, and Samuel standing (h) [as] appointed over them, the Spirit of God was upon the messengers of Saul, and they also (i) prophesied.

(h) Being their chief instructor.

(i) Changed their minds and praised God.

1 Kings (1 Samuel) 19:23

sa1 19:23

And he (k) went thither to Naioth in Ramah: and the Spirit of God was upon him also, and he went on, and prophesied, until he came to Naioth in Ramah.

(k) With a mind to persecute them.

1 Kings (1 Samuel) 19:24

sa1 19:24

And he stripped off his (l) clothes also, and prophesied before Samuel in like manner, and lay (m) down naked all that day and all that night. Wherefore they say, [Is] Saul also among the prophets?

(l) His kingly apparel.

(m) He humbled himself as others did.

1 Kings (1 Samuel) Chapter 20

1 Kings (1 Samuel) 20:1

sa1 20:1

And David (a) fled from Naioth in Ramah, and came and said before Jonathan, What have I done? what [is] mine iniquity? and what [is] my sin before thy father, that he seeketh my life?

(a) For Saul was detained, and prophesied a day and a night by God's providence, that David might have time to escape.

1 Kings (1 Samuel) 20:3

sa1 20:3

And David sware moreover, and said, Thy father certainly knoweth that I have found grace in thine eyes; and he saith, Let not Jonathan know this, lest he be grieved: but truly [as] the LORD liveth, and [as] thy soul liveth, [there is] but a (b) step between me and death.

(b) I am in great danger of death.

1 Kings (1 Samuel) 20:5

sa1 20:5

And David said unto Jonathan, Behold, to morrow [is] the (c) new moon, and I should not fail to sit with the king at meat: but let me go, that I may hide myself in the field unto the third [day] at even.

(c) At what time there would be a solemn sacrifice, (Num 28:11), to which they added peace offerings and feasts.

1 Kings (1 Samuel) 20:6

sa1 20:6

If thy father at all miss me, then say, David earnestly asked [leave] of me that he might run to Bethlehem his city: for [there is] a (d) yearly sacrifice there for all the family.

(d) Read (Sa1 1:21).

1 Kings (1 Samuel) 20:9

sa1 20:9

And Jonathan said, Far be it from thee: for if I knew certainly that evil were (e) determined by my father to come upon thee, then would not I tell it thee?

(e) That he were fully determined.

1 Kings (1 Samuel) 20:10

sa1 20:10

Then said David to Jonathan, Who (f) shall tell me? or what [if] thy father answer thee roughly?

(f) If your father favours me.

1 Kings (1 Samuel) 20:13

sa1 20:13

The LORD (g) do so and much more to Jonathan: but if it please my father [to do] thee evil, then I will shew it thee, and send thee away, that thou mayest go in peace: and the LORD be with thee, as he hath been with my father.

(g) The Lord punish me most grievously.

1 Kings (1 Samuel) 20:14

sa1 20:14

And thou shalt not only while yet I live shew me the kindness of the LORD, (h) that I die not:

(h) I know that if you were given the kingdom now, you would not destroy me, but show yourself friendly to my posterity.

1 Kings (1 Samuel) 20:22

sa1 20:22

But if I say thus unto the young man, Behold, the arrows [are] beyond thee; go thy way: for the (i) LORD hath sent thee away.

(i) The Lord is the author of your departure.

1 Kings (1 Samuel) 20:26

sa1 20:26

Nevertheless Saul spake not any thing that day: for he thought, Something hath befallen him, he [is] not (k) clean; surely he [is] not clean.

(k) Yet he might have some business to let him.

1 Kings (1 Samuel) 20:27

sa1 20:27

And it came to pass on the morrow, [which was] the second [day] of the month, that David's place was empty: and Saul said unto Jonathan his son, Wherefore cometh not (l) the son of Jesse to meat, neither yesterday, nor to day?

(l) Thus he speaks contemptuously of David.

1 Kings (1 Samuel) 20:29

sa1 20:29

And he said, Let me go, I pray thee; for our family hath a sacrifice in the city; and my brother, he hath commanded me [to be there]: and now, if I have found favour in thine eyes, let me get away, I pray thee, and see my (n) brethren. Therefore he cometh not unto the king's table.

(n) Meaning, all his kinsfolk.

1 Kings (1 Samuel) 20:30

sa1 20:30

Then Saul's anger was kindled against Jonathan, and he said unto him, Thou (o) son of the perverse rebellious [woman], do not I know that thou hast chosen the son of Jesse to thine own confusion, and unto the confusion of thy mother's nakedness?

(o) You are always contrary to me as your mother is.

1 Kings (1 Samuel) 20:32

sa1 20:32

And Jonathan answered Saul his father, and said unto him, Wherefore shall he be (p) slain? what hath he done?

(p) For it was too great tyranny to put one to death and not to give a reason why.

1 Kings (1 Samuel) 20:35

sa1 20:35

And it came to pass in the morning, that Jonathan went out into the field (q) at the time appointed with David, and a little lad with him.

(q) For this was the third day, as it was agreed on in (Sa1 20:5).

1 Kings (1 Samuel) 20:38

sa1 20:38

And Jonathan cried after the lad, (r) Make speed, haste, stay not. And Jonathan's lad gathered up the arrows, and came to his master.

(r) By these words be admonished David what he should do.

1 Kings (1 Samuel) 20:41

sa1 20:41

[And] as soon as the lad was gone, David arose out of [a place] toward the (s) south, and fell on his face to the ground, and bowed himself three times: and they kissed one another, and wept one with another, until David exceeded.

(s) It seems that he shot on the north side of the stone, least the boy should have seen David.

1 Kings (1 Samuel) 20:42

sa1 20:42

And Jonathan said to David, Go in peace, forasmuch as we have (t) sworn both of us in the name of the LORD, saying, The LORD be between me and thee, and between my seed and thy seed for ever. And he arose and departed: and Jonathan went into the city.

(t) Which oath he calls the covenant of the Lord in (Sa1 20:8).

1 Kings (1 Samuel) Chapter 21

1 Kings (1 Samuel) 21:1

sa1 21:1

Then came David to (a) Nob to Ahimelech the priest: and Ahimelech was afraid at the meeting of David, and said unto him, Why [art] thou alone, and no man with thee?

(a) Where the ark then was to ask counsel of the Lord.

1 Kings (1 Samuel) 21:2

sa1 21:2

And David said unto Ahimelech the priest, The (b) king hath commanded me a business, and hath said unto me, Let no man know any thing of the business whereabout I send thee, and what I have commanded thee: and I have appointed [my] servants to such and such a place.

(b) These infirmities that we see in the saints of God, teach us that no one has his justice in himself, but receives it from God's mercy.

1 Kings (1 Samuel) 21:4

sa1 21:4

And the priest answered David, and said, [There is] no common bread under mine hand, but there is hallowed bread; if the young men have kept themselves at least from (c) women.

(c) If they have not accompanied with their wives.

1 Kings (1 Samuel) 21:5

sa1 21:5

And David answered the priest, and said unto him, Of a truth women [have been] kept from us about these three days, since I came out, and the (d) vessels of the young men are holy, and [the bread is] in a manner common, yea, though it (e) were sanctified this day in the vessel.

(d) That is, their bodies.

(e) Shall be more careful to keep his vessel holy, when he has eaten of this holy food.

1 Kings (1 Samuel) 21:7

sa1 21:7

Now a certain man of the servants of Saul [was] there that day, (f) detained before the LORD; and his name [was] Doeg, an Edomite, the chiefest of the herdmen that [belonged] to Saul.

(f) Tarrying to worship before the ark.

1 Kings (1 Samuel) 21:9

sa1 21:9

And the priest said, The sword of Goliath the Philistine, whom thou slewest in the valley of Elah, behold, it [is here] wrapped in a cloth behind the (g) ephod: if thou wilt take that, take [it]: for [there is] no other save that here. And David said, [There is] none like that; give it me.

(g) Behind that place where the high priests garment lay.

1 Kings (1 Samuel) 21:10

sa1 21:10

And David arose, and (h) fled that day for fear of Saul, and went to Achish the king of Gath.

(h) That is, out of Saul's domain.

1 Kings (1 Samuel) 21:13

sa1 21:13

And he changed his behaviour before them, and feigned himself mad in their hands, and (i) scabbled on the doors of the gate, and let his spittle fall down upon his beard.

(i) By making marks and toys.

1 Kings (1 Samuel) 21:15

sa1 21:15

Have I need of mad men, that ye have brought this [fellow] to play the mad man in my presence? (k) shall this [fellow] come into my house?

(k) Is he fit to be in a king's house.

1 Kings (1 Samuel) Chapter 22

1 Kings (1 Samuel) 22:1

sa1 22:1

David therefore departed thence, and escaped to the cave (a) Adullam: and when his brethren and all his father's house heard [it], they went down thither to him.

(a) Which was in the tribe of Judah, near Bethlehem.

1 Kings (1 Samuel) 22:3

sa1 22:3

And David went thence to Mizpeh of (b) Moab: and he said unto the king of Moab, Let my father and my mother, I pray thee, come forth, [and be] with you, till I know what God will do for me.

(b) For there was another so called in Judah.

1 Kings (1 Samuel) 22:4

sa1 22:4

And he (c) brought them before the king of Moab: and they dwelt with him all the while that David was in (d) the hold.

(c) For he feared the rage of Saul against his house.

(d) That is, in Mizpeh, which was a stronghold.

1 Kings (1 Samuel) 22:6

sa1 22:6

When Saul heard that David was (e) discovered, and the men that [were] with him, (now Saul abode in Gibeah under a tree in Ramah, having his spear in his hand, and all his servants [were] standing about him;)

(e) That a great brute came on him.

1 Kings (1 Samuel) 22:7

sa1 22:7

Then Saul said unto his servants that stood about him, Hear now, ye (f) Benjamites; will the son of Jesse give every one of you fields and vineyards, [and] make you all captains of thousands, and captains of hundreds;

(f) You that are of my tribe and lineage.

1 Kings (1 Samuel) 22:8

sa1 22:8

That all of you have conspired against me, and [there is] none that sheweth me that my son hath made a league with the son of Jesse, and [there is] none of you that is sorry for me, or sheweth unto me that my (g) son hath stirred up my servant against me, to lie in wait, as at this day?

(g) By this he would persuade them that this conspiracy was most horrible, where the son conspired against the father, and the servant against his master.

1 Kings (1 Samuel) 22:11

sa1 22:11

Then the king sent to call Ahimelech the priest, the son of Ahitub, and all his father's house, (h) the priests that [were] in Nob: and they came all of them to the king.

(h) Which were the remnant of the house of Eli, whose house God threatened to punish.

1 Kings (1 Samuel) 22:15

sa1 22:15

(i) Did I then begin to enquire of God for him? be it far from me: let not the king impute [any] thing unto his servant, [nor] to all the house of my father: for thy servant knew nothing of all this, less or more.

(i) Have I not at other times also, when he had great affairs, consulted with the Lord for him?

1 Kings (1 Samuel) 22:17

sa1 22:17

And the king said unto the footmen that stood about him, Turn, and slay the priests of the LORD; because their hand also [is] with David, and because they knew when he fled, and did not shew it to me. But the servants of the king (k) would not put forth their hand to fall upon the priests of the LORD.

(k) For they knew that they should not obey the wicked commandment of the king in slaying the innocent.

1 Kings (1 Samuel) 22:20

sa1 22:20

And one of the sons of Ahimelech the son of Ahitub, named Abiathar, (l) escaped, and fled after David.

(l) This was God's providence, who according to his promise preserved some of the house of Eli, (Sa1 2:33).

1 Kings (1 Samuel) Chapter 23

1 Kings (1 Samuel) 23:1

sa1 23:1

Then they told David, saying, Behold, the Philistines fight against (a) Keilah, and they rob the threshingfloors.

(a) Which was a city in the tribe of Judah, (Jos 15:44).

1 Kings (1 Samuel) 23:3

sa1 23:3

And David's men said unto him, Behold, we be afraid here in (b) Judah: how much more then if we come to Keilah against the armies of the Philistines?

(b) That is, in the midst of Judah, much more when we come to the borders against our enemies.

1 Kings (1 Samuel) 23:6

sa1 23:6

And it came to pass, when Abiathar the son of Ahimelech fled to David to Keilah, [that] he came down [with] an (c) ephod in his hand.

(c) By God's providence the ephod was preserved and kept with David the true king.

1 Kings (1 Samuel) 23:9

sa1 23:9

And David knew that Saul secretly practised mischief against him; and he said to Abiathar the priest, (d) Bring hither the ephod.

(d) To consult with the Lord by Urim and Thummim.

1 Kings (1 Samuel) 23:14

sa1 23:14

And David abode in the wilderness in strong holds, and remained in a mountain in the wilderness of Ziph. And Saul sought him every day, but God (e) delivered him not into his hand.

(e) No power nor policy can prevail against God's children, but when he appoints the time.

1 Kings (1 Samuel) 23:17

sa1 23:17

And he said unto him, Fear not: for the hand of Saul my father shall not find thee; and thou shalt be (f) king over Israel, and I shall be next unto thee; and that also Saul my father knoweth.

(f) Jonathan assured David, that God would accomplish his promise, and that his father warred against his own conscience.

1 Kings (1 Samuel) 23:21

sa1 23:21

And Saul said, (g) Blessed [be] ye of the LORD; for ye have compassion on me.

(g) the Lord recompense this friendship.

1 Kings (1 Samuel) 23:23

sa1 23:23

See therefore, and take knowledge of all the lurking places where he hideth himself, and come ye again to me with the certainty, and I will go with you: and it shall come to pass, if he be in the (h) land, that I will search him out throughout all the thousands of Judah.

(h) In your country of Ziph, which is in Judah.

1 Kings (1 Samuel) 23:25

sa1 23:25

Saul also and his men went to seek [him]. And they told David: wherefore he came down into a rock, and abode in the wilderness of (i) Maon. And when Saul heard [that], he pursued after David in the wilderness of Maon.

(i) Which was also in the tribe of Judah, (Jos 15:55).

1 Kings (1 Samuel) 23:27

sa1 23:27

But there came a (k) messenger unto Saul, saying, Haste thee, and come; for the Philistines have invaded the land.

(k) Thus the Lord can pull back the bridle of the tyrants and deliver his out of the lion's mouth.

1 Kings (1 Samuel) 23:28

sa1 23:28

Wherefore Saul returned from pursuing after David, and went against the Philistines: therefore they called that place (l) Selahammahlekoth.

(l) That is, stone of division, because there they divided themselves one from another.

1 Kings (1 Samuel) 23:29

sa1 23:29

And David went up from thence, and dwelt in (a) strong holds at Engedi.

(a) That is, in strong places, which were defended by nature.

1 Kings (1 Samuel) Chapter 24

1 Kings (1 Samuel) 24:1

sa1 24:1

And it came to pass, when Saul was returned from following the Philistines, that it was told him, saying, Behold, David [is] in the wilderness of (b) Engedi.

(b) A city of Judah, (Jos 15:62).

1 Kings (1 Samuel) 24:4

sa1 24:4

And the men of David said unto him, (c) Behold the day of which the LORD said unto thee, Behold, I will deliver thine enemy into thine hand, that thou mayest do to him as it shall seem good unto thee. Then David arose, and cut off the skirt of Saul's robe privily.

(c) Here we see how ready we are to hasten God's promise, if the occasion serve never so little.

1 Kings (1 Samuel) 24:5

sa1 24:5

And it came to pass afterward, that David's heart (d) smote him, because he had cut off Saul's skirt.

(d) For seeing it was his own private cause, he repented that he had touched his enemy.

1 Kings (1 Samuel) 24:9

sa1 24:9

And David said to Saul, (e) Wherefore hearest thou men's words, saying, Behold, David seeketh thy hurt?

(e) Contrary to the report of those who said David was Saul's enemy, he proves himself to be his friend.

1 Kings (1 Samuel) 24:16

sa1 24:16

And it came to pass, when David had made an end of speaking these words unto Saul, that Saul said, (f) [Is] this thy voice, my son David? And Saul lifted up his voice, and wept.

(f) Though he was a cruel enemy to David, yet by his great gentleness his conscience compelled him to yield.

1 Kings (1 Samuel) 24:20

sa1 24:20

And now, behold, I (g) know well that thou shalt surely be king, and that the kingdom of Israel shall be established in thine hand.

(g) Though this tyrant saw and confessed the favour of God toward David, yet he did not cease to persecute him against his own conscience.

1 Kings (1 Samuel) Chapter 25

1 Kings (1 Samuel) 25:1

sa1 25:1

And Samuel died; and all the Israelites were gathered together, and lamented him, and buried him in his (a) house at Ramah. And David arose, and went down to the wilderness of Paran.

(a) That is, among his own kindred.

1 Kings (1 Samuel) 25:2

sa1 25:2

And [there was] a man in (b) Maon, whose possessions [were] in Carmel; and the man [was] very great, and he had three thousand sheep, and a thousand goats: and he was shearing his sheep in Carmel.

(b) Maon and Carmel were cities in the tribe of Judah. Carmel the mountain was in Galilee.

1 Kings (1 Samuel) 25:6

sa1 25:6

And thus shall ye say (c) to him that liveth [in prosperity], Peace [be] both to thee, and peace [be] to thine house, and peace [be] unto all that thou hast.

(c) Or, for salvation.

1 Kings (1 Samuel) 25:8

sa1 25:8

Ask thy young men, and they will shew thee. Wherefore let the young men find favour in thine eyes: for we come in a good day: give, I pray thee, whatsoever (d) cometh to thine hand unto thy servants, and to thy son David.

(d) Whatever you have ready for us.

1 Kings (1 Samuel) 25:10

sa1 25:10

And Nabal answered David's servants, and said, Who [is] David? and who [is] the (e) son of Jesse? there be many servants now a days that break away every man from his master.

(e) Thus the covetous wretches instead of relieving the needs of God's children, reviled their persons and condemned their cause.

1 Kings (1 Samuel) 25:15

sa1 25:15

But the men [were] very good (f) unto us, and we were not hurt, neither missed we any thing, as long as we were conversant with them, when we were in the fields:

(f) When we kept our sheep in the wilderness of Paran.

1 Kings (1 Samuel) 25:19

sa1 25:19

And she said unto her servants, Go on before me; behold, I come after you. But she told not her (g) husband Nabal.

(g) Because she knew his crooked nature, that he would rather die than agree to her enterprise.

1 Kings (1 Samuel) 25:22

sa1 25:22

So and more also do God unto the enemies of David, if I leave of all that [pertain] to him by the morning light any that (h) pisseth against the wall.

(h) Meaning by this proverb that he would destroy both small and great.

1 Kings (1 Samuel) 25:26

sa1 25:26

Now therefore, my lord, [as] the LORD liveth, and [as] thy soul liveth, seeing the LORD hath withholden thee from coming to [shed] blood, and from avenging thyself with thine own (i) hand, now let thine enemies, and they that seek evil to my lord, be as Nabal.

(i) That is, that you should not be revenged by your enemy.

1 Kings (1 Samuel) 25:28

sa1 25:28

I pray thee, forgive the trespass of thine handmaid: for the LORD will certainly make my lord a (k) sure house; because my lord fighteth the battles of the LORD, and evil hath not been found in thee [all] thy days.

(k) Confirm his kingdom to his posterity.

1 Kings (1 Samuel) 25:29

sa1 25:29

Yet (l) a man is risen to pursue thee, and to seek thy soul: but the soul of my lord shall be bound in the (m) bundle of life with the LORD thy God; and the souls of thine enemies, them shall he sling out, [as out] of the middle of a sling.

(l) That is, Saul.

(m) God will preserve you long in his service, and destroy your enemies.

1 Kings (1 Samuel) 25:31

sa1 25:31

That this shall be no grief unto thee, nor offence of heart unto my lord, either that thou hast shed blood causeless, or that my lord hath (n) avenged himself: but when the LORD shall have dealt well with my lord, then remember thine handmaid.

(n) That he did not avenge himself, which would have tormented his conscience.

1 Kings (1 Samuel) 25:33

sa1 25:33

And blessed [be] thy advice, and blessed [be] thou, which hast kept me this day from coming to [shed] blood, (o) and from avenging myself with mine own hand.

(o) Read (Sa1 25:31).

1 Kings (1 Samuel) 25:34

sa1 25:34

For in very deed, [as] the LORD God of Israel liveth, (p) which hath kept me back from hurting thee, except thou hadst hasted and come to meet me, surely there had not been left unto Nabal by the morning light any that pisseth against the wall.

(p) He attributes it to the Lord's mercy, and not to himself that he was stayed.

1 Kings (1 Samuel) 25:36

sa1 25:36

And Abigail came to Nabal; and, behold, he held a feast in his house, like the feast of a king; and Nabal's heart [was] merry within him, for he [was] very drunken: wherefore she told him (q) nothing, less or more, until the morning light.

(q) For he had no reason either to consider, or to give thanks for this great benefit of deliverance.

1 Kings (1 Samuel) 25:37

sa1 25:37

But it came to pass in the morning, when the wine was gone out of Nabal, and his wife had told him these things, that his heart died within him, and he became [as] (r) a stone.

(r) For fear of the great danger.

1 Kings (1 Samuel) 25:39

sa1 25:39

And when David heard that Nabal was dead, he said, Blessed [be] the LORD, that hath pleaded the cause of my reproach from the hand of Nabal, and hath kept his servant from evil: for the LORD hath returned the wickedness of Nabal upon his own head. And David sent and communed with Abigail, to (s) take her to him to wife.

(s) For he had experienced her great godliness, wisdom and humility.

1 Kings (1 Samuel) Chapter 26

1 Kings (1 Samuel) 26:2

sa1 26:2

Then Saul arose, and went down to the wilderness of Ziph, having three thousand (a) chosen men of Israel with him, to seek David in the wilderness of Ziph.

(a) That is, of the most skilful and valiant soldiers.

1 Kings (1 Samuel) 26:6

sa1 26:6

Then answered David and said to Ahimelech the (b) Hittite, and to Abishai the son of Zeruiah, brother to (c) Joab, saying, Who will go down with me to Saul to the camp? And Abishai said, I will go down with thee.

(b) Who was a stranger, and not an Israelite.

(c) Who afterward was David's chief captain.

1 Kings (1 Samuel) 26:8

sa1 26:8

Then said Abishai to David, God hath delivered thine enemy into thine hand this day: now therefore let me smite him, I pray thee, with the spear even to the earth at once, and I will not [smite] him the (d) second time.

(d) Meaning, he would make him sure at one stroke.

1 Kings (1 Samuel) 26:9

sa1 26:9

And David said to Abishai, Destroy him not: for who can stretch forth his hand (e) against the LORD'S anointed, and be guiltless?

(e) That is, in his own private cause: for Jehu slew two kings at God's appointment, (Kg2 9:24).

1 Kings (1 Samuel) 26:15

sa1 26:15

And David said to Abner, [Art] not thou a [valiant] (f) man? and who [is] like to thee in Israel? wherefore then hast thou not kept thy lord the king? for there came one of the people in to destroy the king thy lord.

(f) Esteemed most valiant and fit to save the king?

1 Kings (1 Samuel) 26:17

sa1 26:17

And Saul knew David's voice, and said, [Is] this thy voice, (g) my son David? And David said, [It is] my voice, my lord, O king.

(g) By this it appears, that the hypocrite persecuted David against his own conscience and contrary to his promise.

1 Kings (1 Samuel) 26:19

sa1 26:19

Now therefore, I pray thee, let my lord the king hear the words of his servant. If the LORD have stirred thee up against me, let him (h) accept an offering: but if [they be] the children of men, cursed [be] they before the LORD; for they have driven me out this day from abiding in the inheritance of the LORD, saying, Go, serve (i) other gods.

(h) Let his anger toward us be pacified by a sacrifice.

(i) As much as lay in them, they compelled him to idolatry because they forced him to flee to the idolaters.

1 Kings (1 Samuel) 26:21

sa1 26:21

Then said Saul, I have sinned: return, my son David: for I will no more do thee harm, because my soul was (k) precious in thine eyes this day: behold, I have played the fool, and have erred exceedingly.

(k) Because you saved my life this day.

1 Kings (1 Samuel) 26:23

sa1 26:23

The LORD render to every man his (l) righteousness and his faithfulness: for the LORD delivered thee into [my] hand to day, but I would not stretch forth mine hand against the LORD'S anointed.

(l) Thus he protests his innocency toward Saul, not defending his justice in the sight of God, in whose presence none is righteous, (Psa 14:3, Psa 130:3).

1 Kings (1 Samuel) 26:25

sa1 26:25

Then Saul said to David, Blessed [be] thou, my son David: thou shalt both do great [things], and also shalt still prevail. So David went on his way, and Saul returned to his (m) place.

(m) To Gibeah of Benjamin.

1 Kings (1 Samuel) Chapter 27

1 Kings (1 Samuel) 27:1

sa1 27:1

And David said in his heart, I shall now (a) perish one day by the hand of Saul: [there is] nothing better for me than that I should speedily escape into the land of the Philistines; and Saul shall despair of me, to seek me any more in any coast of Israel: so shall I escape out of his hand.

(a) David distrusts God's protection and therefore flees to the idolaters, who were enemies to God's people.

1 Kings (1 Samuel) 27:3

sa1 27:3

And David (b) dwelt with Achish at Gath, he and his men, every man with his household, [even] David with his two wives, Ahinoam the Jezreelitess, and Abigail the Carmelitess, Nabal's wife.

(b) Thus God by his providence changes the enemies hearts, and makes them favour his in their need.

1 Kings (1 Samuel) 27:5

sa1 27:5

And David said unto Achish, If I have now found grace in thine eyes, (c) let them give me a place in some town in the country, that I may dwell there: for why should thy servant dwell in the royal city with thee?

(c) Let your officers appoint me a place.

1 Kings (1 Samuel) 27:8

sa1 27:8

And David and his men went up, and invaded the (d) Geshurites, and the Gezrites, and the Amalekites: for those [nations were] of old the inhabitants of the land, as thou goest to Shur, even unto the land of Egypt.

(d) These were the wicked Canaanites, whom God had appointed to be destroyed.

1 Kings (1 Samuel) 27:10

sa1 27:10

And Achish said, Whither have ye made a road to day? And David said, Against the south of Judah, and against the south of the (e) Jerahmeelites, and against the south of the Kenites.

(e) A family of the tribe of Judah, (Ch1 2:9).

1 Kings (1 Samuel) Chapter 28

1 Kings (1 Samuel) 28:1

sa1 28:1

And it came to pass in those days, that the Philistines gathered their armies together for warfare, to fight with Israel. And Achish said unto David, (a) Know thou assuredly, that thou shalt go out with me to battle, thou and thy men.

(a) Though it was a great grief to David to fight against the people of God, yet such was his infirmity, he did not dare deny him.

1 Kings (1 Samuel) 28:3

sa1 28:3

Now Samuel was dead, and all Israel had lamented him, and buried him in Ramah, even in his own city. And Saul had (b) put away those that had familiar spirits, and the wizards, out of the land.

(b) According to the commandment of God, (Exo 22:18; Deu 18:10-11).

1 Kings (1 Samuel) 28:6

sa1 28:6

And when Saul enquired of the LORD, the LORD answered him not, neither by dreams, nor by (c) Urim, nor by prophets.

(c) Meaning, the high priest, (Exo 28:30).

1 Kings (1 Samuel) 28:8

sa1 28:8

And Saul (d) disguised himself, and put on other raiment, and he went, and two men with him, and they came to the woman by night: and he said, I pray thee, divine unto me by the familiar spirit, and bring me [him] up, whom I shall name unto thee.

(d) He does not seek God in his misery, but is led by Satan to unlawful means, which in his conscience he condemns.

1 Kings (1 Samuel) 28:11

sa1 28:11

Then said the woman, Whom shall I bring up unto thee? And he said, Bring me up (e) Samuel.

(e) He speaks according to his gross ignorance not considering the state of the saints after this life, and how Satan has no power over them.

1 Kings (1 Samuel) 28:14

sa1 28:14

And he said unto her, What form [is] he of? And she said, An old man cometh up; and he [is] covered with a mantle. And Saul perceived that it [was] (f) Samuel, and he stooped with [his] face to the ground, and bowed himself.

(f) To his imagination, even though it was Satan, who to blind his eyes took on him the form of Samuel, as he can do of an angel of light.

1 Kings (1 Samuel) 28:17

sa1 28:17

And the LORD hath done to (g) him, as he spake by me: for the LORD hath rent the kingdom out of thine hand, and given it to thy neighbour, [even] to David:

(g) That is, to David.

1 Kings (1 Samuel) 28:19

sa1 28:19

Moreover the LORD will also deliver Israel with thee into the hand of the Philistines: (h) and to morrow [shalt] thou and thy sons [be] with me: the LORD also shall deliver the host of Israel into the hand of the Philistines.

(h) You will die, (Sa1 31:6).

1 Kings (1 Samuel) 28:20

sa1 28:20

Then Saul fell straightway all along on the earth, and was sore (i) afraid, because of the words of Samuel: and there was no strength in him; for he had eaten no bread all the day, nor all the night.

(i) The wicked when they hear God's judgments, tremble and despair, but cannot seek for mercy by repentance.

1 Kings (1 Samuel) 28:21

sa1 28:21

And the woman came unto Saul, and saw that he was sore troubled, and said unto him, Behold, thine handmaid hath obeyed thy voice, and I (k) have put my life in my hand, and have hearkened unto thy words which thou spakest unto me.

(k) I have ventured my life.

1 Kings (1 Samuel) 28:24

sa1 28:24

And the woman had a fat calf in the house; and she hasted, and killed it, and took flour, and kneaded [it], and did bake (l) unleavened bread thereof:

(l) Because it required haste.

1 Kings (1 Samuel) Chapter 29

1 Kings (1 Samuel) 29:2

sa1 29:2

And the lords of the Philistines passed on by (a) hundreds, and by thousands: but David and his men passed on in the rereward with Achish.

(a) According to their bands, or ensigns.

1 Kings (1 Samuel) 29:3

sa1 29:3

Then said the princes of the Philistines, What [do] these Hebrews [here]? And Achish said unto the princes of the Philistines, [Is] not this David, the servant of Saul the king of Israel, which hath been with me these days, (b) or these years, and I have found no fault in him since he fell [unto me] unto this day?

(b) Meaning, a long time, that is, four months and certain days, (Sa1 27:7).

1 Kings (1 Samuel) 29:4

sa1 29:4

And the princes of the Philistines were wroth with him; and the princes of the Philistines said unto him, Make this fellow return, that he may go again to his place which thou hast appointed him, and let him not go down with us to battle, lest in the battle he be an adversary to us: for wherewith should he reconcile himself unto his master? [should it] not [be] with the (c) heads of these men?

(c) Would not Saul receive him to favour, if he would betray us?

1 Kings (1 Samuel) 29:6

sa1 29:6

Then Achish called David, and said unto him, Surely, [as] the LORD liveth, thou hast been upright, and thy (d) going out and thy coming in with me in the host [is] good in my sight: for I have not found evil in thee since the day of thy coming unto me unto this day: nevertheless the lords favour thee not.

(d) That is, was conversant with me.

1 Kings (1 Samuel) 29:8

sa1 29:8

And David said unto Achish, But what have I done? and what hast thou found in thy servant so long as I have been with thee unto this day, that I may (e) not go fight against the enemies of my lord the king?

(e) This deception cannot be excused, for it grieved him to go against the people of God.

1 Kings (1 Samuel) 29:10

sa1 29:10

Wherefore now rise up early in the morning with thy (f) master's servants that are come with thee: and as soon as ye be up early in the morning, and have light, depart.

(f) With them that fled to thee from Saul.

1 Kings (1 Samuel) Chapter 30

1 Kings (1 Samuel) 30:1

sa1 30:1

And it came to pass, when David and his men were come to Ziklag on (a) the third day, that the Amalekites had invaded the south, and Ziklag, and (b) smitten Ziklag, and burned it with fire;

(a) After that he departed from Achish.

(b) That is, destroyed their city.

1 Kings (1 Samuel) 30:3

sa1 30:3

So David and his men came to the city, and, behold, [it was] burned with fire; and their (c) wives, and their sons, and their daughters, were taken captives.

(c) For those only remained in the city, when the men were gone to war.

1 Kings (1 Samuel) 30:6

sa1 30:6

And David was greatly distressed; for the people (d) spake of stoning him, because the soul of all the people was grieved, every man for his sons and for his daughters: but David encouraged himself in the LORD his God.

(d) Thus we see that in trouble and adversity we do not consider God's providence, but like raging beasts forget both our own duty and contemn God's appointment over us.

1 Kings (1 Samuel) 30:8

sa1 30:8

And David enquired at the LORD, saying, Shall I pursue after this troop? shall I overtake them? And he answered him, Pursue: for thou shalt surely overtake [them], and without fail (e) recover [all].

(e) Though God seem to leave us for a time, yet if we trust in him, we will be sure to find comfort.

1 Kings (1 Samuel) 30:11

sa1 30:11

And they found an Egyptian in the field, and brought him to David, and gave him (f) bread, and he did eat; and they made him drink water;

(f) God by his providence both provides for the needs of the poor stranger, and made him a guide to David to accomplish his enterprise.

1 Kings (1 Samuel) 30:15

sa1 30:15

And David said to him, Canst thou bring me down to this company? And he said, (g) Swear unto me by God, that thou wilt neither kill me, nor deliver me into the hands of my master, and I will bring thee down to this company.

(g) For others were in all ages held in most reverence, even among the heathen.

1 Kings (1 Samuel) 30:16

sa1 30:16

And when he had brought him down, behold, [they were]

spread abroad upon all the earth, (h) eating and drinking, and dancing, because of all the great spoil that they had taken out of the land of the Philistines, and out of the land of Judah.

(h) The wicked in their pomp and pleasures do not consider the judgment of God, which is then at hand to smite them.

1 Kings (1 Samuel) 30:17

sa1 30:17

And David smote them from the twilight even unto the evening (i) of the next day: and there escaped not a man of them, save four hundred young men, which rode upon camels, and fled.

(i) Some read, and to the morrow of the two evenings, that is, three days.

1 Kings (1 Samuel) 30:20

sa1 30:20

And David took all the flocks and the herds, [which] they drave before those [other] cattle, and said, This [is] David's (k) spoil.

(k) Which the Amalekites had taken from others, and David from them, besides the goods of Ziklag.

1 Kings (1 Samuel) 30:22

sa1 30:22

Then answered all the wicked men and [men] of Belial, of those that went with David, and said, Because they went not with us, we will not give them [ought] of the spoil that we have recovered, save to every man his (l) wife and his children, that they may lead [them] away, and depart.

(l) Under these are understood the cattle and goods, which belonged to every man.

1 Kings (1 Samuel) 30:25

sa1 30:25

(m) And it was [so] from that day forward, that he made it a statute and an ordinance for Israel unto this day.

(m) Some refer these words to David, that he alleged an old custom and law, as if it were written, it is both now, and ever has been.

1 Kings (1 Samuel) 30:31

sa1 30:31

And to [them] which [were] in Hebron, and (n) to all the places where David himself and his men were wont to haunt.

(n) Showing himself mindful of their benefits towards him.

1 Kings (1 Samuel) Chapter 31

1 Kings (1 Samuel) 31:4

sa1 31:4

Then said Saul unto his armourbearer, (a) Draw thy sword, and thrust me through therewith; lest these uncircumcised come and thrust me through, and abuse me. But his armourbearer would not; for he was sore afraid. Therefore Saul took a sword, and fell upon it.

(a) So we see that his cruel life has a desperate end, as is commonly seen in those who persecute the children of God.

1 Kings (1 Samuel) 31:7

sa1 31:7

And when the men of Israel that [were] on the other side of the (b) valley, and [they] that [were] on the other side (c) Jordan, saw that the men of Israel fled, and that Saul and his sons were dead, they forsook the cities, and fled; and the Philistines came and dwelt in them.

(b) Near to Gilboa.

(c) The tribes of Reuben and Gad, and half the tribe of Manasseh.

1 Kings (1 Samuel) 31:9

sa1 31:9

And they cut off his head, and stripped off his armour, and sent into the land of the Philistines round about, to (d) publish [it in] the house of their idols, and among the people.

(d) In token of victory and triumph.

1 Kings (1 Samuel) 31:11

sa1 31:11

And when the inhabitants of (e) Jabeshgilead heard of that which the Philistines had done to Saul;

(e) Whom he had delivered from their enemies, (Sa1 11:11).

1 Kings (1 Samuel) 31:13

sa1 31:13

And they took their bones, and buried [them] under a tree at Jabesh, and (f) fasted seven days.

(f) According to the custom of mourners.

2 Kings (2 Samuel)

2 Kings (2 Samuel) Chapter 1

2 Kings (2 Samuel) 1:1

sa2 1:1

Now it came to pass after the death of Saul, when David was returned from the slaughter of the Amalekites, and David had abode two days in Ziklag;

The Argument - This book and the former are called Samuel, because they contain the conception, birth and the whole course of his life, and also the lives and acts of two kings, that is, of Saul and David, whom he anointed and consecrated kings by the ordinance of God. The first book contains those things which God brought to pass among this people under the government of Samuel and Saul. This second book declares the noble acts of David, after the death of Saul when he began to reign, to the end of his kingdom, and how it was expanded by him. It also contains the great troubles and dangers he sustained both within his house and without, the horrible and dangerous insurrections, uproars, and treasons wrought against him, partly by false counsellors, feigned friends and flatterers and partly by his own children and people. By God's assistance he overcame all difficulties, and enjoyed his kingdom in rest and peace. In the person of David the scripture sets forth Christ Jesus the chief king, who came from David according to the flesh, and was persecuted on every side with outward and inward enemies, as well in his own person, as in his members, but at length he overcomes all his enemies, and gives his Church victory against all power both spiritual and temporal; and so reigns with them, king for ever.

2 Kings (2 Samuel) 1:2

sa2 1:2

It came even to pass on the third day, that, behold, a man came out of the camp from Saul with (a) his clothes rent, and earth upon his head: and [so] it was, when he came to David, that he fell to the earth, and did obeisance.

(a) Seeming to lament the overthrow of the people of Israel.

2 Kings (2 Samuel) 1:6

sa2 1:6

And the young man that told him said, (b) As I happened by chance upon mount Gilboa, behold, Saul leaned upon his spear; and, lo, the chariots and horsemen followed hard after him.

(b) As I fled the chase.

2 Kings (2 Samuel) 1:8

sa2 1:8

And he said unto me, Who [art] thou? And I answered him, I [am] an (c) Amalekite.

(c) He was an Amalekite born, but renounced his country and joined with the Israelites.

2 Kings (2 Samuel) 1:9

sa2 1:9

He said unto me again, Stand, I pray thee, upon me, and slay me: for anguish is come upon me, because my (d) life [is] yet whole in me.

(d) I am sorry, because I am yet alive.

2 Kings (2 Samuel) 1:13

sa2 1:13

(e) And David said unto the young man that told him, Whence [art] thou? And he answered, I [am] the son of a stranger, an Amalekite.

(e) After the lamentation, he examined him again.

2 Kings (2 Samuel) 1:16

sa2 1:16

And David said unto him, (f) Thy blood [be] upon thy head; for thy mouth hath testified against thee, saying, I have slain the LORD'S anointed.

(f) You are justly punished for your fault.

2 Kings (2 Samuel) 1:18

sa2 1:18

(Also he bade them teach the children of Judah (g) [the use of] the bow: behold, [it is] written in the book of Jasher.)

(g) That they might be able to match their enemies the Philistines in that art.

2 Kings (2 Samuel) 1:19

sa2 1:19

The beauty of Israel is (h) slain upon thy high places: how are the mighty fallen!

(h) Meaning Saul.

2 Kings (2 Samuel) 1:21

sa2 1:21

Ye mountains of Gilboa, [let there be] no dew, neither [let there be] rain, upon you, nor (i) fields of offerings: for there the shield of the mighty is vilely cast away, the shield of Saul, [as though he had] not [been] anointed with oil.

(i) Let their fertile fields be barren, and bring forth no fruit to offer to the Lord.

2 Kings (2 Samuel) 1:23

sa2 1:23

Saul and Jonathan [were] lovely and pleasant in their lives, and in their death they were not (k) divided: they were swifter than eagles, they were stronger than lions.

(k) They died both together in Gilboa.

2 Kings (2 Samuel) 1:24

sa2 1:24

Ye daughters of Israel, weep over Saul, who clothed you in scarlet, (l) with [other] delights, who put on ornaments of gold upon your apparel.

(l) As rich garments and costly jewels.

2 Kings (2 Samuel) 1:26

sa2 1:26

I am distressed for thee, my brother Jonathan: very pleasant hast thou been unto me: thy love to me was wonderful, passing the love of (m) women.

(m) Either toward their husbands or their children.

2 Kings (2 Samuel) Chapter 2

2 Kings (2 Samuel) 2:1

sa2 2:1

And it came to pass after this, that David (a) enquired of the LORD, saying, Shall I go up into any of the cities of Judah? And the LORD said unto him, Go up. And David said, Whither shall I go up? And he said, Unto (b) Hebron.

(a) By means of the high priest, (Sa1 23:2; Sa2 5:19).

(b) Which was also called Kirjatharba (Jos 14:15).

2 Kings (2 Samuel) 2:3

sa2 2:3

And his men that [were] with (c) him did David bring up, every man with his household: and they dwelt in the cities of Hebron.

(c) In the time of his persecution.

2 Kings (2 Samuel) 2:6

sa2 2:6

And now the LORD shew kindness and (d) truth unto you: and I also will requite you this kindness, because ye have done this thing.

(d) According to his promise, which is to repay those who are merciful.

2 Kings (2 Samuel) 2:7

sa2 2:7

Therefore now let your hands be strengthened, and be ye valiant: for your master Saul is dead, and also the house of Judah have anointed me (e) king over them.

(e) So that you shall not want a captain and a defender.

2 Kings (2 Samuel) 2:9

sa2 2:9

And made him king over Gilead, and over the Ashurites, and over Jezreel, and over Ephraim, and over Benjamin, and over (f) all Israel.

(f) Over the eleven tribes.

2 Kings (2 Samuel) 2:11

sa2 2:11

And the time that David was king in Hebron over the house of Judah was seven years and six (g) months.

(g) After this he reigned over all the country 33 years, (Sa2 5:5).

2 Kings (2 Samuel) 2:14

sa2 2:14

And Abner said to Joab, Let the young men now arise, and (h) play before us. And Joab said, Let them arise.

(h) Let us see how they can handle their weapons.

2 Kings (2 Samuel) 2:16

sa2 2:16

And they caught every one his (i) fellow by the head, and [thrust] his sword in his fellow's side; so they fell down together: wherefore that place was called Helkathhazzurim, which [is] in Gibeon.

(i) Meaning his adversary.

2 Kings (2 Samuel) 2:17

sa2 2:17

And there was a very sore battle that day; and Abner was beaten, and the men of Israel, (k) before the servants of David.

(k) After that these four and twenty were slain.

2 Kings (2 Samuel) 2:22

sa2 2:22

And Abner said again to Asahel, Turn thee aside from following me: (l) wherefore should I smite thee to the ground? how then should I hold up my face to Joab thy brother?

(l) Why do you provoke me to kill you?

2 Kings (2 Samuel) 2:23

sa2 2:23

Howbeit he refused to turn aside: wherefore Abner with the hinder end of the spear smote him under the (m) fifth [rib], that the spear came out behind him; and he fell down there, and died in the same place: and it came to pass, [that] as many as came to the place where Asahel fell down and died stood still.

(m) Some read, in those parts where the lively parts lie, the heart, lungs, liver, and gall bladder.

2 Kings (2 Samuel) 2:26

sa2 2:26

Then Abner called to Joab, and said, Shall the (n) sword devour for ever? knowest thou not that it will be bitterness in the latter end? how long shall it be then, ere thou bid the people return from following their brethren?

(n) Shall we not make an end of murdering?

2 Kings (2 Samuel) 2:27

sa2 2:27

And Joab said, [As] God liveth, unless thou hadst (o) spoken, surely then in the morning the people had gone up every one from following his brother.

(o) If you had not provoked them to battle, (Sa2 2:14).

2 Kings (2 Samuel) 2:31

sa2 2:31

But the servants of David had smitten of Benjamin, and of Abner's men, [so that] three (p) hundred and threescore men died.

(p) Thus God would confirm David in his kingdom by the destruction of his adversaries.

2 Kings (2 Samuel) Chapter 3

2 Kings (2 Samuel) 3:1

sa2 3:1

Now there was (a) long war between the house of Saul and the house of David: but David waxed stronger and stronger, and the house of Saul waxed weaker and weaker.

(a) That is, without intermission enduring two years, which was the whole reign of Ishbosheth.

2 Kings (2 Samuel) 3:3

sa2 3:3

And his second, (b) Chileab, of Abigail the wife of Nabal the Carmelite; and the third, Absalom the son of Maacah the daughter of Talmi king of Geshur;

(b) Who is also called Daniel, (Ch1 3:1).

2 Kings (2 Samuel) 3:5

sa2 3:5

And the sixth, Ithream, by Eglah David's wife. These were born to David in (c) Hebron.

(c) Within seven years and six months.

2 Kings (2 Samuel) 3:8

sa2 3:8

Then was Abner very wroth for the words of Ishbosheth, and said, [Am] I a (d) dog's head, which against Judah do shew kindness this day unto the house of Saul thy father, to his brethren, and to his friends, and have not delivered thee into the hand of David, that thou chargest me to day with a fault concerning this woman?

(d) Do you esteem me no more than a dog, for all my service done to your father's house?

2 Kings (2 Samuel) 3:9

sa2 3:9

(e) So do God to Abner, and more also, except, as the LORD hath sworn to David, even so I do to him;

(e) We see how the wicked cannot abide being admonished about their faults, but seek their displeasure, who go about to bring them from their wickedness.

2 Kings (2 Samuel) 3:17

sa2 3:17

And Abner had (f) communication with the elders of Israel, saying, Ye sought for David in times past [to be] king over you:

(f) Rather for malice that he bore toward Ishbosheth, than for love he bore to David.

2 Kings (2 Samuel) 3:19

sa2 3:19

And Abner also spake in the ears of Benjamin: and Abner went also to speak in the ears of David in Hebron all that seemed good to Israel, and that seemed good to the whole (g) house of Benjamin.

(g) Who challenged the kingdom, because of their father Saul.

2 Kings (2 Samuel) 3:22

sa2 3:22

And, behold, the servants of David and Joab came (h) from [pursuing] a troop, and brought in a great spoil with them: but Abner [was] not with David in Hebron; for he had sent him away, and he was gone in peace.

(h) From war against the Philistines.

2 Kings (2 Samuel) 3:24

sa2 3:24

Then Joab came to the king, and said, (i) What hast thou done? behold, Abner came unto thee; why [is] it [that] thou hast sent him away, and he is quite gone?

(i) Here appears the malicious mind of Joab, who would have had the king slay Abner for his private grudge.

2 Kings (2 Samuel) 3:28

sa2 3:28

And afterward when David heard [it], he said, I and my kingdom [are] (k) guiltless before the LORD for ever from the blood of Abner the son of Ner:

(k) the Lord knows that I did not consent to his death.

2 Kings (2 Samuel) 3:30

sa2 3:30

So Joab and (l) Abishai his brother slew Abner, because he had slain their brother Asahel at Gibeon in the battle.

(l) Abishai is said to slay him with Joab, because he consented to the murder.

2 Kings (2 Samuel) 3:31

sa2 3:31

And David said to Joab, and to all the people that [were] with him, Rend your clothes, and gird you with sackcloth, and mourn (m) before Abner. And king David [himself] followed the bier.

(m) Meaning before the corpse.

2 Kings (2 Samuel) 3:33

sa2 3:33

And the king lamented over Abner, and said, Died Abner (n) as a fool dieth?

(n) He declares that Abner died not as a wretch or vile person, but as a valiant man might do, being traitorously deceived by the wicked.

2 Kings (2 Samuel) 3:35

sa2 3:35

And when all the people came to cause David to eat (o) meat while it was yet day, David sware, saying, So do God to me, and more also, if I taste bread, or ought else, till the sun be down.

(o) According to their custom, which was to feast at burials.

2 Kings (2 Samuel) 3:36

sa2 3:36

And all the people took notice [of it], and it (p) pleased them: as whatsoever the king did pleased all the people.

(p) It is expedient sometimes not only to conceive inward sorrow, but also that it may appear to others, so that they may be satisfied.

2 Kings (2 Samuel) Chapter 4

2 Kings (2 Samuel) 4:1

sa2 4:1

And when Saul's (a) son heard that Abner was dead in Hebron, his hands were (b) feeble, and all the Israelites were troubled.

(a) That is, Ishbosheth.

(b) Meaning, that he was discouraged.

2 Kings (2 Samuel) 4:2

sa2 4:2

And Saul's son had two men [that were] captains of bands: the name of the one [was] Baanah, and the name of the other Rechab, the sons of Rimmon a Beerothite, of the children of Benjamin: (for (c) Beeroth also was reckoned to Benjamin:

(c) This city Beeroth was in the tribe of Benjamin, (Jos 18:25).

2 Kings (2 Samuel) 4:3

sa2 4:3

And the Beerothites fled to (d) Gittaim, and were sojourners there until this day.)

(d) After the death of Saul, for fear of the Philistines.

2 Kings (2 Samuel) 4:6

sa2 4:6

And they came thither into the midst of the house, [as though] they (e) would have fetched wheat; and they (f) smote him under the fifth [rib]: and Rechab and Baanah his brother escaped.

(e) They disguised themselves as merchants, who came to buy wheat.

(f) There is nothing so vile and dangerous, which the wicked will not undertake in hope of money and favour.

2 Kings (2 Samuel) 4:11

sa2 4:11

How (g) much more, when wicked men have slain a righteous person in his own house upon his bed? shall I not therefore now require his blood of your hand, and take you away from the earth?

(g) In that neither the example of him that slew Saul, nor duty to their master, nor the innocence of the person, nor reverence for the place, nor time moved them, they deserved most grievous punishment.

2 Kings (2 Samuel) Chapter 5

2 Kings (2 Samuel) 5:1

sa2 5:1

Then came all the tribes of Israel to David unto Hebron, and spake, saying, Behold, we [are] thy (a) bone and thy flesh.

(a) We are of your kindred and closely related to you.

2 Kings (2 Samuel) 5:3

sa2 5:3

So all the elders of Israel came to the king to Hebron; and king David made a league with them in Hebron (b) before the LORD: and they anointed David king over Israel.

(b) That is, taking the Lord to witness: for the ark was still in Abinadab's house.

2 Kings (2 Samuel) 5:6

sa2 5:6

And the king and his men went to Jerusalem unto the Jebusites, the inhabitants of the land: which spake unto David, saying, Except thou take away the (c) blind and the lame, thou shalt not come in hither: thinking, David cannot come in hither.

(c) The children of God called idols blind and lame guides: therefore the Jebusites meant that they should prove that their gods were neither blind nor lame.

2 Kings (2 Samuel) 5:8

sa2 5:8

And David said on that day, Whosoever getteth up to the gutter, and smiteth the Jebusites, and the lame and the blind, [that are] hated of David's soul, [he shall be chief and captain]. Wherefore they said, The blind and the lame shall not (d) come into the house.

(d) The idols should no longer enter into that place.

2 Kings (2 Samuel) 5:9

sa2 5:9

So David dwelt in the fort, and called it the city of David. And David built round about from (e) Millo and inward.

(e) He built from the town house round about to his own house (Ch1 11:8).

2 Kings (2 Samuel) 5:19

sa2 5:19

And David (f) enquired of the LORD, saying, Shall I go up to the Philistines? wilt thou deliver them into mine hand? And the LORD said unto David, Go up: for I will doubtless deliver the Philistines into thine hand.

(f) By Abiathar the priest.

2 Kings (2 Samuel) 5:22

sa2 5:22

And the Philistines came up yet again, and spread themselves in the valley of (g) Rephaim.

(g) Meaning the valley of giants, which David called Baalperazim, because of his victory.

2 Kings (2 Samuel) 5:25

sa2 5:25

And David did so, as the LORD had commanded him; and smote the Philistines from Geba until thou come to (h) Gazer.

(h) Which was in the tribe of Benjamin, but the Philistines possessed it.

2 Kings (2 Samuel) Chapter 6

2 Kings (2 Samuel) 6:2

sa2 6:2

And David arose, and went with all the people that [were] with him from (a) Baale of Judah, to bring up from thence the ark of God, whose name is called by the name of the LORD of hosts that dwelleth [between] the cherubims.

(a) This was a city in Judah called also Kirjathjearim, (Jos 15:9).

2 Kings (2 Samuel) 6:3

sa2 6:3

And they set the ark of God upon a new cart, and brought it out of the house of Abinadab that [was] in (b) Gibeah: and Uzzah and Ahio, the sons of Abinadab, drave the new cart.

(b) which was a high place in the city of Baale.

2 Kings (2 Samuel) 6:5

sa2 6:5

And David and all the house of Israel (c) played before the LORD on all manner of [instruments made of] fir wood, even on harps, and on psalteries, and on timbrels, and on cornets, and on cymbals.

(c) Praised God, and sang Psalms.

2 Kings (2 Samuel) 6:7

sa2 6:7

And the anger of the LORD was kindled against Uzzah; and God (d) smote him there for [his] error; and there he died by the ark of God.

(d) Here we see the danger it is to follow good intentions, or to do anything in God's service without his express word.

2 Kings (2 Samuel) 6:10

sa2 6:10

So David would not remove the ark of the LORD unto him into the city of David: but David carried it aside into the house of Obededom (e) the Gittite.

(e) Who was a Levite, and had dwelt in Gittaim, (Ch1 15:21).

2 Kings (2 Samuel) 6:12

sa2 6:12

And it was told king David, saying, The LORD hath blessed the house of Obedom, and all that [pertaineth] unto him, because of the ark of God. So David went and (f) brought up the ark of God from the house of Obedom into the city of David with gladness.

(f) Meaning, he caused the Levites to bear it according to the law.

2 Kings (2 Samuel) 6:14

sa2 6:14

And David danced before the LORD with all [his] might; and David [was] girded with a linen (g) ephod.

(g) With a garment like the priest's garment.

2 Kings (2 Samuel) 6:16

sa2 6:16

And as the ark of the LORD came into the city of David, Michal Saul's daughter looked through a window, and saw king David leaping and dancing before the LORD; and she (h) despised him in her heart.

(h) The worldlings are not able to comprehend the emotions that move the children of God to praise God in all kinds of ways.

2 Kings (2 Samuel) 6:20

sa2 6:20

Then David returned to (i) bless his household. And Michal the daughter of Saul came out to meet David, and said, How glorious was the king of Israel to day, who uncovered himself to day in the eyes of the handmaids of his servants, as one of the vain fellows shamelessly uncovereth himself!

(i) That is, to pray for his house, as he had done for the people.

2 Kings (2 Samuel) 6:21

sa2 6:21

And David said unto Michal, (k) [It was] before the LORD, which chose me before thy father, and before all his house, to appoint me ruler over the people of the LORD, over Israel: therefore will I play before the LORD.

(k) It was for no worldly affection, but only for that zeal that I bore to God's glory.

2 Kings (2 Samuel) 6:23

sa2 6:23

Therefore Michal the daughter of Saul had (l) no child unto the day of her death.

(l) Which was a punishment because she mocked the servant of God.

2 Kings (2 Samuel) Chapter 7

2 Kings (2 Samuel) 7:2

sa2 7:2

That the king said unto Nathan the prophet, See now, I dwell in an house of cedar, but the ark of God dwelleth within (a) curtains.

(a) Within the tabernacle covered with skins, (Exo 26:7).

2 Kings (2 Samuel) 7:5

sa2 7:5

Go and tell my servant David, Thus saith the LORD, (b) Shalt thou build me an house for me to dwell in?

(b) Meaning, he should not: yet Nathan speaking according to man's judgment and not by the spirit of prophecy permitted him.

2 Kings (2 Samuel) 7:7

sa2 7:7

In all [the places] wherein I have walked with all the children of Israel spake I a (c) word with any of the tribes of Israel, whom I commanded to feed my people Israel, saying, Why build ye not me an house of cedar?

(c) Concerning building a house: meaning without God's express word, nothing should be attempted.

2 Kings (2 Samuel) 7:9

sa2 7:9

And I was with thee whithersoever thou wentest, and have cut off all thine enemies out of thy sight, and have made thee a (d) great name, like unto the name of the great [men] that [are] in the earth.

(d) I have made you famous through all the world.

2 Kings (2 Samuel) 7:10

sa2 7:10

Moreover I will appoint a place for my people Israel, and will plant them, that they may dwell in a place of their own, and move (e) no more; neither shall the children of wickedness afflict them any more, as beforetime,

(e) He promises them quietness, if they will walk in his fear and obedience.

2 Kings (2 Samuel) 7:14

sa2 7:14

I will be his father, and he shall be my son. If he commit iniquity, I will chasten him with the (f) rod of men, and with the stripes of the children of men:

(f) That is, gently, as fathers use to chastise their children.

2 Kings (2 Samuel) 7:16

sa2 7:16

And thine house and thy kingdom shall be established for ever before thee: thy throne shall be (g) established for ever.

(g) This was begun in Solomon, as a figure, but accomplished in Christ.

2 Kings (2 Samuel) 7:19

sa2 7:19

And this was yet a small thing in thy sight, O Lord GOD; but thou hast spoken also of thy servant's house for a great while to come. And [is] this the manner of (h) man, O Lord GOD?

(h) Does this not come rather from your free mercy, than from any worthiness that can be in man?

2 Kings (2 Samuel) 7:23

sa2 7:23

And what one nation in the earth [is] like thy people, [even] like Israel, whom God went to redeem for a people to himself, and to make him a name, and to do for (i) you great things and terrible, for (k) thy land, before thy people, which thou redeemedst to thee from Egypt, [from] the (l) nations and their gods?

(i) O Israel.

(k) And inheritance, which is Israel.

(l) From the Egyptians and their idols.

2 Kings (2 Samuel) 7:24

sa2 7:24

For thou hast (m) confirmed to thyself thy people Israel [to be] a people unto thee for ever: and thou, LORD, art become their God.

(m) He shows that God's free election is the only reason why the Israelites were chosen to be his people.

2 Kings (2 Samuel) 7:26

sa2 7:26

And let thy name be magnified for ever, saying, The LORD of hosts [is] the God over Israel: and let the (n) house of thy servant David be established before thee.

(n) This prayer is most effective when we chiefly seek God's glory, and the accomplishment of his promise.

2 Kings (2 Samuel) 7:29

sa2 7:29

Therefore now let it please thee to bless the house of thy servant, that it may continue for ever before thee: for thou, O Lord GOD, hast (o) spoken [it]: and with thy blessing let the house of thy servant be blessed for ever.

(o) Therefore I firmly believe it will come to pass.

2 Kings (2 Samuel) Chapter 8

2 Kings (2 Samuel) 8:1

sa2 8:1

And after this it came to pass, that David smote the Philistines, and subdued them: and David took Methegammah out of the (a) hand of the Philistines.

(a) So that they paid no more tribute.

2 Kings (2 Samuel) 8:2

sa2 8:2

And he smote Moab, and measured them with a line, casting them down to the ground; even with (b) two lines measured he to put to death, and with one full line to keep alive. And [so] the Moabites became David's servants, [and] brought gifts.

(b) He slew two parts as it pleased him, and reserved the third.

2 Kings (2 Samuel) 8:6

sa2 8:6

Then David put garrisons in (c) Syria of Damascus: and the Syrians became servants to David, (d) [and] brought gifts. And the LORD preserved David whithersoever he went.

(c) In that part of Syria, where Damascus was.

(d) They paid yearly tribute.

2 Kings (2 Samuel) 8:7

sa2 8:7

And David took the shields of gold that were on the servants of Hadadezer, and brought them to (e) Jerusalem.

(e) For the use of the temple.

2 Kings (2 Samuel) 8:10

sa2 8:10

Then Toi sent Joram his son unto king David, to salute him, and to (f) bless him, because he had fought against Hadadezer, and smitten him: for Hadadezer had wars with Toi. And [Joram] brought with him vessels of silver, and vessels of gold, and vessels of brass:

(f) For seeing David victorious, he was glad to ask for peace.

2 Kings (2 Samuel) 8:15

sa2 8:15

And David reigned over all Israel; and David executed (g) judgment and justice unto all his people.

(g) He gave judgment in controversies, and was merciful toward the people.

2 Kings (2 Samuel) 8:18

sa2 8:18

And Benaiah the son of Jehoiada [was over] both the (h) Cherethites and the Pelethites; and David's sons were chief rulers.

(h) The Cherethites and Pelethites were as the king's guard, and had charge of his person.

2 Kings (2 Samuel) Chapter 9

2 Kings (2 Samuel) 9:1

sa2 9:1

And David said, Is there yet any that is left of the house of Saul, that I may shew him kindness for (a) Jonathan's sake?

(a) Because of my oath and promise made to Jonathan, (Sa1 20:15).

2 Kings (2 Samuel) 9:3

sa2 9:3

And the king said, [Is] there not yet any of the house of Saul, that I may shew the (b) kindness of God unto him? And Ziba said unto the king, Jonathan hath yet a son, [which is] lame on [his] feet.

(b) Such mercy as shall be acceptable to God.

2 Kings (2 Samuel) 9:5

sa2 9:5

Then king David sent, and fetched him out of the house of Machir, the son of (c) Ammiel, from Lodebar.

(c) Who was also called Eliam the father of Bathsheba, David's wife.

2 Kings (2 Samuel) 9:8

sa2 9:8

And he bowed himself, and said, What [is] thy servant, that thou shouldest look upon such (d) a dead dog as I [am]?

(d) Meaning, a despised person.

2 Kings (2 Samuel) 9:10

sa2 9:10

Thou therefore, and (e) thy sons, and thy servants, shall till the land for him, and thou shalt bring in [the fruits], that thy master's son may have food to eat: but Mephibosheth thy master's son shall eat bread alway at my table. Now Ziba had fifteen sons and twenty servants.

(e) Be ye provident overseers and governors of his lands, that they may be profitable.

2 Kings (2 Samuel) 9:11

sa2 9:11

Then said Ziba unto the king, According to all that my lord the king hath commanded his servant, so shall thy servant do. (f) As for Mephibosheth, [said the king], he shall eat at my table, as one of the king's sons.

(f) That Mephibosheth may have all things at commandment, as becomes a king's son.

2 Kings (2 Samuel) Chapter 10

2 Kings (2 Samuel) 10:2

sa2 10:2

Then said David, I will shew kindness unto Hanun the son of Nahash, as his father (a) shewed kindness unto me. And David sent to comfort him by the hand of his servants for his father. And David's servants came into the land of the children of Ammon.

(a) The children of God are not unmindful of a benefit received.

2 Kings (2 Samuel) 10:3

sa2 10:3

And the princes of the children of Ammon said unto Hanun their lord, Thinkest thou that David doth honour thy father, that he hath sent comforters unto thee? hath not David [rather] sent his servants unto thee, (b) to search the city, and to spy it out, and to overthrow it?

(b) Their arrogant malice would not allow them to see the simplicity of David's heart: therefore their counsel turned to the destruction of their country.

2 Kings (2 Samuel) 10:6

sa2 10:6

And when the children of Ammon saw that they (c) stank before David, the children of Ammon sent and hired the Syrians of Bethrehob, and the Syrians of Zoba, twenty thousand footmen, and of king Maacah a thousand men, and of Ishtob twelve thousand men.

(c) That they deserved David's displeasure, for the harm done to his ambassadors.

2 Kings (2 Samuel) 10:8

sa2 10:8

And the children of Ammon came out, and put the battle in array at the entering in of the gate: and the Syrians of (d) Zoba, and of Rehob, and Ishtob, and Maacah, [were] by themselves in the field.

(d) These were various parts of the country of Syria, by which it appears that the Syrians served where they might have entertainment, as now the Sweitzers do.

2 Kings (2 Samuel) 10:12

sa2 10:12

Be of good courage, and let us play the men for (e) our people, and for the cities of our God: and the LORD do that which seemeth him good.

(e) Here it is declared why war should be undertaken: for the defence of true religion and God's people.

2 Kings (2 Samuel) 10:17

sa2 10:17

And when it was told David, he gathered (f) all Israel together, and passed over Jordan, and came to Helam. And the Syrians set themselves in array against David, and fought with him.

(f) Meaning, the greatest part.

2 Kings (2 Samuel) 10:18

sa2 10:18

And the Syrians fled before Israel; and David slew [the men of] (g) seven hundred chariots of the Syrians, and forty thousand horsemen, and smote Shobach the captain of their host, who died there.

(g) Who were the chief and most principal: for in all he destroyed 7000, as in (Ch1 19:18), or the soldiers who were in 700 chariots.

2 Kings (2 Samuel) Chapter 11

2 Kings (2 Samuel) 11:1

sa2 11:1

And it came to pass, after the year was (a) expired, at the time when kings go forth [to battle], that David sent Joab, and his servants with him, and all Israel; and they destroyed the children of Ammon, and besieged Rabbah. But David tarried still at Jerusalem.

(a) The year following about the spring time.

2 Kings (2 Samuel) 11:2

sa2 11:2

And it came to pass in an eveningtide, that David arose from off his (b) bed, and walked upon the roof of the king's house: and from the roof he saw a woman washing herself; and the woman [was] very beautiful to look upon.

(b) Upon which he used to rest in the afternoon, as was read of Ishbosheth in (Sa2 4:7).

2 Kings (2 Samuel) 11:3

sa2 11:3

And David sent and enquired after the woman. And [one] said, [Is] not this Bathsheba, the daughter of Eliam, the wife of Uriah the (c) Hittite?

(c) Who was not an born an Israelite, but converted to the true religion.

2 Kings (2 Samuel) 11:5

sa2 11:5

And the woman conceived, and sent and (d) told David, and said, I [am] with child.

(d) Fearing lest she be stoned according to the law.

2 Kings (2 Samuel) 11:8

sa2 11:8

And David said to Uriah, (e) Go down to thy house, and wash thy feet. And Uriah departed out of the king's house, and there followed him a mess [of meat] from the king.

(e) David thought that if Uriah lay with his wife, his sin might be covered.

2 Kings (2 Samuel) 11:11

sa2 11:11

And Uriah said unto David, (f) The ark, and Israel, and Judah, abide in tents; and my lord Joab, and the servants of my lord, are encamped in the open fields; shall I then go into mine house, to eat and to drink, and to lie with my wife? [as] thou livest, and [as] thy soul liveth, I will not do this thing.

(f) By this God would touch David's conscience, for seeing the fidelity and religion of his servant, he would declare himself forgetful of God, and injurious to his servant.

2 Kings (2 Samuel) 11:13

sa2 11:13

And when David had called him, he did eat and drink before him; and he made him (g) drunk: and at even he went out to lie on his bed with the servants of his lord, but went not down to his house.

(g) He made him drink more liberally than he was wont to do, thinking by this he would have slept with his wife.

2 Kings (2 Samuel) 11:15

sa2 11:15

And he wrote in the letter, saying, (h) Set ye Uriah in the forefront of the hottest battle, and retire ye from him, that he may be smitten, and die.

(h) Except God continually uphold us with his mighty Spirit, the most perfect fall headlong into all vice and abomination.

2 Kings (2 Samuel) 11:21

sa2 11:21

Who smote Abimelech the son of (i) Jerubbesheth? did not a woman cast a piece of a millstone upon him from the wall, that he died in Thebez? why went ye nigh the wall? then say thou, Thy servant Uriah the Hittite is dead also.

(i) Meaning Gideon, (Jdg 9:52-53).

2 Kings (2 Samuel) 11:25

sa2 11:25

Then David said unto the messenger, (k) Thus shalt thou say unto Joab, Let not this thing displease thee, for the sword devoureth one as well as another: make thy battle more strong against the city, and overthrow it: and encourage thou him.

(k) He conceals the truth from the messenger, so that neither his cruel commandment, nor Joab's wicked obedience would be discovered.

2 Kings (2 Samuel) Chapter 12

2 Kings (2 Samuel) 12:1

sa2 12:1

And the LORD sent (a) Nathan unto David. And he came unto him, and said unto him, There were two men in one city; the one rich, and the other poor.

(a) Because David lay now drowned in sin, the loving mercy of God which does not allow his own to perish, wakes his conscience by this story and brings him to repentance.

2 Kings (2 Samuel) 12:8

sa2 12:8

And I gave thee thy master's (b) house, and thy master's (c) wives into thy bosom, and gave thee the house of Israel and of Judah; and if [that had been] too little, I would moreover have given unto thee (d) such and such things.

(b) For David succeeded Saul in his kingdom.

(c) The Jews take this to be Eglah and Michal, or Rizpah and Michal.

(d) That is, greater things than these: for God's love and benefits increase toward his own, if they do not hinder him by their ingratitude.

2 Kings (2 Samuel) 12:9

sa2 12:9

Wherefore hast thou despised the commandment of the LORD, to do evil in his sight? thou hast killed Uriah the Hittite with the sword, and hast taken his wife [to be] thy wife, and hast slain him with the sword of the (e) children of Ammon.

(e) You have most cruelly given him into the hands of God's enemies.

2 Kings (2 Samuel) 12:11

sa2 12:11

Thus saith the LORD, Behold, I will raise up evil against thee out of thine own house, and I will take thy wives before thine eyes, and give [them] unto thy neighbour, and he shall lie with thy wives in the sight of this (f) sun.

(f) Meaning openly, at noon.

2 Kings (2 Samuel) 12:13

sa2 12:13

And David said unto Nathan, I have sinned against the LORD. And Nathan said unto David, The LORD also hath (g) put away thy sin; thou shalt not die.

(g) For the Lord seeks the sinner to turn to him.

2 Kings (2 Samuel) 12:14

sa2 12:14

Howbeit, because by this deed thou hast given great occasion to the enemies of the LORD to (h) blaspheme, the child also [that is] born unto thee shall surely die.

(h) In saying, that the Lord has appointed a wicked man to reign over his people.

2 Kings (2 Samuel) 12:16

sa2 12:16

David therefore besought God for the child; and David fasted, and (i) went in, and lay all night upon the earth.

(i) That is, to his private chamber.

2 Kings (2 Samuel) 12:17

sa2 12:17

And the elders of his house arose, [and went] to him, to raise him up from the earth: but he would not, neither did he eat (k) bread with them.

(k) Thinking by his constant prayer that God would have restored his child, but God had determined otherwise.

2 Kings (2 Samuel) 12:20

sa2 12:20

Then David (l) arose from the earth, and washed, and anointed [himself], and changed his apparel, and came into the house of the LORD, and worshipped: then he came to his own house; and when he required, they set bread before him, and he did eat.

(l) Showing that our lamentations should not be excessive, but moderate: and that we must praise God in all his doings.

2 Kings (2 Samuel) 12:21

sa2 12:21

Then (m) said his servants unto him, What thing [is] this that thou hast done? thou didst fast and weep for the child, [while it was] alive; but when the child was dead, thou didst rise and eat bread.

(m) As they who did not consider that God grants many things to the sobs and tears of the faithful.

2 Kings (2 Samuel) 12:23

sa2 12:23

But now he is dead, wherefore should I fast? (n) can I bring him back again? I shall go to him, but he shall not return to me.

(n) By this consideration he appeased his sorrow.

2 Kings (2 Samuel) 12:24

sa2 12:24

And David comforted Bathsheba his wife, and went in unto her, and lay with her: and she bare a son, and (o) he called his name Solomon: and the LORD loved him.

(o) That is, the Lord, (Ch1 22:9).

2 Kings (2 Samuel) 12:25

sa2 12:25

And he sent by the hand of Nathan the (p) prophet; and (q) he called his name Jedidiah, because of the LORD.

(p) To call him Solomon.

(q) Meaning, David.

2 Kings (2 Samuel) 12:27

sa2 12:27

And Joab sent messengers to David, and said, I have fought against Rabbah, and have taken the city of (r) waters.

(r) That is, the chief city and where all the water pipes are, is as good as taken.

2 Kings (2 Samuel) 12:30

sa2 12:30

And he took their king's crown from off his head, the weight whereof [was] a (s) talent of gold with the precious stones: and it was [set] on David's head. And he brought forth the spoil of the city in great abundance.

(s) That is, 60 pounds after the weight of the common talent.

2 Kings (2 Samuel) 12:31

sa2 12:31

And he brought forth the people that [were] therein, and put [them] under (t) saws, and under harrows of iron, and under axes of iron, and made them pass through the brickkiln: and thus did he unto all the cities of the children of Ammon. So David and all the people returned unto Jerusalem.

(t) Signifying that as they were malicious enemies of God, so he put them to cruel death.

2 Kings (2 Samuel) Chapter 13

2 Kings (2 Samuel) 13:1

sa2 13:1

And it came to pass after this, that Absalom the son of David had a fair sister, whose name [was] (a) Tamar; and Amnon the son of David loved her.

(a) Tamar was Absalom's sister both by father and mother, and Amnon's only by father.

2 Kings (2 Samuel) 13:2

sa2 13:2

And Amnon was so vexed, that he fell sick for his sister Tamar; for she [was] a (b) virgin; and Amnon thought it hard for him to do any thing to her.

(b) And therefore kept her father's house, as virgins were accustomed.

2 Kings (2 Samuel) 13:5

sa2 13:5

And Jonadab said unto him, (c) Lay thee down on thy bed, and make thyself sick: and when thy father cometh to see thee, say unto him, I pray thee, let my sister Tamar come, and give me meat, and dress the meat in my sight, that I may see [it], and eat [it] at her hand.

(c) Here we see that there is no enterprise so wicked that it cannot be encouraged to further wickedness.

2 Kings (2 Samuel) 13:6

sa2 13:6

So Amnon lay down, and made himself sick: and when the king was come to see him, Amnon said unto the king, I pray thee, let Tamar my sister come, and make me a couple of (d) cakes in my sight, that I may eat at her hand.

(d) Meaning, some delicate and dainty meat.

2 Kings (2 Samuel) 13:9

sa2 13:9

And she took a pan, and (e) poured [them] out before him; but he refused to eat. And Amnon said, Have out all men from (f) me. And they went out every man from him.

(e) That is, she served them on a dish.

(f) For the wicked are ashamed to do that before men, which they are not afraid to commit in the sight of God.

2 Kings (2 Samuel) 13:13

sa2 13:13

And I, whither shall I cause my shame to go? and as for thee, thou shalt be as one of (g) the fools in Israel. Now therefore, I pray thee, speak unto the king; for he will not withhold me from thee.

(g) As a lewd and wicked person.

2 Kings (2 Samuel) 13:18

sa2 13:18

And [she had] a garment of (h) divers colours upon her: for with such robes were the king's daughters [that were] virgins apparelled. Then his servant brought her out, and bolted the door after her.

(h) For that which was of various colours or pieces, in those days was greatly esteemed, (Gen 37:3; Jdg 5:30).

2 Kings (2 Samuel) 13:20

sa2 13:20

And Absalom her brother said unto her, Hath Amnon thy brother been with thee? but (i) hold now thy peace, my sister: he [is] thy brother; regard not this thing. So Tamar remained desolate in her brother Absalom's house.

(i) For though he conceived sudden vengeance in his heart, yet he concealed it till an opportunity arose, and comforted his sister.

2 Kings (2 Samuel) 13:23

sa2 13:23

And it came to pass after two full years, that Absalom had sheepshearers in Baalhazor, which [is] beside Ephraim: and (k) Absalom invited all the king's sons.

(k) That is, to a banquet, thinking by it to fulfil his wicked purpose.

2 Kings (2 Samuel) 13:26

sa2 13:26

Then said Absalom, If not, I pray thee, let my brother (l) Amnon go with us. And the king said unto him, Why should he go with thee?

(l) Pretending to the king that Amnon was most dear to him.

2 Kings (2 Samuel) 13:28

sa2 13:28

Now Absalom had commanded his servants, saying, Mark ye now when Amnon's heart is merry with wine, and when I say unto you, Smite Amnon; then kill him, fear not: have not (m) I commanded you? be courageous, and be valiant.

(m) Such is the pride of the wicked masters, that in all their wicked commandments they think to be obeyed.

2 Kings (2 Samuel) 13:31

sa2 13:31

Then the king arose, and tare his garments, and lay on the (n) earth; and all his servants stood by with their clothes rent.

(n) Lamenting, as he that felt the wrath of God on his house, (Sa2 12:10).

2 Kings (2 Samuel) 13:35

sa2 13:35

And Jonadab said unto the king, Behold, the king's sons come: as thy servant said, (o) so it is.

(o) That only Amnon is dead.

2 Kings (2 Samuel) 13:37

sa2 13:37

But Absalom fled, and went to (p) Talmi, the son of Ammihud, king of Geshur. And [David] mourned for his son every day.

(p) For Maachah his mother was the daughter of this Talmi, (Sa2 3:3).

2 Kings (2 Samuel) Chapter 14

2 Kings (2 Samuel) 14:1

sa2 14:1

Now Joab the son of Zeruiah perceived that the king's (a) heart [was] toward Absalom.

(a) That the king favoured him.

2 Kings (2 Samuel) 14:2

sa2 14:2

And Joab sent to Tekoah, and fetched thence a wise woman, and said unto her, I pray thee, feign thyself to be a mourner, and put on now mourning apparel, and (b) anoint not thyself with oil, but be as a woman that had a long time mourned for the dead:

(b) In token of mourning: for they used anointing to seem cheerful.

2 Kings (2 Samuel) 14:6

sa2 14:6

And thy handmaid had two (c) sons, and they two strove together in the field, and [there was] none to part them, but the one smote the other, and slew him.

(c) Under this parable she describes the death of Amnon by Absalom.

2 Kings (2 Samuel) 14:7

sa2 14:7

And, behold, the whole family is risen against thine handmaid, and they said, Deliver him that smote his brother, that we may kill him, for the (d) life of his brother whom he slew; and we will destroy the heir also: and so they shall quench my coal which is left, and shall not leave to my husband [neither] name nor remainder upon the earth.

(d) Because he has slain his brother he ought to be slain according to the law, (Gen 9:6; Exo 21:12).

2 Kings (2 Samuel) 14:9

sa2 14:9

And the woman of Tekoah said unto the king, My lord, O king, the (e) iniquity [be] on me, and on my father's house: and the king and his throne [be] guiltless.

(e) Concerning the breach of the Law which punishes blood, let me bear the blame.

2 Kings (2 Samuel) 14:11

sa2 14:11

Then said she, I pray thee, let the king (f) remember the LORD thy God, that thou wouldest not suffer the revengers of blood to destroy any more, lest they destroy my son. And he said, [As] the LORD liveth, there shall not one hair of thy son fall to the earth.

(f) Swear that they will not revenge the blood, which are many in number.

2 Kings (2 Samuel) 14:13

sa2 14:13

And the woman said, Wherefore then hast thou (g) thought such a thing against the people of God? for the king doth speak this thing as one which is faulty, in that the king doth not fetch home again his banished.

(g) Why do you give contrary sentence to your son Absalom?

2 Kings (2 Samuel) 14:14

sa2 14:14

For we must needs die, and [are] as water spilt on the ground, which cannot be gathered up again; neither doth God respect [any] person: yet doth he devise (h) means, that his banished be not expelled from him.

(h) God has often provided ways (as sanctuaries) to save them, whom man judges worthy of death.

2 Kings (2 Samuel) 14:15

sa2 14:15

Now therefore that I am come to speak of this thing unto my lord the king, [it is] because the people (i) have made me afraid: and thy handmaid said, I will now speak unto the king; it may be that the king will perform the request of his handmaid.

(i) For I thought they would kill my son.

2 Kings (2 Samuel) 14:17

sa2 14:17

Then thine handmaid said, The word of my lord the king shall now be comfortable: for as an (k) angel of God, so [is] my lord the king to discern good and bad: therefore the LORD thy God will be with thee.

(k) Is of great wisdom to discern right from wrong.

2 Kings (2 Samuel) 14:19

sa2 14:19

And the king said, [Is not] (l) the hand of Joab with thee in all this? And the woman answered and said, [As] thy soul liveth, my lord the king, none can turn to the right hand or to the left from ought that my lord the king hath spoken: for thy servant Joab, he bade me, and he put all these words in the mouth of thine handmaid:

(l) Have you not done this by the counsel of Joab.

2 Kings (2 Samuel) 14:20

sa2 14:20

To fetch about this (m) form of speech hath thy servant Joab done this thing: and my lord [is] wise, according to the wisdom of an angel of God, to know all [things] that [are] in the earth.

(m) By speaking further in a parable than plainly.

2 Kings (2 Samuel) 14:21

sa2 14:21

And the king said unto Joab, Behold now, I have (n) done this thing: go therefore, bring the young man Absalom again.

(n) I have granted your request.

2 Kings (2 Samuel) 14:24

sa2 14:24

And the king said, Let him (o) turn to his own house, and let him not see my face. So Absalom returned to his own house, and saw not the king's face.

(o) Covering by this his affection, and showing some part of justice to please the people.

2 Kings (2 Samuel) 14:26

sa2 14:26

And when he polled his head, (for it was at every year's end that he polled [it]: because [the hair] was heavy on him, therefore he polled it:) he weighed the hair of his head at two hundred (p) shekels after the king's weight.

(p) Which weighed 6 pounds 4 ounces after half an ounce the shekel.

2 Kings (2 Samuel) 14:30

sa2 14:30

Therefore he said unto his servants, See, Joab's field is near mine, and he hath barley there; go and set it (q) on fire. And Absalom's servants set the field on fire.

(q) The wicked are impatient in their affections, and spare no unlawful means to accomplish them.

2 Kings (2 Samuel) 14:32

sa2 14:32

And Absalom answered Joab, Behold, I sent unto thee, saying, Come hither, that I may send thee to the king, to say, Wherefore am I come from Geshur? [it had been] good for me [to have been] there still: now therefore let me see the king's face; and (r) if there be [any] iniquity in me, let him kill me.

(r) If I have offended by revenging my sister's dishonour: thus the wicked justify themselves in their evil.

2 Kings (2 Samuel) Chapter 15

2 Kings (2 Samuel) 15:1

sa2 15:1

And it came to pass after this, that Absalom prepared him chariots and horses, and fifty men to (a) run before him.

(a) Which were as a guard to set forth his estate.

2 Kings (2 Samuel) 15:2

sa2 15:2

And Absalom rose up early, and stood beside the way of the gate: and it was [so], that when any man that had a controversy came to the king for judgment, then Absalom called unto him, and said, Of what city [art] thou? And he said, Thy servant [is] of one of the (b) tribes of Israel.

(b) That is, noting of what city or place he was.

2 Kings (2 Samuel) 15:4

sa2 15:4

Absalom said moreover, (c) Oh that I were made judge in the land, that every man which hath any suit or cause might come unto me, and I would do him justice!

(c) Thus by slander, flattery and fair promises, the wicked seek preference.

2 Kings (2 Samuel) 15:6

sa2 15:6

And on this manner did Absalom to all Israel that came to the king for judgment: so Absalom (d) stole the hearts of the men of Israel.

(d) By enticing them from his father to himself.

2 Kings (2 Samuel) 15:7

sa2 15:7

And it came to pass after (e) forty years, that Absalom said unto the king, I pray thee, let me go and pay my vow, which I have vowed unto the LORD, in Hebron.

(e) Counting from the time that the Israelites had asked a king of Samuel.

2 Kings (2 Samuel) 15:8

sa2 15:8

For thy servant vowed a vow while I abode at Geshur in Syria, saying, If the LORD shall bring me again indeed to Jerusalem, then I will (f) serve the LORD.

(f) By offering a peace-offering, which was lawful to do in any place.

2 Kings (2 Samuel) 15:11

sa2 15:11

And with Absalom went two hundred men out of Jerusalem, [that were] (g) called; and they went in their simplicity, and they knew not any thing.

(g) And bid to his feast in Hebron.

2 Kings (2 Samuel) 15:14

sa2 15:14

And David said unto all his servants that [were] with him at Jerusalem, Arise, and let us flee; for we shall not [else] escape from (h) Absalom: make speed to depart, lest he overtake us suddenly, and bring evil upon us, and smite the city with the edge of the sword.

(h) Whose heart he saw that Satan had so possessed that he would leave no mischief unattempted.

2 Kings (2 Samuel) 15:17

sa2 15:17

And the king went forth, and all the people after him, and tarried in a place that was (i) far off.

(i) That is, from Jerusalem.

2 Kings (2 Samuel) 15:18

sa2 15:18

And all his servants passed on beside him; and all the (k) Cherethites, and all the Pelethites, and all the Gittites, six hundred men which came after him from Gath, passed on before the king.

(k) These were as the king's guard, or as some write, his counsellors.

2 Kings (2 Samuel) 15:19

sa2 15:19

Then said the king to (l) Ittai the Gittite, Wherefore goest thou also with us? return to thy place, and abide with the king: for thou [art] a stranger, and also an exile.

(l) Who as some write was the king's son of Gath.

2 Kings (2 Samuel) 15:20

sa2 15:20

Whereas thou camest [but] yesterday, should I this day make thee go up and down with us? seeing I go whither I may, return thou, and take back thy (m) brethren: mercy and (n) truth [be] with thee.

(m) Meaning, those of his family.

(n) God require of you your friendship and fidelity.

2 Kings (2 Samuel) 15:23

sa2 15:23

And all the country wept with a loud voice, and (o) all the people passed over: the king also himself passed over the brook Kidron, and all the people passed over, toward the way of the wilderness.

(o) That is, the four hundred men.

2 Kings (2 Samuel) 15:24

sa2 15:24

And lo Zadok also, and all the Levites [were] with him, (p) bearing the ark of the covenant of God: and they set down the ark of God; and Abiathar went (q) up, until all the people had done passing out of the city.

(p) Which was the charge, of the Kohathites, (Num 4:4).

(q) To stand by the ark.

2 Kings (2 Samuel) 15:26

sa2 15:26

But if he thus say, I have no delight in thee; behold, (r) [here am] I, let him do to me as seemeth good unto him.

(r) The faithful in all their afflictions show themselves obedient to God's will.

2 Kings (2 Samuel) 15:30

sa2 15:30

And David went up by the ascent of [mount] Olivet, and wept as he went up, and had his head (s) covered, and he went barefoot: and all the people that [was] with him covered every man his head, and they went up, weeping as they went up.

(s) With ashes and dust in sign of sorrow.

2 Kings (2 Samuel) 15:31

sa2 15:31

And [one] told David, saying, Ahithophel [is] among the conspirators with Absalom. And David said, O LORD, I pray thee, turn the (t) counsel of Ahithophel into foolishness.

(t) The counsel of the crafty worldlings does more harm than the open force of the enemy.

2 Kings (2 Samuel) 15:34

sa2 15:34

But if thou return to the city, and say unto Absalom, I will be thy (u) servant, O king; [as] I [have been] thy father's servant hitherto, so [will] I now also [be] thy servant: then mayest thou for me defeat the counsel of Ahithophel.

(u) Though Hushai was deceitful here at the king's request, we may not use this example to excuse our deceit.

2 Kings (2 Samuel) Chapter 16

2 Kings (2 Samuel) 16:1

sa2 16:1

And when David was a little past the (a) top [of the hill], behold, Ziba the servant of Mephibosheth met him, with a couple of asses saddled, and upon them two hundred [loaves] of bread, and an hundred bunches of raisins, and an hundred of summer fruits, and a bottle of wine.

(a) Which was the hill of olives, (Sa2 15:30).

2 Kings (2 Samuel) 16:2

sa2 16:2

And the king said unto Ziba, What meanest thou by these? And Ziba said, The (b) asses [be] for the king's household to ride on; and the bread and summer fruit for the young men to eat; and the wine, that such as be faint in the wilderness may drink.

(b) Commonly there are no viler traitors than they, who under the pretence of friendship accuse others.

2 Kings (2 Samuel) 16:5

sa2 16:5

And when king David came to (c) Bahurim, behold, thence came out a man of the family of the house of Saul, whose name [was] Shimei, the son of Gera: he came forth, and cursed still as he came.

(c) Which was a city in the tribe of Benjamin.

2 Kings (2 Samuel) 16:6

sa2 16:6

And he cast stones at David, and at all the servants of king David: and all the people and all the mighty men [were] on his (d) right hand and on his left.

(d) That is, round about him.

2 Kings (2 Samuel) 16:8

sa2 16:8

The LORD hath returned upon thee all the (e) blood of the house of Saul, in whose stead thou hast reigned; and the LORD hath delivered the kingdom into the hand of Absalom thy son: and, behold, thou [art taken] in thy mischief, because thou [art] a bloody man.

(e) Reproaching him, as though by his means Ishbosheth and Abner were slain.

2 Kings (2 Samuel) 16:10

sa2 16:10

And the king said, What have I to do with you, ye sons of Zeruiah? so let him curse, because the LORD hath (f) said unto him, Curse David. Who shall then say, Wherefore hast thou done so?

(f) David felt that this was the judgment of God for his sin, and therefore humbles himself to his rod.

2 Kings (2 Samuel) 16:12

sa2 16:12

It may be that the LORD will look on mine affliction, and that the LORD will (g) requite me good for his cursing this day.

(g) Meaning, that the Lord will send comfort to his, when they are oppressed.

2 Kings (2 Samuel) 16:14

sa2 16:14

And the king, and all the people that [were] with him, came weary, and refreshed themselves (h) there.

(h) That is, at Bahurim.

2 Kings (2 Samuel) 16:17

sa2 16:17

And Absalom said to Hushai, [Is] this thy kindness to thy (i) friend? why wentest thou not with thy friend?

(i) Meaning, David.

2 Kings (2 Samuel) 16:21

sa2 16:21

And (k) Ahithophel said unto Absalom, Go in unto thy father's concubines, which he hath left to keep the house; and all Israel shall hear that thou art abhorred of thy father: then shall the hands of all that [are] with thee be strong.

(k) Suspecting the change of the kingdom, and so his own overthrow, he gives such counsel as might most hinder his father's reconciliation: and also declare to the people that Absalom was in highest authority.

2 Kings (2 Samuel) 16:23

sa2 16:23

And the counsel of Ahithophel, which he counselled in those days, [was] as if a man had (l) enquired at the oracle of God: so [was] all the counsel of Ahithophel both with David and with Absalom.

(l) It was so esteemed for the success of it.

2 Kings (2 Samuel) Chapter 17

2 Kings (2 Samuel) 17:1

sa2 17:1

Moreover Ahithophel said unto Absalom, (a) Let me now choose out twelve thousand men, and I will arise and pursue after David this night:

(a) The wicked are so greedy to execute their malice, that they leave no opportunity that may further the same.

2 Kings (2 Samuel) 17:3

sa2 17:3

And I will bring back all the people unto thee: (b) the man whom thou seekest [is] as if all returned: [so] all the people shall be in peace.

(b) Meaning David.

2 Kings (2 Samuel) 17:7

sa2 17:7

And Hushai said unto Absalom, The counsel that Ahithophel hath given [is] not (c) good at this time.

(c) Hushai shows himself faithful to David, in that he reproves this wicked counsel and purpose.

2 Kings (2 Samuel) 17:14

sa2 17:14

And Absalom and all the men of Israel said, The counsel of Hushai the Archite [is] better than the counsel of Ahithophel. For the LORD had appointed to defeat the (d) good counsel of Ahithophel, to the intent that the LORD might (e) bring evil upon Absalom.

(d) That counsel which seemed good at first to Absalom, (Sa2 17:4).

(e) For by the counsel of Hushai, he went to the battle, where he was destroyed.

2 Kings (2 Samuel) 17:16

sa2 17:16

Now therefore send quickly, and tell David, saying, Lodge not this night in the plains of the wilderness, but speedily pass (f) over; lest the king be swallowed up, and all the people that [are] with him.

(f) That is, over Jordan.

2 Kings (2 Samuel) 17:17

sa2 17:17

Now Jonathan and Ahimaaz stayed by Enrogel; for they might not be seen to come into the city: and a wench went and told (g) them; and they went and told king David.

(g) Meaning, the message from their fathers.

2 Kings (2 Samuel) 17:19

sa2 17:19

And (h) the woman took and spread a covering over the well's mouth, and spread ground corn thereon; and the thing was not known.

(h) Thus God sends help to his, in their greatest dangers.

2 Kings (2 Samuel) 17:20

sa2 17:20

And when Absalom's servants came to the woman to the house, they said, Where [is] Ahimaaz and Jonathan? And the woman said unto them, They be gone over the (i) brook of water. And when they had sought and could not find [them], they returned to Jerusalem.

(i) The Chaldee text reads: Now they have passed the Jordan.

2 Kings (2 Samuel) 17:21

sa2 17:21

And it came to pass, after they were departed, that they came up out of the well, and went and told king David, and said unto David, Arise, and pass quickly over the water: for (k) thus hath Ahithophel counselled against you.

(k) That is, to pursue you with all haste.

2 Kings (2 Samuel) 17:22

sa2 17:22

Then David arose, and all the people that [were] with him, and they passed over Jordan: (l) by the morning light there lacked not one of them that was not gone over Jordan.

(l) They travelled all night, and by morning had all their company passed over.

2 Kings (2 Samuel) 17:23

sa2 17:23

And when Ahithophel saw that his counsel was not followed, he saddled [his] ass, and arose, and gat him home to his house, to his city, and put his household in order, and (m) hanged himself, and died, and was buried in the sepulchre of his father.

(m) God's just vengeance even in this life is poured on them who are enemies, traitors, or persecutors of his Church.

2 Kings (2 Samuel) 17:25

sa2 17:25

And Absalom made Amasa captain of the host instead of Joab: which Amasa [was] a man's son, whose name [was] Ithra an Israelite, that went in to Abigail the daughter of (n) Nahash, sister to Zeruah Joab's mother.

(n) Who was also called Jesse, David's father.

2 Kings (2 Samuel) 17:28

sa2 17:28

(o) Brought beds, and basons, and earthen vessels, and wheat, and barley, and flour, and parched [corn], and beans, and lentiles, and parched [pulse],

(o) God shows himself most liberal to his, when they seem to be utterly destitute.

2 Kings (2 Samuel) Chapter 18

2 Kings (2 Samuel) 18:1

sa2 18:1

And David (a) numbered the people that [were] with him, and set captains of thousands and captains of hundreds over them.

(a) For certain of the Reubenites, Gadites, and of the half tribe could not bear the insolence of the son against the father, and therefore joined with David.

2 Kings (2 Samuel) 18:3

sa2 18:3

But the people answered, Thou shalt not go forth: for if we flee away, they will not care for us; neither if half of us die, will they care for us: but (b) now [thou art] worth ten thousand of us: therefore now [it is] better that thou succour us out of the city.

(b) Signifying that a good governor is so dear to his people that they would rather lose their lives than have anything happen to him.

2 Kings (2 Samuel) 18:6

sa2 18:6

So the people went out into the field against Israel: and the battle was in the (c) wood of Ephraim;

(c) So called, because the Ephraimites (as some say) fed their cattle beyond Jordan in this wood.

2 Kings (2 Samuel) 18:16

sa2 18:16

And Joab (d) blew the trumpet, and the people returned from pursuing after Israel: for Joab held back the people.

(d) For he had pity on the people, who were seduced by Absalom's flattery.

2 Kings (2 Samuel) 18:17

sa2 18:17

And they took Absalom, and cast him into a great (e) pit in the wood, and laid a very great heap of stones upon him: and all Israel fled every one to his tent.

(e) Thus God turned his vain glory to shame.

2 Kings (2 Samuel) 18:18

sa2 18:18

Now Absalom in his lifetime had taken and reared up for himself a pillar, which [is] in the king's dale: for he said, I have no (f) son to keep my name in remembrance: and he called the pillar after his own name: and it is called unto this day, Absalom's place.

(f) It seemed that God had punished him by taking away his children, (Sa2 14:27).

2 Kings (2 Samuel) 18:20

sa2 18:20

And Joab said unto him, Thou (g) shalt not bear tidings this day, but thou shalt bear tidings another day: but this day thou shalt bear no tidings, because the king's son is dead.

(g) For Joab bore a good affection to Ahimaaz and doubted how David would take the report of Absalom's death.

2 Kings (2 Samuel) 18:24

sa2 18:24

And David sat between the two (h) gates: and the watchman went up to the roof over the gate unto the wall, and lifted up his eyes, and looked, and behold a man running alone.

(h) He sat in the gate of the city of Mahanaim.

2 Kings (2 Samuel) 18:27

sa2 18:27

And the watchman said, Me thinketh the running of the foremost is like the running of Ahimaaz the son of Zadok. And the king said, He [is] a (i) good man, and cometh with good tidings.

(i) He had experienced his fidelity, (Sa2 17:21).

2 Kings (2 Samuel) 18:29

sa2 18:29

And the king said, Is the young man Absalom safe? And Ahimaaz answered, When Joab sent the king's (k) servant, and [me] thy servant, I saw a great tumult, but I knew not what [it was].

(k) That is, Cush, who was an Ethiopian.

2 Kings (2 Samuel) 18:33

sa2 18:33

And the king was much (l) moved, and went up to the chamber over the gate, and wept: and as he went, thus he said, O my son Absalom, my son, my son Absalom! would God I had died for thee, O Absalom, my son, my son!

(l) Because he considers both the judgment of God against his sin, and could not otherwise hide his fatherly affection for his son.

2 Kings (2 Samuel) Chapter 19

2 Kings (2 Samuel) 19:4

sa2 19:4

But the king (a) covered his face, and the king cried with a loud voice, O my son Absalom, O Absalom, my son, my son!

(a) As they do that mourn.

2 Kings (2 Samuel) 19:5

sa2 19:5

And Joab came into the (b) house to the king, and said, Thou hast shamed this day the faces of all thy servants, which this day have saved thy life, and the lives of thy sons and of thy daughters, and the lives of thy wives, and the lives of thy concubines;

(b) At Mahanaim.

2 Kings (2 Samuel) 19:8

sa2 19:8

Then the king arose, and sat in the (c) gate. And they told unto all the people, saying, Behold, the king doth sit in the gate. And all the people came before the king: for Israel had fled every man to his tent.

(c) Where the most resort of the people haunted.

2 Kings (2 Samuel) 19:9

sa2 19:9

And all the people were at (d) strife throughout all the tribes of Israel, saying, The king saved us out of the hand of our enemies, and he delivered us out of the hand of the Philistines; and now he is fled out of the land for Absalom.

(d) Everyone blamed another and strove who should first bring him home.

2 Kings (2 Samuel) 19:11

sa2 19:11

And king David sent to Zadok and to Abiathar the (e) priests, saying, Speak unto the elders of Judah, saying, Why are ye the last to bring the king back to his house? seeing the speech of all Israel is come to the king, [even] to his house.

(e) That they should reprove the negligence of the elders, seeing the people were so forward.

2 Kings (2 Samuel) 19:13

sa2 19:13

And say ye to Amasa, [Art] thou not of my bone, and of my flesh? God do so to me, and more also, if thou be not captain of the host before me continually in the (f) room of Joab.

(f) By this policy David thought that by winning the captain, he would have the hearts of all the people.

2 Kings (2 Samuel) 19:16

sa2 19:16

And (g) Shimei the son of Gera, a Benjamite, which [was] of Bahurim, hasted and came down with the men of Judah to meet king David.

(g) Who had before reviled him, (Sa2 16:13).

2 Kings (2 Samuel) 19:19

sa2 19:19

And said unto the king, Let not my lord impute iniquity unto me, neither do thou remember that which thy servant did (h) perversely the day that my lord the king went out of Jerusalem, that the king should take it to his heart.

(h) For in his adversity he was his most cruel enemy, and now in his prosperity, seeks by flattery to creep into favour.

2 Kings (2 Samuel) 19:20

sa2 19:20

For thy servant doth know that I have sinned: therefore, behold, I am come the first this day of all the house of (i) Joseph to go down to meet my lord the king.

(i) By Joseph he means Ephraim, Manasseh and Benjamin (of which he was) because those three were under one standard, (Num 2:18).

2 Kings (2 Samuel) 19:23

sa2 19:23

Therefore the king said unto Shimei, Thou shalt not (k) die. And the king sware unto him.

(k) By my hands, or during my life, see (Kg1 2:8,9).

2 Kings (2 Samuel) 19:25

sa2 19:25

And it came to pass, when (l) he was come to Jerusalem to meet the king, that the king said unto him, Wherefore wentest not thou with me, Mephibosheth?

(l) When Mephibosheth being at Jerusalem had met the King.

2 Kings (2 Samuel) 19:27

sa2 19:27

And he hath slandered thy servant unto my lord the king; but my lord the king [is] as an (m) angel of God: do therefore [what is] good in thine eyes.

(m) Able for his wisdom to judge in all matters.

2 Kings (2 Samuel) 19:28

sa2 19:28

For all [of] my father's house were (n) but dead men before my lord the king: yet didst thou set thy servant among them that did eat at thine own table. What right therefore have I yet to cry any more unto the king?

(n) Worthy to die for Saul's cruelty to you.

2 Kings (2 Samuel) 19:29

sa2 19:29

And the king said unto him, Why speakest thou any more of thy matters? I have said, Thou and Ziba divide the (o) land.

(o) David did evil in taking his land from him before he knew the cause, but much worse, that knowing the truth, he did not restore them.

2 Kings (2 Samuel) 19:35

sa2 19:35

I [am] this day fourscore years old: [and] can I discern between good and evil? can thy servant taste what I eat or what I drink? can I hear any more the voice of singing men and singing women? wherefore then should thy servant be yet a (p) burden unto my lord the king?

(p) He thought it was not fitting to receive benefits from him to whom he was not able to do service again.

2 Kings (2 Samuel) 19:37

sa2 19:37

Let thy servant, I pray thee, turn back again, that I may die in mine own city, [and be buried] by the grave of my father and of my mother. But behold thy servant (q) Chimham; let him go over with my lord the king; and do to him what shall seem good unto thee.

(q) My son.

2 Kings (2 Samuel) 19:40

sa2 19:40

Then the king went on to (r) Gilgal, and Chimham went on with him: and all the people of Judah conducted the king, and also half the people of (s) Israel.

(r) Where the tribe of Judah waited to receive him.

(s) Who had taken the side of the king.

2 Kings (2 Samuel) 19:41

sa2 19:41

And, behold, all the men of Israel came to the king, and said unto the king, Why have our brethren the men of Judah stolen thee away, and have brought the king, and his household, and all David's men with him, over (t) Jordan?

(t) Toward Jerusalem.

2 Kings (2 Samuel) Chapter 20

2 Kings (2 Samuel) 20:1

sa2 20:1

And there happened to be (a) there a man of Belial, whose name [was] Sheba, the son of Bichri, a Benjamite: and he blew a trumpet, and said, We have no part in (b) David, neither have we inheritance in the son (c) of Jesse: every man to his tents, O Israel.

(a) Where the ten tribes contended against Judah.

(b) As they of Judah say.

(c) He thought by speaking contemptuously of the king, to stir the people farther to sedition, or else by causing Israel to depart, thought that they of Judah would have esteemed him less.

2 Kings (2 Samuel) 20:2

sa2 20:2

So every man of Israel went up from after David, [and] followed Sheba the son of Bichri: but the men of Judah clave unto their king, from (d) Jordan even to Jerusalem.

(d) From Gilgal which was near Jordan.

2 Kings (2 Samuel) 20:4

sa2 20:4

Then said the king to (e) Amasa, Assemble me the men of Judah within three days, and be thou here present.

(e) Who was his chief captain in Joab's place, (Sa2 19:13).

2 Kings (2 Samuel) 20:6

sa2 20:6

And David said to Abishai, Now shall Sheba the son of Bichri do us more harm than [did] Absalom: take thou thy (f) lord's servants, and pursue after him, lest he get him fenced cities, and escape us.

(f) Either those who had been under Joab or David's men.

2 Kings (2 Samuel) 20:8

sa2 20:8

When they [were] at the great stone which [is] in Gibeon, Amasa went before them. And Joab's (g) garment that he had put on was girded unto him, and upon it a girdle [with] a sword fastened upon his loins in the sheath thereof; and as he went forth it fell out.

(g) Which was his coat, that he used to wear in the wars.

2 Kings (2 Samuel) 20:11

sa2 20:11

And one of Joab's men (h) stood by him, and said, He that favoureth Joab, and he that [is] for David, [let him go] after Joab.

(h) He stood by Amasa at Joab's appointment.

2 Kings (2 Samuel) 20:14

sa2 20:14

And he went through all the tribes of Israel unto Abel, and to (i) Bethmaachah, and all the Berites: and they were gathered together, and went also after him.

(i) To the city Abel, which was near Bethmaachah.

2 Kings (2 Samuel) 20:15

sa2 20:15

And they came and besieged him in Abel of Bethmaachah, and they cast up a bank against the city, and it stood in the trench: and all the people that [were] with Joab (k) battered the wall, to throw it down.

(k) That is, he went about to overthrow it.

2 Kings (2 Samuel) 20:18

sa2 20:18

Then she spake, saying, (l) They were wont to speak in old time, saying, They shall surely ask [counsel] at Abel: and so they ended [the matter].

(l) She shows that the old custom was not to destroy a city before peace was offered, (Deu 20:10-11).

2 Kings (2 Samuel) 20:19

sa2 20:19

I [am (m) one of them that are] peaceable [and] faithful in Israel: thou seekest to destroy a city and a mother in Israel: why wilt thou swallow up the inheritance of the LORD?

(m) She speaks in the name of the city.

2 Kings (2 Samuel) 20:21

sa2 20:21

The (n) matter [is] not so: but a man of mount Ephraim, Sheba the son of Bichri by name, hath lifted up his hand against the king, [even] against David: deliver him only, and I will depart from the city. And the woman said unto Joab, Behold, his head shall be thrown to thee over the wall.

(n) Hearing his fault, he gave in to reason, and required only he that was instigator of the treason.

2 Kings (2 Samuel) 20:26

sa2 20:26

And Ira also the Jairite was a (o) chief ruler about David.

(o) Either in dignity or familiarity.

2 Kings (2 Samuel) Chapter 21

2 Kings (2 Samuel) 21:1

sa2 21:1

Then there was a famine in the days of David three years, year after year; and David enquired of the LORD. And the LORD answered, [It is] for Saul, and for [his] bloody house, because he slew the (a) Gibeonites.

(a) Thinking to gratify the people, because these were not of the seed of Abraham.

2 Kings (2 Samuel) 21:3

sa2 21:3

Wherefore David said unto the Gibeonites, (b) What shall I do for you? and wherewith shall I make the atonement, that ye may bless the inheritance of the LORD?

(b) With what may your wrath be appeased, that you may pray to God to remove this plague from his people.

2 Kings (2 Samuel) 21:4

sa2 21:4

And the Gibeonites said unto him, We will have no silver nor gold of Saul, nor of his house; neither for us shalt thou kill (c) any man in Israel. And he said, What ye shall say, [that] will I do for you.

(c) Save only of Saul's stock.

2 Kings (2 Samuel) 21:6

sa2 21:6

Let seven men of his (d) sons be delivered unto us, and we will hang them up (e) unto the LORD in Gibeah of Saul, [whom] the LORD did choose. And the king said, I will give [them].

(d) Of Saul's kinsmen.

(e) To pacify the Lord.

2 Kings (2 Samuel) 21:8

sa2 21:8

But the king took the two sons of Rizpah the daughter of Aiah, whom she bare unto Saul, Armoni and Mephibosheth; and the five sons of (f) Michal the daughter of Saul, whom she brought up for Adriel the son of Barzillai the Meholathite:

(f) Here Michal is named for Merab Adriel's wife, as it appears in (Sa1 18:19) for Michal was the wife of Paltiel, (Sa1 25:44) and never had a child (Sa2 6:23).

2 Kings (2 Samuel) 21:9

sa2 21:9

And he delivered them into the hands of the Gibeonites, and they hanged them in the hill before the LORD: and they fell [all] seven together, and were put to death in the days of harvest, in the (g) first [days], in the beginning of barley harvest.

(g) Which was in the month Abib or Nisan which contained part of March and part of April.

2 Kings (2 Samuel) 21:10

sa2 21:10

And Rizpah the daughter of Aiah took (h) sackcloth, and spread it for her upon the rock, from the beginning of harvest until (i) water dropped upon them out of heaven, and suffered neither the birds of the air to rest on them by day, nor the beasts of the field by night.

(h) To make her a tent in which she prayed to God to turn away his wrath.

(i) Because drought was the cause of this famine, God by sending rain showed that he was pacified.

2 Kings (2 Samuel) 21:14

sa2 21:14

And the bones of Saul and Jonathan his son buried they in the country of Benjamin in Zelah, in the sepulchre of Kish his father: and they performed all that the king commanded. And after that God was (k) intreated for the land.

(k) For where the government permits faults to go unpunished, there the plague of God lies on the land.

2 Kings (2 Samuel) 21:16

sa2 21:16

And Ishbibenob, which [was] of the sons of (l) the giant, the weight of whose spear [weighed] three hundred (m) [shekels] of brass in weight, he being girded with a new [sword], thought to have slain David.

(l) Or, of Haraphah, the race of giants.

(m) Which amounts to 9 3/4 pounds.

2 Kings (2 Samuel) 21:17

sa2 21:17

But Abishai the son of Zeruah succoured him, and smote the Philistine, and killed him. Then the men of David sware unto him, saying, Thou shalt go no more out with us to battle, that thou quench not the (n) light of Israel.

(n) For the glory and wealth of the country stands in the preservation of the godly magistrate.

2 Kings (2 Samuel) 21:18

sa2 21:18

And it came to pass after this, that there was again a battle with the Philistines at (o) Gob: then Sibbechai the Hushathite slew Saph, which [was] of the sons of the giant.

(o) Called Gezer, and Saph is called Sippai, (Ch1 20:4).

2 Kings (2 Samuel) 21:19

sa2 21:19

And there was again a battle in Gob with the Philistines, where Elhanan the son of Jaareoregim, a Bethlehemite, slew [the brother of] (p) Goliath the Gittite, the staff of whose spear [was] like a weaver's beam.

(p) That is, Lahmi the brother of Goliath, whom David slew, (Ch1 20:5).

2 Kings (2 Samuel) Chapter 22

2 Kings (2 Samuel) 22:1

sa2 22:1

And David spake unto the LORD the words of this (a) song in the day [that] the LORD had delivered him out of the hand of all his enemies, and out of the hand of Saul:

(a) In token of the wonderful benefits that he received from God.

2 Kings (2 Samuel) 22:2

sa2 22:2

And he said, The LORD [is] my (b) rock, and my fortress, and my deliverer;

(b) By the diversity of these comfortable means, he shows how his faith was strengthened in all temptations.

2 Kings (2 Samuel) 22:5

sa2 22:5

When the (c) waves of death compassed me, the floods of ungodly men made me afraid;

(c) As David (who was the figure of Christ) was by God's power delivered from all dangers: so Christ and his Church will overcome most grievous dangers, tyranny and death.

2 Kings (2 Samuel) 22:9

sa2 22:9

There went up a (d) smoke out of his nostrils, and (e) fire out of his mouth devoured: coals were kindled by it.

(d) That is, clouds, and vapours.

(e) Lightening and thundering.

2 Kings (2 Samuel) 22:10

sa2 22:10

He (f) bowed the heavens also, and came down; and darkness [was] under his feet.

(f) So it seems when the air is dark.

2 Kings (2 Samuel) 22:11

sa2 22:11

And he rode upon a (g) cherub, and did fly: and he was seen upon the wings of the wind.

(g) To fly in a moment through the world.

2 Kings (2 Samuel) 22:13

sa2 22:13

Through the brightness before him were (h) coals of fire kindled.

(h) By this description of a tempest he declares the power of God against his enemies.

2 Kings (2 Samuel) 22:16

sa2 22:16

And the (i) channels of the sea appeared, the foundations of the world were discovered, at the rebuking of the LORD, at the blast of the breath of his nostrils.

(i) He alludes to the miracle of the Red Sea.

2 Kings (2 Samuel) 22:19

sa2 22:19

They (k) prevented me in the day of my calamity: but the LORD was my stay.

(k) I was so beset, that all means seemed to fail.

2 Kings (2 Samuel) 22:21

sa2 22:21

The LORD rewarded me according to my (l) righteousness: according to the cleanness of my hands hath he recompensed me.

(l) Toward Saul and my enemies.

2 Kings (2 Samuel) 22:22

sa2 22:22

For I have kept the ways of the LORD, and have not (m) wickedly departed from my God.

(m) I attempted nothing without his commandment.

2 Kings (2 Samuel) 22:27

sa2 22:27

With the pure thou wilt shew thyself pure; and with the (n) froward thou wilt shew thyself unsavoury.

(n) Their wickedness is cause that you seem to forget your usual mercy.

2 Kings (2 Samuel) 22:31

sa2 22:31

[As for] God, his way [is] (o) perfect; the word of the LORD [is] tried: he [is] a buckler to all them that trust in him.

(o) The manner that God uses to aid his own, never fails.

2 Kings (2 Samuel) 22:34

sa2 22:34

He maketh my feet like (p) hinds' [feet]: and setteth me upon my high places.

(p) He uses extraordinary means to make me win most strongholds.

2 Kings (2 Samuel) 22:40

sa2 22:40

For thou hast (q) girded me with strength to battle: them that rose up against me hast thou subdued under me.

(q) He acknowledges that God was the author of his victories, who gave him strength.

2 Kings (2 Samuel) 22:42

sa2 22:42

They looked, but [there was] none to save; [even] unto the (r) LORD, but he answered them not.

(r) The wicked in their time of need are forced to flee to God, but it is too late.

2 Kings (2 Samuel) 22:44

sa2 22:44

Thou also hast delivered me from the strivings of my (s) people, thou hast kept me [to be] head of the heathen: a people [which] I knew not shall serve me.

(s) Meaning, of the Jews, who conspired against me.

2 Kings (2 Samuel) 22:45

sa2 22:45

Strangers (t) shall submit themselves unto me: as soon as they hear, they shall be obedient unto me.

(t) Not willingly obeying me, but deceitfully.

2 Kings (2 Samuel) 22:47

sa2 22:47

The LORD liveth; (u) and blessed [be] my rock; and exalted be the God of the rock of my salvation.

(u) Let him show his power that he is the governor of all the world.

2 Kings (2 Samuel) Chapter 23

2 Kings (2 Samuel) 23:1

sa2 23:1

Now these [be] the (a) last words of David. David the son of Jesse said, and the man [who was] raised up on high, the anointed of the God of Jacob, and the sweet psalmist of Israel, said,

(a) Which he spoke after he had written the psalms.

2 Kings (2 Samuel) 23:2

sa2 23:2

The Spirit of the LORD spake by me, and his word [was] in my (b) tongue.

(b) Meaning, he spoke nothing but by the motion of God's Spirit.

2 Kings (2 Samuel) 23:4

sa2 23:4

And [he shall be] as the light of the morning, [when] the sun riseth, [even] a morning without clouds; [as] the tender (c) grass [springing] out of the earth by clear shining after rain.

(c) Which grows quickly, and fades soon.

2 Kings (2 Samuel) 23:5

sa2 23:5

Although my house [be] not so with God; yet he hath made with me an everlasting covenant, ordered in all [things], and sure: for [this is] all my salvation, and all [my] desire, although he make [it] not to (d) grow.

(d) But that my kingdom may continue for ever according to his promise.

2 Kings (2 Samuel) 23:8

sa2 23:8

These [be] the names of the mighty men whom David had: The Tachmonite that sat in the (e) seat, chief among the captains; the same [was] Adino the Eznite: [he lift up his spear] against eight hundred, whom he slew at one time.

(e) As one of the king's counsel.

2 Kings (2 Samuel) 23:9

sa2 23:9

And after him [was] Eleazar the son of Dodo the Ahohite, [one] of the three mighty men with David, when they defied the Philistines [that] were there gathered together to battle, and the men of Israel were (f) gone away:

(f) Meaning, fled from the battle.

2 Kings (2 Samuel) 23:10

sa2 23:10

He arose, and smote the Philistines until his hand was weary, and his (g) hand clave unto the sword: and the LORD wrought a great victory that day; and the people returned after him only to spoil.

(g) By a cramp which came from weariness and fighting.

2 Kings (2 Samuel) 23:12

sa2 23:12

But he stood in the midst of the ground, and defended it, and slew the Philistines: and the LORD wrought a (h) great victory.

(h) Which has no respect for many or few, when he will show his power.

2 Kings (2 Samuel) 23:15

sa2 23:15

And David (i) longed, and said, Oh that one would give me drink of the water of the well of Bethlehem, which [is] by the gate!

(i) Being overcome with weariness and thirst.

2 Kings (2 Samuel) 23:16

sa2 23:16

And the three mighty men brake through the host of the Philistines, and drew water out of the well of Bethlehem, that [was] by the gate, and took [it], and brought [it] to David: nevertheless he would not drink thereof, but (k) poured it out unto the LORD.

(k) Bridling his affection, and also desiring God not to be offended for that rash enterprise.

2 Kings (2 Samuel) 23:21

sa2 23:21

And he slew an Egyptian, a goodly man: and the Egyptian had a (l) spear in his hand; but he went down to him with a staff, and plucked the spear out of the Egyptian's hand, and slew him with his own spear.

(l) Which was as big as a weavers beam, (Ch1 11:23).

2 Kings (2 Samuel) 23:23

sa2 23:23

He was more honourable than the (m) thirty, but he attained not to the [first] three. And David set him over his guard.

(m) He was more valiant than the thirty that follow and not so valiant as the six before.

2 Kings (2 Samuel) 23:27

sa2 23:27

Abiezer the Anethothite, (n) Mebunnai the Hushathite,

(n) Some of these had two names, (Ch1 11:29) and also many more are mentioned there.

2 Kings (2 Samuel) 23:39

sa2 23:39

Uriah the Hittite: (o) thirty and seven in all.

(o) These came to David, and helped restore him to his kingdom.

2 Kings (2 Samuel) Chapter 24

2 Kings (2 Samuel) 24:1

sa2 24:1

And (a) again the anger of the LORD was kindled against Israel, and (b) he moved David against them to say, Go, number Israel and Judah.

(a) Before they were plagued with famine, (Sa2 21:1).

(b) The Lord permitted Satan, as in (Ch1 21:2).

2 Kings (2 Samuel) 24:2

sa2 24:2

For the king said to Joab the captain of the host, which [was] with him, Go now through all the tribes of Israel, from Dan even to Beersheba, and number ye the people, that I may know the (c) number of the people.

(c) Because he did this to determine his power and to trust in it, it offended God, for otherwise it was lawful to number the people, (Exo 30:12; Num 1:2).

2 Kings (2 Samuel) 24:9

sa2 24:9

And Joab gave up the sum of the number of the people unto the king: and there were in Israel (d) eight hundred thousand valiant men that drew the sword; and the men of Judah [were] (e) five hundred thousand men.

(d) According to Joab's count: for in all there were eleven hundred thousand, (Ch1 21:5).

(e) Including the Benjamites with them, or else they had but four hundred and seventy thousand.

2 Kings (2 Samuel) 24:11

sa2 24:11

For when David was up in the morning, the word of the LORD came unto the prophet Gad, David's (f) seer, saying,

(f) Whom God had appointed for David and his time.

2 Kings (2 Samuel) 24:13

sa2 24:13

So Gad came to David, and told him, and said unto him, Shall (g) seven years of famine come unto thee in thy land? or wilt thou flee three months before thine enemies, while they pursue thee? or that there be three days' pestilence in thy land? now advise, and see what answer I shall return to him that sent me.

(g) Three years of famine were past for the Gibeonites and this was the fourth year to which should have been added another three more years, (Ch1 21:12).

2 Kings (2 Samuel) 24:15

sa2 24:15

So the LORD sent a pestilence upon Israel from the morning even to the time appointed: and there died of the people from (h) Dan even to Beersheba seventy thousand men.

(h) From the one side of the country to the other.

2 Kings (2 Samuel) 24:16

sa2 24:16

And when the angel stretched out his hand upon Jerusalem to destroy it, the LORD repented him of the evil, and said to the angel that destroyed the people, It is enough: (i) stay now thine hand. And the angel of the LORD was by the threshingplace of Araunah the Jebusite.

(i) The Lord spared this place, because he had chosen it to build his temple there.

2 Kings (2 Samuel) 24:17

sa2 24:17

And David spake unto the LORD when he saw the angel that smote the people, and said, Lo, I have sinned, and I have done wickedly: but these sheep, what have they (k) done? let thine hand, I pray thee, be against me, and against my father's house.

(k) David did not see the just cause why God plagued the people, and therefore he offers himself for God's correction as the only cause of this evil.

2 Kings (2 Samuel) 24:21

sa2 24:21

And (l) Araunah said, Wherefore is my lord the king come to his servant? And David said, To buy the threshingfloor of thee, to build an altar unto the LORD, that the plague may be stayed from the people.

(l) Called also Ornan (Ch1 21:20).

2 Kings (2 Samuel) 24:23

sa2 24:23

All these [things] did Araunah, (m) [as] a king, give unto the king. And Araunah said unto the king, The LORD thy God accept thee.

(m) That is, abundantly, for as some write, he was king of Jerusalem before David won the tower.

2 Kings (2 Samuel) 24:24

sa2 24:24

And the king said unto Araunah, Nay; but I will surely buy [it] of thee at a price: neither will I offer burnt offerings unto the LORD my God of that which doth cost me nothing. So David bought the threshingfloor and the oxen for (n) fifty shekels of silver.

(n) Some write that every tribe gave 50 which makes 600, or that afterward he bought as much as came to 550 shekels.

3 Kings (1 Kings)

3 Kings (1 Kings) Chapter 1

3 Kings (1 Kings) 1:1

kg1 1:1

Now king David was (a) old [and] stricken in years; and they covered him with clothes, but he gat no (b) heat.

The Argument - Because the children of God should expect no continual rest and quietness in this world, the Holy Spirit sets before our eyes in this book the variety and change of things, which came to the people of Israel from the death of David, Solomon, and the rest of the kings, to the death of Ahab. Declaring that flourishing kingdoms, unless they are preserved by God's protection, (who then favours them when his word is truly set forth, virtue esteemed, vice punished, and concord maintained) fall to decay and come to nothing as appears by the dividing of the kingdom under Rehoboam and Jeroboam, who were one people before and now by the just punishment of God were made two. Judah and Benjamin were under Rehoboam, and this was called the kingdom of Judah. The other ten tribes held with Jeroboam, and this was called the kingdom of Israel. The king of Judah had his throne in Jerusalem, and the king of Israel in Samaria, after it was built by Omri Ahab's father. Because our Saviour Christ according to the flesh, comes from the stock of David, the genealogy of the kings of Judah is here described, from Solomon to Joram the son of Jehoshaphat, who reigned over Judah in Jerusalem as Ahab did over Israel in Samaria.

(a) He was about 70 years old, (Sa2 5:4).

(b) For his natural heat was worn away with travels.

3 Kings (1 Kings) 1:3

kg1 1:3

So they sought for a fair damsel throughout all the coasts of Israel, and found Abishag (c) a Shunammite, and brought her to the king.

(c) A city in the tribe of Issachar, (Jos 19:18).

3 Kings (1 Kings) 1:5

kg1 1:5

Then Adonijah the son of Haggith exalted himself, saying, I will be king: and he prepared him chariots and horsemen, and (d) fifty men to run before him.

(d) Read (Sa2 15:1).

3 Kings (1 Kings) 1:7

kg1 1:7

And he conferred with Joab the son of Zeruiah, and with Abiathar the priest: and they following Adonijah (e) helped [him].

(e) They took his part and followed him.

3 Kings (1 Kings) 1:10

kg1 1:10

But Nathan the prophet, and Benaiah, and (f) the mighty men, and Solomon his brother, he called not.

(f) As the Cherethites and Pelethites.

3 Kings (1 Kings) 1:12

kg1 1:12

Now therefore come, let me, I pray thee, give thee counsel, that thou mayest save thine own (g) life, and the life of thy son Solomon.

(g) For Adonijah will destroy you and your son, if he reigns.

3 Kings (1 Kings) 1:14

kg1 1:14

Behold, while thou yet talkest there with the king, I also will come in after thee, and (h) confirm thy words.

(h) By declaring such things, as may further the same.

3 Kings (1 Kings) 1:18

kg1 1:18

And now, behold, Adonijah reigneth; and now, my lord the king, thou knowest (i) [it] not:

(i) The king being worn with age, could not attend to the affairs of the realm, and also Adonijah had many who kept it from the king.

3 Kings (1 Kings) 1:21

kg1 1:21

Otherwise it shall come to pass, when my lord the king shall sleep with his fathers, that I and my son Solomon shall be (k) counted offenders.

(k) And so put to death as wicked transgressors.

3 Kings (1 Kings) 1:23

kg1 1:23

And they told the king, saying, Behold Nathan the prophet. And when he was come in before the king, he bowed himself before the king with his face (l) to the ground.

(l) Acknowledging him to be the true and worthy king appointed by God, as the figure of his Christ.

3 Kings (1 Kings) 1:27

kg1 1:27

Is this thing done by my lord the king, and thou hast not shewed [it] unto thy (m) servant, who should sit on the throne of my lord the king after him?

(m) Meaning, that in such affairs he should undertake nothing unless he had consulted with the Lord.

3 Kings (1 Kings) 1:30

kg1 1:30

Even as I (n) swear unto thee by the LORD God of Israel, saying, Assuredly Solomon thy son shall reign after me, and he shall sit upon my throne in my stead; even so will I certainly do this day.

(n) Moved by the Spirit of God to do so, because he foresaw that Solomon would be the figure of Christ.

3 Kings (1 Kings) 1:33

kg1 1:33

The king also said unto them, Take with you the (o) servants of your lord, and cause Solomon my son to ride upon mine own mule, and bring him down to Gihon:

(o) Meaning, the king's servants and such as were of his guard.

3 Kings (1 Kings) 1:39

kg1 1:39

And Zadok the priest took an horn of (p) oil out of the tabernacle, and anointed Solomon. And they blew the trumpet; and all the people said, God save king Solomon.

(p) With which they were accustomed to anoint the priests and the holy instruments, (Exo 30:23).

3 Kings (1 Kings) 1:42

kg1 1:42

And while he yet spake, behold, Jonathan the son of Abiathar the priest came: and Adonijah said unto him, Come in; for thou [art] a valiant man, and bringest (q) good tidings.

(q) He praised Jonathan, thinking to have heard good news but God wrought things contrary to his expectation, and so beat down his pride.

3 Kings (1 Kings) 1:47

kg1 1:47

And moreover the king's servants came to bless our lord king David, saying, God make the name of Solomon better than thy name, and make his throne greater than thy throne. And the king bowed himself upon the (f) bed.

(f) He gave God thanks for the good success.

3 Kings (1 Kings) 1:50

kg1 1:50

And Adonijah feared because of Solomon, and arose, and went, and caught hold on the horns of the (t) altar.

(t) Which David his father had built in the floor of Araunah, (Sa2 24:25).

3 Kings (1 Kings) Chapter 2

3 Kings (1 Kings) 2:2

kg1 2:2

I go the (a) way of all the earth: be thou strong therefore, and shew thyself a man;

(a) I am ready to die as all men must.

3 Kings (1 Kings) 2:3

kg1 2:3

And keep the (b) charge of the LORD thy God, to walk in his ways, to keep his statutes, and his commandments, and his judgments, and his testimonies, as it is written in the law of Moses, that thou mayest prosper in all that thou doest, and whithersoever thou turnest thyself:

(b) He shows how hard it is to govern and that no one can do it well except he obey God.

3 Kings (1 Kings) 2:4

kg1 2:4

That the LORD may continue his word which he spake concerning me, saying, If thy children take heed to their way, to walk before me in (c) truth with all their heart and with all their soul, there shall not fail thee (said he) a man on the throne of Israel.

(c) Without hypocrisy.

3 Kings (1 Kings) 2:5

kg1 2:5

Moreover thou knowest also what Joab the son of Zeruah did to me, [and] what he did to the two captains of the hosts of Israel, unto Abner the son of Ner, and unto Amasa the son of Jether, whom he slew, and (d) shed the blood of war in peace, and (e) put the blood of war upon his girdle that [was] about his loins, and in his shoes that [were] on his feet.

(d) He shed his blood in time of peace, as if there had been war.

(e) He put the bloody sword into his sheath.

3 Kings (1 Kings) 2:7

kg1 2:7

But shew kindness unto the sons of Barzillai the Gileadite, and let them be of those that eat at thy table: (f) for so they came to me when I fled because of Absalom thy brother.

(f) That is, they dealt mercifully with me.

3 Kings (1 Kings) 2:9

kg1 2:9

Now therefore hold him not guiltless: for thou [art] a wise man, and knowest what thou oughtest to do unto him; but his hoar head bring thou down to the grave with (g) blood.

(g) Let him be punished with death, see (Kg1 2:46).

3 Kings (1 Kings) 2:13

kg1 2:13

And Adonijah the son of Haggith came to Bathsheba the mother of Solomon. And she said, (h) Comest thou peaceably? And he said, Peaceably.

(h) For she was afraid lest he would work treason against the king.

3 Kings (1 Kings) 2:15

kg1 2:15

And he said, Thou knowest that the kingdom was mine, and [that] all Israel (i) set their faces on me, that I should reign: howbeit the kingdom is turned about, and is become my brother's: for it was his from the LORD.

(i) In sign of their favour and consent.

3 Kings (1 Kings) 2:19

kg1 2:19

Bathsheba therefore went unto king Solomon, to speak unto him for Adonijah. And the king rose up to meet her, and (k) bowed himself unto her, and sat down on his throne, and caused a seat to be set for the king's mother; and she sat on his right hand.

(k) In token of reverence, and that others by his example might have her in greater honour.

3 Kings (1 Kings) 2:22

kg1 2:22

And king Solomon answered and said unto his mother, And why dost thou ask Abishag the Shunammite for Adonijah? ask for him the (l) kingdom also; for he [is] mine elder brother; even for him, and for Abiathar the priest, and for Joab the son of Zeruiah.

(l) Meaning, that if he would have granted Abishag, who was so dear to his father, he would later have aspired for the kingdom.

3 Kings (1 Kings) 2:26

kg1 2:26

And unto Abiathar the priest said the king, Get thee to Anathoth, unto thine own fields; for thou [art] worthy of death: but I will not at this time put thee to death, because thou (m) barest the ark of the Lord GOD before David my father, and because thou hast been afflicted in all wherein my father was afflicted.

(m) When he fled before Absalom, (Sa2 15:24).

3 Kings (1 Kings) 2:28

kg1 2:28

Then tidings came to Joab: for Joab had (n) turned after Adonijah, though he turned not after Absalom. And Joab fled unto the tabernacle of the LORD, and caught hold on the horns of the altar.

(n) He took Adonijah's part when he would have usurped the kingdom (Kg1 1:7).

3 Kings (1 Kings) 2:29

kg1 2:29

And it was told king Solomon that Joab was fled unto the tabernacle of the LORD; and, behold, [he is] by the (o) altar. Then Solomon sent Benaiah the son of Jehoiada, saying, Go, fall upon him.

(o) Thinking to be saved by the holiness of the place.

3 Kings (1 Kings) 2:31

kg1 2:31

And the king said unto him, Do as he hath said, and (p) fall upon him, and bury him; that thou mayest take away the innocent blood, which Joab shed, from me, and from the house of my father.

(p) For it was lawful to take the wilful murderer from the altar, (Exo 21:14).

3 Kings (1 Kings) 2:33

kg1 2:33

Their blood shall therefore return upon the (q) head of Joab, and upon the head of his seed for ever: but upon David, and upon his seed, and upon his house, and upon his throne, shall there be peace for ever from the LORD.

(q) Joab will be justly punished for the blood that he has cruelly shed.

3 Kings (1 Kings) 2:35

kg1 2:35

And the king put Benaiah the son of Jehoiada in his room over the host: and Zadok the (r) priest did the king put in the room of Abiathar.

(r) And so took the office of high priest from the house of Eli, and restored it to the house of Phinehas.

3 Kings (1 Kings) 2:39

kg1 2:39

And it came to pass at the end of three years, that two of the (s) servants of Shimei ran away unto Achish son of Maachah king of Gath. And they told Shimei, saying, Behold, thy servants [be] in Gath.

(s) Thus God appoints the ways and means to bring his just judgments on the wicked.

3 Kings (1 Kings) 2:40

kg1 2:40

And Shimei arose, and saddled his ass, and went to Gath to Achish to seek his servants: and (t) Shimei went, and brought his servants from Gath.

(t) His covetous mind moved him to risk his life, rather than to lose the worldly profit he had by his servants.

3 Kings (1 Kings) 2:44

kg1 2:44

The king said moreover to Shimei, (u) Thou knowest all the wickedness which thine heart is privy to, that thou didst to David my father: therefore the LORD shall return thy wickedness upon thine own head;

(u) For though you would deny it, your own conscience accuses you for reviling and doing wrong to my father, (Sa2 16:5).

3 Kings (1 Kings) 2:46

kg1 2:46

So the king commanded Benaiah the son of Jehoiada; which went out, and fell upon him, that he died. And the kingdom was (x) established in the hand of Solomon.

(x) Because all his enemies were destroyed.

3 Kings (1 Kings) Chapter 3

3 Kings (1 Kings) 3:1

kg1 3:1

And Solomon made affinity with Pharaoh king of Egypt, and took Pharaoh's daughter, and brought her into the (a) city of David, until he had made an end of building his own house, and the house of the LORD, and the wall of Jerusalem round about.

(a) Which was Bethlehem.

3 Kings (1 Kings) 3:2

kg1 3:2

Only the people sacrificed in (b) high places, because there was no house built unto the name of the LORD, until those days.

(b) Where altars were appointed before the temple was built, to offer to the Lord.

3 Kings (1 Kings) 3:3

kg1 3:3

And Solomon loved the LORD, walking in the statutes of David his (c) father: only he sacrificed and burnt incense in high places.

(c) For his father had commanded him to obey the Lord and walk in his ways, (Kg1 2:3).

3 Kings (1 Kings) 3:4

kg1 3:4

And the king went to (d) Gibeon to sacrifice there; for that [was] the great high place: a thousand burnt offerings did Solomon offer upon that altar.

(d) For there the tabernacle was (Ch2 1:3).

3 Kings (1 Kings) 3:6

kg1 3:6

And Solomon said, Thou hast shewed unto thy servant David my father great mercy, according as he walked before thee in truth, and in righteousness, and in uprightness of heart with thee; and thou hast (e) kept for him this great kindness, that thou hast given him a son to sit on his throne, as [it is] this day.

(e) You have performed your promise.

3 Kings (1 Kings) 3:7

kg1 3:7

And now, O LORD my God, thou hast made thy servant king instead of David my father: and I [am but] a little child: I know not [how] to (f) go out or come in.

(f) That is, to behave himself in executing this charge of ruling.

3 Kings (1 Kings) 3:9

kg1 3:9

Give therefore thy servant an understanding heart to judge thy people, that I may discern between good and bad: for who is able to judge this thy so (g) great a people?

(g) Which are so many in number.

3 Kings (1 Kings) 3:11

kg1 3:11

And God said unto him, Because thou hast asked this thing, and hast not asked for thyself long life; neither hast asked riches for thyself, nor hast asked the life of thine (h) enemies; but hast asked for thyself understanding to discern judgment;

(h) That is, that their enemy would die.

3 Kings (1 Kings) 3:15

kg1 3:15

And Solomon awoke; and, behold, [it was] (i) a dream. And he came to Jerusalem, and stood before the ark of the covenant of the LORD, and offered up burnt offerings, and offered peace offerings, and made a feast to all his servants.

(i) He knew that God had appeared to him in a dream.

3 Kings (1 Kings) 3:16

kg1 3:16

Then came there two women, [that were] harlots, unto the king, and (k) stood before him.

(k) By this example it appears that God kept his promise to Solomon in granting him wisdom.

3 Kings (1 Kings) 3:20

kg1 3:20

And she arose at midnight, and (l) took my son from beside me, while thine handmaid slept, and laid it in her bosom, and laid her dead child in my bosom.

(l) She stole the living child to avoid both the shame and punishment.

3 Kings (1 Kings) 3:24

kg1 3:24

And the king said, (m) Bring me a sword. And they brought a sword before the king.

(m) Unless God gives judges understanding, the impudency of the trespasser will overthrow the just cause of the innocent.

3 Kings (1 Kings) 3:26

kg1 3:26

Then spake the woman whose the living child [was] unto the king, for her bowels yearned upon her son, and she said, O my lord, give her the living child, and (n) in no wise slay it. But the other said, Let it be neither mine nor thine, [but] divide [it].

(n) Her motherly affection appears in that she would rather endure the rigor of the law than see her child cruelly slain.

3 Kings (1 Kings) Chapter 4

3 Kings (1 Kings) 4:2

kg1 4:2

And these [were] the (a) princes which he had; (b) Azariah the son of Zadok the priest,

(a) That is, his chief officers.

(b) He was the son of Achimais and Zadok's nephew.

3 Kings (1 Kings) 4:4

kg1 4:4

And Benaiah the son of Jehoiada [was] over the host: and Zadok and (c) Abiathar [were] the priests:

(c) Not Abiathar whom Solomon had put from his office, (Kg1 2:27) but another of that name.

3 Kings (1 Kings) 4:13

kg1 4:13

The son of Geber, in Ramothgilead; to him [pertained] the towns of (d) Jair the son of Manasseh, which [are] in Gilead; to him [also pertained] the region of Argob, which [is] in Bashan, threescore great cities with walls and brasen bars:

(d) Which bore Jair's name, because he took them from the Canaanites, (Num 32:41).

3 Kings (1 Kings) 4:17

kg1 4:17

Jehoshaphat the son of Paruah, in (e) Issachar:

(e) Solomon did not observe the division that Joshua made, but divided it as might best serve his purposes.

3 Kings (1 Kings) 4:20

kg1 4:20

Judah and Israel [were] many, as the sand which [is] by the sea in multitude, (f) eating and drinking, and making merry.

(f) They lived in all peace and security.

3 Kings (1 Kings) 4:21

kg1 4:21

And Solomon reigned over all kingdoms from the (g) river unto the land of the Philistines, and unto the border of Egypt: they brought presents, and served Solomon all the days of his life.

(g) Which is the Euphrates.

3 Kings (1 Kings) 4:24

kg1 4:24

For he had dominion over all [the region] on this side the river, from Tiphseh even to Azzah, over all the (h) kings on this side the river: and he had peace on all sides round about him.

(h) For they were all tributaries to him.

3 Kings (1 Kings) 4:25

kg1 4:25

And Judah and Israel dwelt safely, every man under his vine and under his fig tree, from (i) Dan even to Beersheba, all the days of Solomon.

(i) Throughout all Israel.

3 Kings (1 Kings) 4:29

kg1 4:29

And God gave Solomon wisdom and understanding exceeding much, and (k) largeness of heart, even as the sand that [is] on the sea shore.

(k) Meaning, great understanding and able to comprehend all things.

3 Kings (1 Kings) 4:30

kg1 4:30

And Solomon's wisdom excelled the wisdom of all the children of the (l) east country, and all the wisdom of Egypt.

(l) That is, the philosophers and astronomers who were judged most wise.

3 Kings (1 Kings) 4:32

kg1 4:32

And he spake three thousand (m) proverbs: and his songs were a thousand and five.

(m) Which for the most part are thought to have perished in the captivity of Babylon.

3 Kings (1 Kings) 4:33

kg1 4:33

And he spake of trees, from the cedar tree that [is] in Lebanon even unto the (n) hyssop that springeth out of the wall: he spake also of beasts, and of fowl, and of creeping things, and of fishes.

(n) From the highest to the lowest.

3 Kings (1 Kings) Chapter 5

3 Kings (1 Kings) 5:4

kg1 5:4

But now the LORD my God hath given me (a) rest on every side, [so that there is] neither adversary nor evil occurrent.

(a) He declares that he was bound to set forth God's glory for as much as the Lord had sent him rest and peace.

3 Kings (1 Kings) 5:6

kg1 5:6

Now therefore command thou that they hew me cedar trees out of Lebanon; and my servants shall be with thy servants: and unto thee will I give (b) hire for thy servants according to all that thou shalt appoint: for thou knowest that [there is] not among us any that can skill to hew timber like unto the Sidonians.

(b) This was his equity, that he would not receive a benefit without some recompence.

3 Kings (1 Kings) 5:7

kg1 5:7

And it came to pass, when (c) Hiram heard the words of Solomon, that he rejoiced greatly, and said, Blessed [be] the LORD this day, which hath given unto David a wise son over this great people.

(c) In Hiram is prefigured the calling of the Gentiles who would help build the spiritual temple.

3 Kings (1 Kings) 5:9

kg1 5:9

My servants shall bring [them] down from Lebanon unto the sea: and I will convey them by sea in floats unto the place that thou shalt appoint me, and will cause them to be discharged there, and thou shalt receive [them]: and thou shalt accomplish my desire, in giving food for (d) my household.

(d) While my servants are occupied with your business.

3 Kings (1 Kings) 5:12

kg1 5:12

And the LORD gave Solomon wisdom, as he promised him: and there was peace between Hiram and Solomon; and they (e) two made a league together.

(e) Concerning the furniture of wood.

3 Kings (1 Kings) 5:18

kg1 5:18

And Solomon's builders and Hiram's (f) builders did hew [them], and the stonesquarers: so they prepared timber and stones to build the house.

(f) The Hebrew word is Gíblim, which some say were excellent masons.

3 Kings (1 Kings) Chapter 6

3 Kings (1 Kings) 6:1

kg1 6:1

And it came to pass in the four hundred and eightieth year after the children of Israel were come out of the land of Egypt, in the fourth year of Solomon's reign over Israel, in the month (a) Zif, which [is] the second month, that he began to build the (b) house of the LORD.

(a) Which contains part of April and part of May.

(b) By which is meant the temple and the oracle.

3 Kings (1 Kings) 6:3

kg1 6:3

And the (c) porch before the temple of the house, twenty cubits [was] the length thereof, according to the breadth of the house; [and] ten cubits [was] the breadth thereof before the house.

(c) Or the court where the people prayed which was before the place where the altar of burnt offerings stood.

3 Kings (1 Kings) 6:5

kg1 6:5

And against the wall of the house he built chambers round about, [against] the walls of the house round about, [both] of the temple and of (d) the oracle: and he made chambers round about:

(d) When God spoke between the Cherubim, called also the most holy place.

3 Kings (1 Kings) 6:6

kg1 6:6

The nethermost chamber [was] five cubits broad, and the middle [was] six cubits broad, and the third [was] seven cubits broad: for without [in the wall] of the house he made narrowed (e) rests round about, that [the beams] should not be fastened in the walls of the house.

(e) Which were certain stones coming out of the wall, as stays for the beams to rest upon.

3 Kings (1 Kings) 6:9

kg1 6:9

So he built the (f) house, and finished it; and covered the house with beams and boards of cedar.

(f) In Exodus it is called the tabernacle, and the temple is here called the sanctuary and the oracle the most holy place.

3 Kings (1 Kings) 6:13

kg1 6:13

And I will (g) dwell among the children of Israel, and will not forsake my people Israel.

(g) According as he promised to Moses, (Exo 25:22).

3 Kings (1 Kings) 6:15

kg1 6:15

And he built the walls of the house within with boards of cedar, both the floor of the house, and (h) the walls of the ceiling: [and] he covered [them] on the inside with wood, and covered the floor of the house with planks of fir.

(h) Meaning, to the roof which was also sealed.

3 Kings (1 Kings) 6:17

kg1 6:17

And the (i) house, that [is], the temple before it, was forty cubits [long].

(i) For when he spoke of the house in the first verse, he meant both the oracle and the temple.

3 Kings (1 Kings) 6:19

kg1 6:19

And the oracle he prepared in the (k) house within, to set there the ark of the covenant of the LORD.

(k) That is, in the most inward place of the house.

3 Kings (1 Kings) 6:22

kg1 6:22

And the whole house he overlaid with gold, until he had finished all the house: also the (l) whole altar that [was] by the oracle he overlaid with gold.

(l) Meaning, the altar of incense, (Exo 30:1).

3 Kings (1 Kings) 6:28

kg1 6:28

And he (m) overlaid the cherubims with gold.

(m) For the others which Moses made of beaten gold were taken away with the other jewels by their enemies, whom God permitted at various times to overcome them for their great sins.

3 Kings (1 Kings) 6:32

kg1 6:32

The two doors also [were of] olive tree; and he carved upon them carvings of cherubims and palm trees and open flowers, and overlaid [them] with gold, and (n) spread gold upon the cherubims, and upon the palm trees.

(n) So that the fashion of the carved work might still appear.

3 Kings (1 Kings) 6:36

kg1 6:36

And he built the inner (o) court with three rows of hewed stone, and a row of cedar beams.

(o) Where the priests were, and was thus called in respect to the great court, which is called the porch of Solomon in (Act 3:11) where the people used to pray.

3 Kings (1 Kings) 6:38

kg1 6:38

And in the eleventh year, in the month (p) Bul, which [is] the eighth month, was the house finished throughout all the parts thereof, and according to all the fashion of it. So was he seven years in building it.

(p) Which contains part of October and part of November.

3 Kings (1 Kings) Chapter 7

3 Kings (1 Kings) 7:1

kg1 7:1

But Solomon was building his own house thirteen years, and he (a) finished all his house.

(a) After he had built the temple.

3 Kings (1 Kings) 7:2

kg1 7:2

He built also the house (b) of the forest of Lebanon; the length thereof [was] an hundred cubits, and the breadth thereof fifty cubits, and the height thereof thirty cubits, upon four rows of cedar pillars, with cedar beams upon the pillars.

(b) Because of the beauty of the place, and great abundance of cedar trees that went into the building of it, it was compared to mount Lebanon.

3 Kings (1 Kings) 7:4

kg1 7:4

And [there were] windows [in] three rows, and light [was] (c) against light [in] three ranks.

(c) There were as many and like proportion on the one side as the other, and at every end even three in a row one above another.

3 Kings (1 Kings) 7:6

kg1 7:6

And he made a porch of pillars; the length thereof [was] fifty cubits, and the breadth thereof thirty cubits: and the porch [was] before (d) them: and the [other] pillars and the thick beam [were] before them.

(d) Before the pillars of the house.

3 Kings (1 Kings) 7:7

kg1 7:7

Then he made a porch (e) for the throne where he might judge, [even] the porch of judgment: and [it was] covered with cedar from one side of the floor to the other.

(e) For his house which was at Jerusalem.

3 Kings (1 Kings) 7:9

kg1 7:9

All these [were of] costly stones, according to the measures of hewed stones, sawed with saws, within and without, even from the foundation unto (f) the coping, and [so] on the outside toward the great court.

(f) Which were rests and stays for the beams to lie on.

3 Kings (1 Kings) 7:11

kg1 7:11

And (g) above [were] costly stones, after the measures of hewed stones, and cedars.

(g) From the foundation upward.

3 Kings (1 Kings) 7:12

kg1 7:12

And the great court round about [was] with three rows of hewed stones, and a row of cedar beams, (h) both for the inner court of the house of the LORD, and for the porch of the house.

(h) As the Lord's house was built so was this, only the great court of Solomon's house was uncovered.

3 Kings (1 Kings) 7:14

kg1 7:14

He [was] a widow's son of the tribe of Naphtali, and his father [was] a man of Tyre, a worker in brass: and (i) he was filled with wisdom, and understanding, and cunning to work all works in brass. And he came to king Solomon, and wrought all his work.

(i) Thus when God will have his glory set forth, he raises up men, and gives them excellent gifts for the accomplishment of the same, (Exo 31:2-3).

3 Kings (1 Kings) 7:19

kg1 7:19

And the chapiters that [were] upon the top of the pillars [were] of (k) lily work in the porch, four cubits.

(k) As was seen commonly wrought in costly porches.

3 Kings (1 Kings) 7:21

kg1 7:21

And he set up the pillars in the (l) porch of the temple: and he set up the right pillar, and called the name thereof (m) Jachin: and he set up the left pillar, and called the name thereof (n) Boaz.

(l) Which was in the inner court between the temple and the oracle.

(m) That is, he will stablish, that is, his promise toward this house.

(n) That is, in strength: meaning the power of it will continue.

3 Kings (1 Kings) 7:23

kg1 7:23

And he made a molten (o) sea, ten cubits from the one brim to the other: [it was] round all about, and his height [was] five cubits: and a line of thirty cubits did compass it round about.

(o) So called for the size of the vessel.

3 Kings (1 Kings) 7:26

kg1 7:26

And it [was] an hand breadth thick, and the brim thereof was wrought like the brim of a cup, with flowers of lilies: it contained two thousand (p) baths.

(p) Bath and ephah seem to be one measure, (Eze 45:11) a bath contains about 5 gallons.

3 Kings (1 Kings) 7:31

kg1 7:31

And the (q) mouth of it within the chapter and above [was] a cubit: but the mouth thereof [was] round [after] the work of the base, a cubit and an half: and also upon the mouth of it [were] gravings with their borders, foursquare, not round.

(q) The mouth of the great base or frame entered into the chapter, or pillar that bore up the cauldron.

3 Kings (1 Kings) 7:35

kg1 7:35

And in the top of the base [was there] a round (v) compass of half a cubit high: and on the top of the base the ledges thereof and the borders thereof [were] of the same.

(v) Which was called the pillar, chapter or small base, in which the cauldron stood.

3 Kings (1 Kings) 7:38

kg1 7:38

Then made he (s) ten lavers of brass: one laver contained forty baths: [and] every laver was four cubits: [and] upon every one of the ten bases one laver.

(s) To keep waters for the use of the sacrifices.

3 Kings (1 Kings) 7:39

kg1 7:39

And he put five bases on the right side of the house, and five on the left side of the house: and he set the sea on the right side of the (t) house eastward over against the south.

(t) That is, of the temple or sanctuary.

3 Kings (1 Kings) 7:45

kg1 7:45

And the pots, and the shovels, and the basons: and all these vessels, which (u) Hiram made to king Solomon for the house of the LORD, [were of] bright brass.

(u) By this name also Hiram the king of Tyrus was called.

3 Kings (1 Kings) 7:48

kg1 7:48

And Solomon made all the vessels that [pertained] unto the house of the LORD: the (x) altar of gold, and the table of gold, whereupon the shewbread [was],

(x) This was done according to the form that the Lord prescribed to Moses in Exodus.

3 Kings (1 Kings) 7:50

kg1 7:50

And the bowls, (y) and the snuffers, and the basons, and the spoons, and the censers [of] pure gold; and the hinges [of] gold, [both] for the doors of the inner house, the most holy [place, and] for the doors of the house, [to wit], of the temple.

(y) Some take this for some musical instrument.

3 Kings (1 Kings) Chapter 8

3 Kings (1 Kings) 8:1

kg1 8:1

Then Solomon assembled the elders of Israel, and all the heads of the tribes, the chief of the fathers of the children of Israel, unto king Solomon in Jerusalem, that they might (a) bring up the ark of the covenant of the LORD out of the city of David, which [is] Zion.

(a) For David brought it from Obed-edom, and placed it in the tabernacle which he made for it in (Sa2 6:17).

3 Kings (1 Kings) 8:2

kg1 8:2

And all the men of Israel assembled themselves unto king Solomon at the feast in the month (b) Ethanim, which [is] the seventh month.

(b) Containing part of September and part of October, in which they held three solemn feasts, (Num 29:1).

3 Kings (1 Kings) 8:6

kg1 8:6

And the (c) priests brought in the ark of the covenant of the LORD unto his place, into the oracle of the house, to the most holy [place, even] under the wings of the cherubims.

(c) That is, the Kohathites, (Num 4:5).

3 Kings (1 Kings) 8:8

kg1 8:8

And they (d) drew out the staves, that the ends of the staves were seen out in the holy [place] before the oracle, and they were not seen without: and there they are unto this day.

(d) They drew them out only far enough to be seen, for they could not pull them out completely, (Exo 25:15).

3 Kings (1 Kings) 8:9

kg1 8:9

[There was] nothing in the ark (e) save the two tables of stone, which Moses put there at Horeb, when the LORD made [a covenant] with the children of Israel, when they came out of the land of Egypt.

(e) For it is likely that the enemy when they had the ark in their hands took away the rod of Aaron and the pot of manna.

3 Kings (1 Kings) 8:13

kg1 8:13

I have surely built thee an house to dwell in, a settled place for thee to abide in for (f) ever.

(f) He spoke according to the tenor of God's promise which was on the condition that they served him correctly.

3 Kings (1 Kings) 8:21

kg1 8:21

And I have set there a place for the ark, wherein [is] the (g) covenant of the LORD, which he made with our fathers, when he brought them out of the land of Egypt.

(g) The two tables in which the articles of the covenant were written.

3 Kings (1 Kings) 8:23

kg1 8:23

And he said, LORD God of Israel, [there is] no God like thee, in heaven above, or on earth beneath, who keepest covenant and mercy with thy servants that walk before thee with (h) all their heart:

(h) Truthfully and without hypocrisy.

3 Kings (1 Kings) 8:27

kg1 8:27

(i) But will God indeed dwell on the earth? behold, the heaven and heaven of heavens cannot contain thee; how much less this house that I have builded?

(i) He is ravished with the admiration of God's mercies, who being incomprehensible and Lord over all will become familiar with men.

3 Kings (1 Kings) 8:31

kg1 8:31

If any man trespass against his neighbour, (k) and an oath be laid upon him to cause him to swear, and the oath come before thine altar in this house:

(k) That is, the judge or neighbours.

3 Kings (1 Kings) 8:32

kg1 8:32

Then hear thou in heaven, and (l) do, and judge thy servants, condemning the wicked, to bring his way upon his head; and justifying the righteous, to give him according to his righteousness.

(l) That is, make it known.

3 Kings (1 Kings) 8:33

kg1 8:33

When thy people Israel be smitten down before the enemy, because they have sinned against thee, and shall turn again to thee, and (m) confess thy name, and pray, and make supplication unto thee in this house:

(m) Acknowledge your just judgment and praise you.

3 Kings (1 Kings) 8:35

kg1 8:35

When heaven is (n) shut up, and there is no rain, because they have sinned against thee; if they pray toward this place, and confess thy name, and turn from their sin, when thou afflictest them:

(n) So that there is a drought to destroy the fruit of the land.

3 Kings (1 Kings) 8:38

kg1 8:38

What prayer and supplication soever be [made] by any man, [or] by all thy people Israel, which shall know every man the plague of his own (o) heart, and spread forth his hands toward this house:

(o) For such are most suitable to receive God's mercies.

3 Kings (1 Kings) 8:41

kg1 8:41

Moreover concerning a (p) stranger, that [is] not of thy people Israel, but cometh out of a far country for thy name's sake;

(p) He means such as should be turned from their idolatry to serve the true God.

3 Kings (1 Kings) 8:43

kg1 8:43

Hear thou in heaven thy dwelling place, and do according to all that the stranger calleth to thee for: that all people of the earth may know thy name, to fear thee, as [do] thy people Israel; and that they may know that this house, which I have builded, is called by thy (q) name.

(q) That this is the true religion with which you will be worshipped.

3 Kings (1 Kings) 8:47

kg1 8:47

[Yet] if they shall bethink themselves in the land whither they were carried captives, and repent, and make supplication unto thee (r) in the land of them that carried them captives, saying, We have sinned, and have done perversely, we have committed wickedness;

(r) Though the temple was the chief place of prayer, yet he does not exclude them who being forced by necessity to call upon him in other places.

3 Kings (1 Kings) 8:48

kg1 8:48

And [so] return unto thee with all their heart, and with all their soul, in the land of their enemies, which led them away captive, and pray unto thee toward (s) their land, which thou gavest unto their fathers, the city which thou hast chosen, and the house which I have built for thy name:

(s) As Daniel did in (Dan 6:10).

3 Kings (1 Kings) 8:50

kg1 8:50

And forgive thy people that have sinned against thee, and all their transgressions wherein they have transgressed against thee, and give them compassion before them who carried them captive, that they may (t) have compassion on them:

(t) He understood by faith, that God of enemies would make friends with them who converted to him.

3 Kings (1 Kings) 8:54

kg1 8:54

And it was [so], that when Solomon had made an (u) end of praying all this prayer and supplication unto the LORD, he arose from before the altar of the LORD, from kneeling on his knees with his hands spread up to heaven.

(u) Solomon is a figure of Christ, who continually is the mediator between God and his Church.

3 Kings (1 Kings) 8:58

kg1 8:58

That he may (x) incline our hearts unto him, to walk in all his ways, and to keep his commandments, and his statutes, and his judgments, which he commanded our fathers.

(x) He concludes that man of himself is enemy to God, and that all obedience to his law proceeds from his mercy.

3 Kings (1 Kings) 8:63

kg1 8:63

And Solomon offered a sacrifice of peace offerings, which he offered unto the LORD, two and twenty thousand oxen, and an hundred and twenty thousand sheep. So the king and all the children of Israel dedicated the (y) house of the LORD.

(y) Before the oracle where the ark was.

3 Kings (1 Kings) 8:65

kg1 8:65

And at that time Solomon held a feast, and all Israel with him, a great congregation, from the entering in of (z) Hamath unto the river of Egypt, before the LORD our God, (a) seven days and seven days, [even] fourteen days.

(z) That is, from North to South: meaning all the country.

(a) Seven days for the dedication, and seven for the feast.

3 Kings (1 Kings) Chapter 9

3 Kings (1 Kings) 9:4

kg1 9:4

And (a) if thou wilt walk before me, as David thy father walked, in integrity of heart, and in uprightness, to do according to all that I have commanded thee, [and] wilt keep my statutes and my judgments:

(a) If you walk in my fear, and withdraw yourself from the common manner of men, who follow their sensualities.

3 Kings (1 Kings) 9:6

kg1 9:6

[But] if ye shall at all turn from following me, ye or your children, and will (b) not keep my commandments [and] my statutes which I have set before you, but go and serve other gods, and worship them:

(b) God declares that disobedience against him, is the cause of his displeasure, and so of all misery.

3 Kings (1 Kings) 9:7

kg1 9:7

Then will I cut off Israel out of the land which I have given them; and this house, which I have hallowed for my name, will I cast out of my sight; and Israel shall be a (c) proverb and a byword among all people:

(c) The world will make a mockery of you for the vile contempt and abusing of God's most liberal benefit.

3 Kings (1 Kings) 9:14

kg1 9:14

And Hiram sent to the king (d) sixscore (e) talents of gold.

(d) For his tribute toward the building.

(e) The common talent was about 60 pound weight.

3 Kings (1 Kings) 9:15

kg1 9:15

And this [is] the reason of the levy which king Solomon raised; for to build the house of the LORD, and his own house, and (f) Millo, and the wall of Jerusalem, and Hazor, and Megiddo, and Gezer.

(f) Millo was as the town house or place of assembly which was open above.

3 Kings (1 Kings) 9:19

kg1 9:19

And all the cities (g) of store that Solomon had, and cities for his chariots, and cities for his horsemen, and that which Solomon desired to build in Jerusalem, and in Lebanon, and in all the land of his dominion.

(g) Cities for his ammunition.

3 Kings (1 Kings) 9:20

kg1 9:20

[And] all the people [that were] (h) left of the Amorites, Hittites, Perizzites, Hivites, and Jebusites, which [were] not of the children of Israel,

(h) These were as bondmen and paid what was required, either labour or money.

3 Kings (1 Kings) 9:23

kg1 9:23

These [were] the chief of the officers that [were] over Solomon's work, (i) five hundred and fifty, which bare rule over the people that wrought in the work.

(i) The overseers of Solomon's works were divided into three parts: the first contained 3300, the second 300, and the third 250 who were Israelites. Here are the two last parts, which make 550. See (Ch2 8:10).

3 Kings (1 Kings) 9:28

kg1 9:28

And they came to Ophir, and fetched from thence gold, (k) four hundred and twenty talents, and brought [it] to king Solomon.

(k) In (Ch2 8:18), 30 more are mentioned who seem to have been employed for their wages.

3 Kings (1 Kings) Chapter 10

3 Kings (1 Kings) 10:1

kg1 10:1

And when the queen of (a) Sheba heard of the fame of Solomon concerning the name of the LORD, she came to prove him with hard questions.

(a) Josephus says that she was Queen of Ethiopia, and that Sheba was the name of the chief city of Meroe, which is an island of the Nile.

3 Kings (1 Kings) 10:5

kg1 10:5

And the (b) meat of his table, and the sitting of his servants, and the attendance of his ministers, and their apparel, and his cupbearers, and his ascent by which he went up unto the house of the LORD; there was no more spirit in her.

(b) That is, the whole order, and trade of his house.

3 Kings (1 Kings) 10:8

kg1 10:8

Happy [are] thy men, happy [are] these thy servants, which stand continually before thee, [and] that hear thy (c) wisdom.

(c) But much more happy are they, who hear the wisdom of God revealed in his word.

3 Kings (1 Kings) 10:9

kg1 10:9

Blessed be the LORD thy God, which (d) delighted in thee, to set thee on the throne of Israel: because the LORD loved Israel for ever, therefore made he thee king, to do (e) judgment and justice.

(d) It is a chief sign of God's favour, when godly and wise rulers fit in the throne of justice.

(e) This is the reason kings are appointed.

3 Kings (1 Kings) 10:15

kg1 10:15

Beside [that he had] of the merchantmen, and of the traffick of the spice merchants, and of all the kings of Arabia, and of the governors of the (f) country.

(f) That is, Arabia, which for the great abundance of all things was called Happy.

3 Kings (1 Kings) 10:19

kg1 10:19

The throne had six steps, and the top of the throne [was] round behind: and [there were] (g) stays on either side on the place of the seat, and two lions stood beside the stays.

(g) As the chair bows, or places to lean upon.

3 Kings (1 Kings) 10:22

kg1 10:22

For the king had at sea a navy of Tharshish with the navy of Hiram: once in three years came the navy of (h) Tharshish, bringing gold, and silver, ivory, and apes, and peacocks.

(h) By Tharshish is meant Cilicia, which was abundant in the variety of precious things.

3 Kings (1 Kings) Chapter 11

3 Kings (1 Kings) 11:1

kg1 11:1

But king Solomon loved many (a) strange women, together with the daughter of Pharaoh, women of the Moabites, Ammonites, Edomites, Zidonians, [and] Hittites;

(a) Who were idolaters.

3 Kings (1 Kings) 11:3

kg1 11:3

And he had seven hundred wives, princesses, and three hundred (b) concubines: and his wives turned away his heart.

(b) To whom belonged no dowry.

3 Kings (1 Kings) 11:4

kg1 11:4

For it came to pass, when Solomon was old, [that] his wives turned away his heart after other gods: and his heart was not (c) perfect with the LORD his God, as [was] the heart of David his father.

(c) He did not serve God with a pure heart.

3 Kings (1 Kings) 11:5

kg1 11:5

For Solomon went after Ashtoreth the goddess of the Zidonians, and after (d) Milcom the abomination of the Ammonites.

(d) Who was also called Molech in (Kg1 11:7). See also (Kg2 23:10).

3 Kings (1 Kings) 11:7

kg1 11:7

Then did Solomon build an high place for Chemosh, the (e) abomination of Moab, in the hill that [is] before Jerusalem, and for Molech, the abomination of the children of Ammon.

(e) Thus the scripture calls whatever man reveres and serves as God.

3 Kings (1 Kings) 11:11

kg1 11:11

Wherefore the LORD said unto Solomon, Forasmuch as (f) this is done of thee, and thou hast not kept my covenant and my statutes, which I have commanded thee, I will surely rend the kingdom from thee, and will give it to thy servant.

(f) That you have forsaken me and worshipped idols.

3 Kings (1 Kings) 11:13

kg1 11:13

Howbeit I will not rend away all the kingdom; [but] will give one (g) tribe to thy son for David my servant's sake, and for Jerusalem's sake which I have chosen.

(g) Because the tribes of Judah and Benjamin had their possessions mixed, they are here taken as one tribe.

3 Kings (1 Kings) 11:14

kg1 11:14

And the LORD stirred up an adversary unto Solomon, Hadad the Edomite: he [was] of the king's (h) seed in Edom.

(h) Of the king of Edom's stock.

3 Kings (1 Kings) 11:15

kg1 11:15

For it came to pass, when David was in Edom, and Joab the captain of the host was gone up to bury the (i) slain, after he had smitten every male in Edom;

(i) Of the Edomites.

3 Kings (1 Kings) 11:17

kg1 11:17

That Hadad (k) fled, he and certain Edomites of his father's servants with him, to go into Egypt; Hadad [being] yet a little child.

(k) Thus God reserved this idolater as scourge to punish his people's sins.

3 Kings (1 Kings) 11:19

kg1 11:19

And Hadad (l) found great favour in the sight of Pharaoh, so that he gave him to wife the sister of his own wife, the sister of Tahpenes the queen.

(l) God brought him honour, that his power might be more able to compass his enterprises against Solomon's house.

3 Kings (1 Kings) 11:23

kg1 11:23

And God stirred him up [another] adversary, Rezon the son of Eliadah, which (m) fled from his lord Hadadezer king of Zobah:

(m) When David had defeated Hadadezer and his army.

3 Kings (1 Kings) 11:24

kg1 11:24

And he gathered men unto him, and became captain over a band, when David slew them [of Zobah]: and they went to Damascus, and dwelt therein, (n) and reigned in Damascus.

(n) That is, the men whom he had gathered to him.

3 Kings (1 Kings) 11:28

kg1 11:28

And the man Jeroboam [was] a mighty man of valour: and Solomon seeing the young man that he was industrious, he made him (o) ruler over all the charge of the house of Joseph.

(o) He was overseer of Solomon's works for the tribe of Ephraim and Manasseh.

3 Kings (1 Kings) 11:30

kg1 11:30

And Ahijah caught the new garment that [was] on him, and (p) rent it [in] twelve pieces:

(p) By these visible signs the prophets would more deeply print their message into the hearts of those to whom they were sent.

3 Kings (1 Kings) 11:36

kg1 11:36

And unto his son will I give one tribe, that David my servant may have a (q) light alway before me in Jerusalem, the city which I have chosen me to put my name there.

(q) He refers to the Messiah, who would be the bright star that would shine through all the world.

3 Kings (1 Kings) 11:39

kg1 11:39

And I will (r) for this afflict the seed of David, (s) but not for ever.

(r) For this idolatry that Solomon has committed.

(s) For the whole spiritual kingdom was restored in the Messiah.

3 Kings (1 Kings) 11:41

kg1 11:41

And the rest of the acts of Solomon, and all that he did, and his wisdom, [are] they not written in the (t) book of the acts of Solomon?

(t) Which it is thought was lost in their captivity.

3 Kings (1 Kings) Chapter 12

3 Kings (1 Kings) 12:4

kg1 12:4

Thy father made our yoke grievous: now therefore make thou the grievous service of thy father, and his heavy yoke which he put upon us, (a) lighter, and we will serve thee.

(a) Do not oppress us with such high taxes, which we are not able to pay.

3 Kings (1 Kings) 12:7

kg1 12:7

And they spake unto him, saying, If thou wilt be a (b) servant unto this people this day, and wilt serve them, and answer them, and speak good words to them, then they will be thy servants for ever.

(b) They showed him that there was no way to win the people's hearts but to grant them their just petition.

3 Kings (1 Kings) 12:9

kg1 12:9

And he said unto them, (c) What counsel give ye that we may answer this people, who have spoken to me, saying, Make the yoke which thy father did put upon us lighter?

(c) There is nothing harder for them that are in authority than to control their desires and follow good counsel.

3 Kings (1 Kings) 12:10

kg1 12:10

And the young men that were grown up with him spake unto him, saying, Thus shalt thou speak unto this people that spake unto thee, saying, Thy father made our yoke heavy, but make thou [it] lighter unto us; thus shalt thou say unto them, My little [finger] shall be (d) thicker than my father's loins.

(d) I am much more able to keep you in subjection than my father was.

3 Kings (1 Kings) 12:12

kg1 12:12

So Jeroboam and all the people came to Rehoboam the third day, as the king had (e) appointed, saying, Come to me again the third day.

(e) The people declare their obedience in this that they attempted nothing before the king gave them just opportunity.

3 Kings (1 Kings) 12:16

kg1 12:16

So when all Israel saw that the king hearkened not unto them, the people answered the king, saying, What portion have we in (f) David? neither [have we] inheritance in the son of Jesse: to your tents, O Israel: now see to thine own house, David. So Israel departed unto their tents.

(f) Though their cause was good, yet it was hard for the people to control their desires, as these vile words declare.

3 Kings (1 Kings) 12:19

kg1 12:19

So Israel rebelled against the house (g) of David unto this day.

(g) By the just judgment of God for Solomon's sins.

3 Kings (1 Kings) 12:21

kg1 12:21

And when Rehoboam was come to Jerusalem, he (h) assembled all the house of Judah, with the tribe of Benjamin, an hundred and fourscore thousand chosen men, which were warriors, to fight against the house of Israel, to bring the kingdom again to Rehoboam the son of Solomon.

(h) For as yet he did not realize that the Lord had so appointed it.

3 Kings (1 Kings) 12:22

kg1 12:22

But the word of God came unto Shemaiah the (i) man of God, saying,

(i) That is, the Prophet.

3 Kings (1 Kings) 12:24

kg1 12:24

Thus saith the (k) LORD, Ye shall not go up, nor fight against your brethren the children of Israel: return every man to his house; for this thing is from me. They hearkened therefore to the word of the LORD, and returned to depart, according to the word of the LORD.

(k) Who of his just judgment will punish the trespasser, and of his mercy spare the innocent people.

3 Kings (1 Kings) 12:27

kg1 12:27

If this people go up to do sacrifice in the house of the LORD (l) at Jerusalem, then shall the heart of this people turn again unto their lord, [even] unto Rehoboam king of Judah, and they shall kill me, and go again to Rehoboam king of Judah.

(l) He feared lest his people should have by this means been enticed to rebel against him.

3 Kings (1 Kings) 12:28

kg1 12:28

Whereupon the king took counsel, and made two calves [of] gold, and said unto them, (m) It is too much for you to go up to Jerusalem: behold thy gods, O Israel, which brought thee up out of the land of Egypt.

(m) So crafty are carnal persuasions of princes, when they will make a religion serve their appetite.

3 Kings (1 Kings) 12:31

kg1 12:31

And he made an (n) house of high places, and made priests of the lowest of the people, which were not of the sons of Levi.

(n) That is, a temple, where altars were built for idolatry.

3 Kings (1 Kings) 12:32

kg1 12:32

And Jeroboam ordained a feast in the eighth month, on the (o) fifteenth day of the month, like unto the feast that [is] in Judah, and he offered upon the altar. So did he in Bethel, sacrificing unto the calves that he had made: and he placed in Bethel the priests of the high places which he had made.

(o) Because he would bind the people's devotion to his idolatry even more, he made a new holy day, besides those that the Lord had appointed in the law.

3 Kings (1 Kings) Chapter 13

3 Kings (1 Kings) 13:1

kg1 13:1

And, behold, there came (a) a man of God out of Judah by the word of the LORD unto (b) Bethel: and Jeroboam stood by the altar to burn incense.

(a) That is, a prophet.

(b) Not that that was called Luz in Benjamin, but another of that name.

3 Kings (1 Kings) 13:3

kg1 13:3

And he gave a sign the same day, saying, 'This [is] the (c) sign which the LORD hath spoken; Behold, the altar shall be rent, and the ashes that [are] upon it shall be poured out.

(c) By this sign you will know that the Lord has sent me.

3 Kings (1 Kings) 13:4

kg1 13:4

And it came to pass, when king Jeroboam heard the saying of the man of God, which had cried against the altar in Bethel, that he put forth his hand from the altar, saying, (d) Lay hold on him. And his hand, which he put forth against him, dried up, so that he could not pull it in again to him.

(d) The wicked rage against the prophets of God, when they declare God's judgment to them.

3 Kings (1 Kings) 13:6

kg1 13:6

And the king answered and said unto the man of God, (e) Intreat now the face of the LORD thy God, and pray for me, that my hand may be restored me again. And the man of God besought the LORD, and the king's hand was restored him again, and became as [it was] before.

(e) Though the wicked humble themselves for a time when they feel God's judgment, they return to their old malice and declare that they are but vile hypocrites.

3 Kings (1 Kings) 13:9

kg1 13:9

For so was it charged me by the word of the LORD, saying, (f) Eat no bread, nor drink water, nor turn again by the same way that thou camest.

(f) Seeing he had the express word of God, he should not have declined from it, neither for the persuasion of man nor angel.

3 Kings (1 Kings) 13:15

kg1 13:15

Then he said unto him, (g) Come home with me, and eat bread.

(g) This he did of a simple mind, thinking it his duty to declare friendship to a prophet.

3 Kings (1 Kings) 13:18

kg1 13:18

He said unto him, I [am] a prophet also as thou [art]; and an (h) angel spake unto me by the word of the LORD, saying, Bring him back with thee into thine house, that he may eat bread and drink water. [But] he lied unto him.

(h) His fault is here double, first in that he did not permit the prophet to obey God's express commandment, and next that he pretended to have a revelation to the contrary.

3 Kings (1 Kings) 13:21

kg1 13:21

And he cried unto the man of God that came from Judah, saying, Thus saith the LORD, (i) Forasmuch as thou hast disobeyed the mouth of the LORD, and hast not kept the commandment which the LORD thy God commanded thee,

(i) God would reprove his folly by him who caused him to err.

3 Kings (1 Kings) 13:24

kg1 13:24

And when he was gone, (k) a lion met him by the way, and slew him: and his carcase was cast in the way, and the ass stood by it, the lion also stood by the carcase.

(k) By this fearful example, God sets forth how dangerous it is for men to behave coldly, or deceitfully in the charge to which God has called them.

3 Kings (1 Kings) 13:28

kg1 13:28

And he went and found his carcase cast in the way, and the ass and the lion standing by the carcase: the lion had (l) not eaten the carcase, nor torn the ass.

(l) To declare that this was only the judgment of God: for if the lion had done it for hunger, he would also have devoured the body.

3 Kings (1 Kings) 13:30

kg1 13:30

And he laid his carcase in his (m) own grave; and they mourned over him, [saying], Alas, my brother!

(m) Which he had prepared for himself.

3 Kings (1 Kings) 13:33

kg1 13:33

After this thing Jeroboam (u) returned not from his evil way, but made again of the lowest of the people priests of the high places: whosoever would, he consecrated him, and he became [one] of the priests of the high places.

(u) So the wicked do not profit by God's threatenings, but go backward and become worse and worse, (Ti2 3:13).

3 Kings (1 Kings) Chapter 14

3 Kings (1 Kings) 14:2

kg1 14:2

And Jeroboam said to his wife, Arise, I pray thee, (a) and disguise thyself, that thou be not known to be the wife of Jeroboam; and get thee to Shiloh: behold, there [is] Ahijah the prophet, which told me that [I should be] king over this people.

(a) His own conscience bore witness to him that the prophet of God would not satisfy his desires, who was a wicked man.

3 Kings (1 Kings) 14:3

kg1 14:3

And take with (b) thee ten loaves, and cracknels, and a cruse of honey, and go to him: he shall tell thee what shall become of the child.

(b) According to the custom when they went to ask counsel of prophets, (Sa1 9:7).

3 Kings (1 Kings) 14:5

kg1 14:5

And the LORD said unto Ahijah, Behold, the wife of Jeroboam cometh to ask a thing of thee for her son; for he [is] sick: thus and thus shalt thou say unto her: for it shall be, when she cometh in, that she shall feign herself [to be] (c) another [woman].

(c) Than the wife of Jeroboam.

3 Kings (1 Kings) 14:6

kg1 14:6

And it was [so], when Ahijah heard the sound of her feet, as she came in at the door, that he said, Come in, thou (d) wife of Jeroboam; why feignest thou thyself [to be] another? for I [am] sent to thee [with] heavy [tidings].

(d) For God often discloses to his own the craft and subtilty of the wicked.

3 Kings (1 Kings) 14:7

kg1 14:7

Go, tell Jeroboam, Thus saith the LORD God of Israel, Forasmuch as I exalted (e) thee from among the people, and made thee prince over my people Israel,

(e) Who was but a servant.

3 Kings (1 Kings) 14:9

kg1 14:9

But hast done evil above all that were before thee: for thou hast gone and made thee other gods, and (i) molten images, to provoke me to anger, and hast cast me behind thy back:

(i) That is, two calves.

3 Kings (1 Kings) 14:10

kg1 14:10

Therefore, behold, I will bring evil upon the house of Jeroboam, and will cut off from Jeroboam him that (g) pisseth against the wall, [and] him that (h) is shut up and left in Israel, and will take away the remnant of the house of Jeroboam, as a man taketh away dung, till it be all gone.

(g) Every male even to the dogs, (Sa1 25:22).

(h) As well him that is in the stronghold, as him that is abroad.

3 Kings (1 Kings) 14:11

kg1 14:11

Him that dieth of Jeroboam in the city shall the dogs eat; and him that dieth in the field shall the fowls of the air eat: (i) for the LORD hath spoken [it].

(i) They will lack the honour of burial in token of God's curse.

3 Kings (1 Kings) 14:13

kg1 14:13

And all Israel shall mourn for him, and bury him: for he only of Jeroboam shall come to the grave, because in him there is found (k) [some] good thing toward the LORD God of Israel in the house of Jeroboam.

(k) In the midst of the wicked, God has some on whom he bestows his mercies.

3 Kings (1 Kings) 14:14

kg1 14:14

Moreover the LORD shall raise him up a king over Israel, who shall cut off the house of Jeroboam that day: (l) but what? even now.

(l) The Lord will begin to destroy it out of hand.

3 Kings (1 Kings) 14:15

kg1 14:15

For the LORD shall smite Israel, as a reed is shaken in the water, and he shall root up Israel out of this good land, which he gave to their fathers, and shall scatter them beyond the (m) river, because they have made their groves, provoking the LORD to anger.

(m) Meaning the Euphrates.

3 Kings (1 Kings) 14:16

kg1 14:16

And he shall give Israel up because of the sins of Jeroboam, who did sin, and who (n) made Israel to sin.

(n) The people will not be excused when they do evil at the commandment of their governors.

3 Kings (1 Kings) 14:20

kg1 14:20

And the days which Jeroboam reigned [were] two and twenty years: and he (o) slept with his fathers, and Nadab his son reigned in his stead.

(o) The Lord smote him and he died, (Ch2 13:20).

3 Kings (1 Kings) 14:21

kg1 14:21

And Rehoboam the son of Solomon reigned in Judah. Rehoboam [was] forty and one years old when he began to reign, and he reigned seventeen (p) years in Jerusalem, the city which the LORD did choose out of all the tribes of Israel, to put his name there. And his mother's name [was] Naamah an Ammonitess.

(p) And died about four years before Jeroboam.

3 Kings (1 Kings) 14:24

kg1 14:24

And there were also sodomites in the (q) land: [and] they did according to all the abominations of the nations which the LORD cast out before the children of Israel.

(q) Where idolatry reigns, all horrible vices are committed, till at length God's just judgment destroys them completely.

3 Kings (1 Kings) 14:29

kg1 14:29

Now the rest of the acts of Rehoboam, and all that he did, [are] they not written in (r) the book of the chronicles of the kings of Judah?

(r) Which were called the books of Shemaiah and Iddo the prophets, (Ch2 12:15).

3 Kings (1 Kings) 14:30

kg1 14:30

And there was war between Rehoboam and Jeroboam (s) all [their] days.

(s) That is, all the days of Rehoboam's life.

3 Kings (1 Kings) 14:31

kg1 14:31

And Rehoboam slept with his fathers, and was buried with his fathers in the city of David. And his mother's name [was] Naamah an (t) Ammonitess. And Abijam his son reigned in his stead.

(t) Whose idolatry Rehoboam her son followed.

3 Kings (1 Kings) Chapter 15

3 Kings (1 Kings) 15:2

kg1 15:2

Three years reigned he in Jerusalem. And his mother's name [was] Maachah, the daughter of (a) Abishalom.

(a) Some think that this was Absalom Solomon's son.

3 Kings (1 Kings) 15:4

kg1 15:4

Nevertheless for David's sake did the LORD his God give him a (b) lamp in Jerusalem, to set up his son after him, and to establish Jerusalem:

(b) Meaning, a son to reign over Judah.

3 Kings (1 Kings) 15:10

kg1 15:10

And forty and one years reigned he in Jerusalem. And his (c) mother's name [was] Maachah, the daughter of Abishalom.

(c) That is, his grandmother, as David is often called the father of those who are his grandchildren.

3 Kings (1 Kings) 15:13

kg1 15:13

And also Maachah his mother, even her he (d) removed from [being] queen, because she had made an idol in a grove; and Asa destroyed her idol, and burnt [it] by the brook Kidron.

(d) Neither kindred nor authority should be regarded when they blaspheme God and become idolaters, but must be punished.

3 Kings (1 Kings) 15:14

kg1 15:14

But the high places were not removed: nevertheless Asa's heart was (e) perfect with the LORD all his days.

(e) Though he permitted them to worship God in other places than he had appointed it came from ignorance, and not from malice.

3 Kings (1 Kings) 15:17

kg1 15:17

And Baasha king of Israel went up against Judah, and built (f) Ramah, that he might not suffer any to go out or come in to Asa king of Judah.

(f) For the same reason that Jeroboam did, because the people should not go up to Jerusalem, least they follow Asa.

3 Kings (1 Kings) 15:19

kg1 15:19

[There is] a league between me and thee, [and] between my father and thy father: behold, I have sent unto thee a present of silver and gold; come and break thy league with Baasha king of Israel, that he may (g) depart from me.

(g) And vex me no longer.

3 Kings (1 Kings) 15:23

kg1 15:23

The rest of all the acts of Asa, and all his might, and all that he did, and the cities which he built, [are] they not written in the book of the chronicles of the kings of Judah? Nevertheless in the time of his old age he was diseased in his (h) feet.

(h) He had gout and put his trust physicians rather than in the Lord, (Ch2 16:12).

3 Kings (1 Kings) 15:24

kg1 15:24

And Asa slept with his fathers, and was buried with his fathers in the city of David his (i) father: and Jehoshaphat his son reigned in his stead.

(i) His great-grandfather.

3 Kings (1 Kings) 15:29

kg1 15:29

And it came to pass, when he reigned, [that] he (k) smote all the house of Jeroboam; he left not to Jeroboam any that breathed, until he had destroyed him, according unto the saying of the LORD, which he spake by his servant Ahijah the Shilonite:

(k) So God stirred up one tyrant to punish the wickedness of another.

3 Kings (1 Kings) 15:30

kg1 15:30

Because of the sins of Jeroboam which he sinned, and which he made Israel sin, by his (l) provocation wherewith he provoked the LORD God of Israel to anger.

(l) By causing the people to commit idolatry with his calves, and so provoking God to anger.

3 Kings (1 Kings) 15:33

kg1 15:33

In the third year of Asa king of Judah began Baasha the son of Ahijah to reign over all Israel in (m) Tirzah, twenty and four years.

(m) Which was the place where the kings of Israel remained.

3 Kings (1 Kings) Chapter 16

3 Kings (1 Kings) 16:2

kg1 16:2

(a) Forasmuch as I exalted thee out of the dust, and made thee prince over my people Israel; and thou hast walked in the way of Jeroboam, and hast made my people Israel to sin, to provoke me to anger with their sins;

(a) Thus spoke Jehu to Baasha in the Name of the Lord.

3 Kings (1 Kings) 16:3

kg1 16:3

Behold, I will take away the posterity of Baasha, and the posterity of his house; and will make (b) thy house like the house of Jeroboam the son of Nebat.

(b) Meaning, the house of Baasha.

3 Kings (1 Kings) 16:7

kg1 16:7

And also (c) by the hand of the prophet Jehu the son of Hanani came the word of the LORD against Baasha, and against his house, even for all the evil that he did in the sight of the LORD, in provoking him to anger with the work of his hands, in being like the house of Jeroboam; and because he killed (d) him.

(c) That is, the prophet did his message.

(d) Meaning, Nadab Jeroboam's son.

3 Kings (1 Kings) 16:9

kg1 16:9

And his servant Zimri, captain of half [his] chariots, conspired against him, as he was in Tirzah, (e) drinking himself drunk in the house of Arza steward of [his] house in Tirzah.

(e) The Chaldee text has this, "Drinking till he was drunk in the temple of Arza the idol by his house in Tirzah".

3 Kings (1 Kings) 16:12

kg1 16:12

Thus did Zimri destroy all the house of Baasha, according to the word of the LORD, which he spake against Baasha by Jehu the (f) prophet,

(f) Both Hanani his father and he were prophets.

3 Kings (1 Kings) 16:15

kg1 16:15

In the twenty and seventh year of Asa king of Judah did Zimri reign seven days in Tirzah. And the people [were] encamped (g) against Gibbethon, which [belonged] to the Philistines.

(g) The siege had continued from the time of Nadab Jeroboam's son.

3 Kings (1 Kings) 16:17

kg1 16:17

And Omri went up from Gibbethon, and all Israel with him, and they besieged (h) Tirzah.

(h) Where Zimri holed up.

3 Kings (1 Kings) 16:21

kg1 16:21

Then were the people of Israel divided into two parts: (i) half of the people followed Tibni the son of Ginath, to make him king; and half followed Omri.

(i) That is, the people who were not at the siege of Gibbethon: for there they had chosen Omri.

3 Kings (1 Kings) 16:25

kg1 16:25

But Omri wrought evil in the eyes of the LORD, and did (k) worse than all that [were] before him.

(k) For such is the nature of idolatry, that the superstition of it daily increases, and the older it is, the more abominable it is before God and his Church.

3 Kings (1 Kings) 16:28

kg1 16:28

So Omri slept with his fathers, and was buried in (l) Samaria: and Ahab his son reigned in his stead.

(l) He was the first king that was buried in Samaria, after that the kings house was burnt in Tirzah.

3 Kings (1 Kings) 16:31

kg1 16:31

And it came to pass, as if it had been a light thing for him to walk in the sins of Jeroboam the son of Nebat, that he took (m) to wife Jezebel the daughter of Ethbaal king of the Zidonians, and went and served Baal, and worshipped him.

(m) By whose influence he fell into wicked and strange idolatry and cruel persecution.

3 Kings (1 Kings) 16:34

kg1 16:34

In his days did Hiel the Bethelite build (n) Jericho: he laid the foundation thereof in Abiram his firstborn, and set up the gates thereof in his youngest [son] Segub, according to the word of the LORD, which he spake by Joshua the son of Nun.

(n) See (Jos 6:26).

3 Kings (1 Kings) Chapter 17

3 Kings (1 Kings) 17:1

kg1 17:1

And Elijah the Tishbite, [who was] of the inhabitants of Gilead, said unto Ahab, [As] the LORD God of Israel liveth, before whom I (a) stand, there shall not be dew nor rain these years, but (b) according to my word.

(a) That is, whom I serve.

(b) But as I will declare it by God's revelation.

3 Kings (1 Kings) 17:4

kg1 17:4

And it shall be, [that] thou shalt drink of the brook; and I have commanded the (c) ravens to feed thee there.

(c) To strengthen his faith against persecution, God promises to feed him miraculously.

3 Kings (1 Kings) 17:8

kg1 17:8

And the (d) word of the LORD came unto him, saying,

(d) As the troubles of the saints of God are many, so his mercy is always at hand to deliver them.

3 Kings (1 Kings) 17:10

kg1 17:10

So he arose and went to Zarephath. And when he came to the gate of the city, behold, the widow woman [was] there (e) gathering of sticks: and he called to her, and said, Fetch me, I pray thee, a little water in a vessel, that I may drink.

(e) All this was to strengthen the faith of Elijah, to the intent that he would look for nothing worldly, but only trust God's providence.

3 Kings (1 Kings) 17:12

kg1 17:12

And she said, [As] the LORD thy God liveth, I have not a cake, but an handful of meal in a barrel, and a little oil in a cruse: and, behold, I [am] gathering two sticks, that I may go in and dress it for me and my son, that we may eat it, and (f) die.

(f) For there is no hope of any more sustenance.

3 Kings (1 Kings) 17:14

kg1 17:14

For thus saith the LORD God of Israel, (g) The barrel of meal shall not waste, neither shall the cruse of oil fail, until the day [that] the LORD sendeth rain upon the earth.

(g) God receives no benefit for the use of his own, but he promises an ample recompence for them.

3 Kings (1 Kings) 17:15

kg1 17:15

And she went and did according to the saying of Elijah: and she, and he, and her house, did eat (h) [many] days.

(h) That is, till he had rain and food on the earth.

3 Kings (1 Kings) 17:17

kg1 17:17

And it came to pass after these things, [that] the son of the woman, the mistress of the house, fell sick; and his sickness was so sore, that there was no (i) breath left in him.

(i) God would test whether she had learned by his merciful providence to make him her only stay and comfort.

3 Kings (1 Kings) 17:20

kg1 17:20

And he cried unto the LORD, and said, O LORD my God, hast thou also (k) brought evil upon the widow with whom I sojourn, by slaying her son?

(k) He was afraid lest God's name be blasphemed and his ministry contemned, unless he continued his mercies as he had begun them, especially while he remained there.

3 Kings (1 Kings) 17:24

kg1 17:24

And the woman said to Elijah, Now by this (l) I know that thou [art] a man of God, [and] that the word of the LORD in thy mouth [is] truth.

(l) It is hard to depend on God, unless we are confirmed by miracles.

3 Kings (1 Kings) Chapter 18

3 Kings (1 Kings) 18:1

kg1 18:1

And it came to pass [after] many days, that the word of the LORD came to Elijah in the (a) third year, saying, Go, shew thyself unto Ahab; and I will send rain upon the earth.

(a) After that he departed from the river Cherith.

3 Kings (1 Kings) 18:3

kg1 18:3

And Ahab called Obadiah, which [was] the governor of [his] house. (Now Obadiah (b) feared the LORD greatly:

(b) God had begun to work his fear in his heart, but had not yet brought him to the knowledge which is also required of the godly: that is, to profess his Name openly.

3 Kings (1 Kings) 18:7

kg1 18:7

And as Obadiah was in the way, behold, Elijah (c) met him: and he knew him, and fell on his face, and said, [Art] thou that my lord Elijah?

(c) God often pities the wicked for the sake of the godly, and causes Elijah to meet with Obadiah, that the blessing might be known to be granted for the sake of God's children.

3 Kings (1 Kings) 18:12

kg1 18:12

And it shall come to pass, [as soon as] I am gone from thee, that the Spirit of the LORD shall carry thee whither I know not; and [so] when I come and tell Ahab, and he cannot find thee, he shall slay me: but I thy servant (d) fear the LORD from my youth.

(d) I am not of the wicked persecutors that you should procure to me such displeasure, but serve God and favour his children.

3 Kings (1 Kings) 18:15

kg1 18:15

And Elijah said, [As] the LORD of hosts liveth, before whom I stand, I will surely shew (e) myself unto him to day.

(e) By my presence I will declare that you have told him the truth.

3 Kings (1 Kings) 18:18

kg1 18:18

And he answered, I have not troubled Israel; but (f) thou, and thy father's house, in that ye have forsaken the commandments of the LORD, and thou hast followed Baalim.

(f) The true ministers of God should not only not permit falsehoods, but should boldly reprove the wicked slanderers without respect of persons.

3 Kings (1 Kings) 18:21

kg1 18:21

And Elijah came unto all the people, and said, How long (g) halt ye between two opinions? if the LORD [be] God, follow him: but if Baal, [then] follow him. And the people answered him not a word.

(g) Be consistent in religion and do not be indifferent, whether you follow God or Baal, or whether you serve God wholly or in part, (Zep 1:5).

3 Kings (1 Kings) 18:24

kg1 18:24

And call ye on the name of your gods, and I will call on the name of the LORD: and the God that answereth (h) by fire, let him be God. And all the people answered and said, It is well spoken.

(h) By sending down fire from heaven to burn the sacrifice.

3 Kings (1 Kings) 18:26

kg1 18:26

And they took the bullock which was given them, and they dressed [it], and called on the name of Baal from morning even until noon, saying, O Baal, hear us. But [there was] no voice, nor any that answered. And they (i) leaped upon the altar which was made.

(i) As men possessed by some strange spirit.

3 Kings (1 Kings) 18:27

kg1 18:27

And it came to pass at noon, that Elijah mocked them, and said, Cry aloud: for he [is] a god; either he is talking, or he is pursuing, or he is in a journey, [or] peradventure he sleepeth, and must be (l) awaked.

(l) He mocks their beastly madness, who think that by any instance or suit, the dead and vile idols can help their worshippers in their necessity.

3 Kings (1 Kings) 18:35

kg1 18:35

And the water ran round about the altar; and he (m) filled the trench also with water.

(m) By this he declared the excellent power of God, who contrary to nature could make the fire burn even in the water, so that they should have no opportunity to doubt that he is the only God.

3 Kings (1 Kings) 18:37

kg1 18:37

Hear me, O LORD, hear me, that this people may know that thou [art] the LORD God, and [that] thou hast turned their heart back (n) again.

(n) Though God permits his to run in blindness and error for a time, yet eventually he calls them home to him by some notorious sign and work.

3 Kings (1 Kings) 18:40

kg1 18:40

And Elijah said unto them, Take the prophets of Baal; let not (o) one of them escape. And they took them: and Elijah brought them down to the brook Kishon, and slew them there.

(o) He commanded them that as they were truly persuaded to confess the only God: so they should serve him with all their power, and destroy the idolaters his enemies.

3 Kings (1 Kings) 18:43

kg1 18:43

And said to his servant, Go up now, look toward the sea. And he went up, and looked, and said, [There is] nothing. And he said, Go again (p) seven times.

(p) As God's spirit moved him to pray, so was he strengthened by the same that he did not faint, but continued still till he had obtained.

3 Kings (1 Kings) 18:46

kg1 18:46

And the hand of the LORD was on Elijah; and he girded up his loins, and ran (q) before Ahab to the entrance of Jezreel.

(q) He was so strengthened by God's spirit that he ran faster than the chariot was able to run.

3 Kings (1 Kings) Chapter 19

3 Kings (1 Kings) 19:1

kg1 19:1

And Ahab told Jezebel all that Elijah had done, and withal how he had slain all the (a) prophets with the sword.

(a) That is, of Baal.

3 Kings (1 Kings) 19:2

kg1 19:2

Then Jezebel sent a messenger unto Elijah, saying, (b) So let the gods do [to me], and more also, if I make not thy life as the life of one of them by to morrow about this time.

(b) Though the wicked rage against God's children, yet he holds them back so they cannot execute their malice.

3 Kings (1 Kings) 19:4

kg1 19:4

But he himself went a day's journey into the wilderness, and came and sat down under a juniper tree: and he requested for himself that he might die; and said, It is enough; now, O LORD, (c) take away my life; for I [am] not better than my fathers.

(c) It is so hard to control our impatience in affliction, that the saints could not overcome the same.

3 Kings (1 Kings) 19:7

kg1 19:7

And the angel of the LORD came again the second time, and touched him, and said, Arise [and] eat; because (d) the journey [is] too great for thee.

(d) He declares that unless God had nourished him miraculously it would have been impossible for him to have gone on this journey.

3 Kings (1 Kings) 19:10

kg1 19:10

And he said, I have (e) been very jealous for the LORD God of hosts: for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, [even] I only, am left; and they seek my life, to take it away.

(e) He complains that the more zealous he was to maintain God's glory, the more cruelly he was persecuted.

3 Kings (1 Kings) 19:11

kg1 19:11

And he said, Go forth, and stand upon the mount before the LORD. And, behold, the LORD passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before the LORD; [but] the LORD [was] (f) not in the wind: and after the wind an earthquake; [but] the LORD [was] not in the earthquake:

(f) For the nature of man is not able to come near God, if he appeared in his strength and full majesty, and therefore he mercifully submits himself to our limitations.

3 Kings (1 Kings) 19:14

kg1 19:14

And he said, I have been very jealous for the LORD God of hosts: (g) because the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, [even] I only, am left; and they seek my life, to take it away.

(g) So should not depend on the multitude in maintaining God's glory, but because our duty requires us to do it.

3 Kings (1 Kings) 19:18

kg1 19:18

Yet I have left [me] seven thousand in Israel, (h) all the knees which have not bowed unto Baal, and every mouth which hath not kissed him.

(h) He declares that wicked deceivers and idolaters are not his.

3 Kings (1 Kings) 19:20

kg1 19:20

And he left the oxen, and ran after Elijah, and said, (i) Let me, I pray thee, kiss my father and my mother, and [then] I will follow thee. And he said unto him, Go back again: for what have I done to thee?

(i) Though this natural affection is not to be contemned, yet it should not move us when God calls us to serve him.

3 Kings (1 Kings) 19:21

kg1 19:21

And he returned back from him, and took a yoke of oxen, and slew them, and boiled their flesh with the (k) instruments of the oxen, and gave unto the people, and they did eat. Then he arose, and went after Elijah, and ministered unto him.

(k) He would not stay till wood was brought, so great was his desire to follow his calling.

3 Kings (1 Kings) Chapter 20

3 Kings (1 Kings) 20:1

kg1 20:1

And Benhadad the king of Syria gathered all his host together: and [there were] thirty and two (a) kings with him, and horses, and chariots: and he went up and besieged Samaria, and warred against it.

(a) That is, governors and rulers of provinces.

3 Kings (1 Kings) 20:4

kg1 20:4

And the king of Israel answered and said, My lord, O king, according to thy saying, (b) I [am] thine, and all that I have.

(b) I am content to obey and pay tribute.

3 Kings (1 Kings) 20:6

kg1 20:6

(c) Yet I will send my servants unto thee to morrow about this time, and they shall search thine house, and the houses of thy servants; and it shall be, [that] whatsoever is pleasant in thine eyes, they shall put [it] in their hand, and take [it] away.

(c) He would not accept his answer unless he out of hand delivered whatever he asked, for he sought an opportunity to make war against him.

3 Kings (1 Kings) 20:8

kg1 20:8

And all the elders and all the people said unto him, Hearken (d) not [unto him], nor consent.

(d) They thought it their duty to risk their lives, rather than grant that thing which was not lawful, only to satisfy the lust of a tyrant.

3 Kings (1 Kings) 20:10

kg1 20:10

And Benhadad sent unto him, and said, The gods do so unto me, and more also, if the (e) dust of Samaria shall suffice for handfuls for all the people that follow me.

(e) Much less will there be found any prey that is worth anything, when they are so many.

3 Kings (1 Kings) 20:11

kg1 20:11

And the king of Israel answered and said, Tell [him], Let not him that girdeth on [his harness] boast himself as he that (f) putteth it off.

(f) Do not boast before the victory is won.

3 Kings (1 Kings) 20:13

kg1 20:13

And, behold, there came a prophet unto Ahab king of Israel, saying, Thus saith the LORD, Hast thou seen all this great multitude? behold, I will deliver it into thine hand this day; and thou shalt know (g) that I [am] the LORD.

(g) Before God went about with signs and miracles to pull Ahab from his impiety, and now again with wonderful victories.

3 Kings (1 Kings) 20:17

kg1 20:17

And the (h) young men of the princes of the provinces went out first; and Benhadad sent out, and they told him, saying, There are men come out of Samaria.

(h) That is, young men trained in the service of princes.

3 Kings (1 Kings) 20:20

kg1 20:20

And they slew every one his man: and the Syrians fled; and Israel pursued them: and Benhadad the king of Syria escaped on an horse with the (i) horsemen.

(i) They who were appointed for the preservation of his person.

3 Kings (1 Kings) 20:23

kg1 20:23

And the servants of the king of Syria said unto him, Their (k) gods [are] gods of the hills; therefore they were stronger than we; but let us fight against them in the plain, and surely we shall be stronger than they.

(k) Thus the wicked blaspheme God in their fury, who nonetheless he does not permit to go unpunished.

3 Kings (1 Kings) 20:27

kg1 20:27

And the children of Israel were numbered, and were all (l) present, and went against them: and the children of Israel pitched before them like two little flocks of kids; but the Syrians filled the country.

(l) All those who were in the battle of the previous years, (Kg1 20:15).

3 Kings (1 Kings) 20:28

kg1 20:28

And there came a man of God, and spake unto the king of Israel, and said, Thus saith the LORD, Because the Syrians have said, The LORD [is] God of the hills, but he [is] not God of the valleys, therefore will I deliver all this great multitude into thine hand, and ye shall know that (m) I [am] the LORD.

(m) Who has the same power in the valley as on the hills and can also destroy a multitude with few as with many.

3 Kings (1 Kings) 20:31

kg1 20:31

And his servants said unto him, Behold now, we have heard that the kings of the house of Israel [are] merciful kings: let us, I pray thee, put sackcloth on our (n) loins, and ropes upon our heads, and go out to the king of Israel: peradventure he will save thy life.

(n) In sign of submission and that we have deserved death, if he will punish us with rigour.

3 Kings (1 Kings) 20:33

kg1 20:33

Now the men did diligently observe whether [any thing would come] from him, and did hastily catch [it]: and they said, Thy brother (o) Benhadad. Then he said, Go ye, bring him. Then Benhadad came forth to him; and he caused him to come up into the chariot.

(o) He is alive.

3 Kings (1 Kings) 20:34

kg1 20:34

And [Benhadad] said unto him, The cities, which my father took from thy father, I will restore; and thou shalt make streets for thee in (p) Damascus, as my father made in Samaria. Then [said Ahab], I will send thee away with this covenant. So he made a covenant with him, and sent him away.

(p) You shall appoint in my chief city what you will, and I will obey you.

3 Kings (1 Kings) 20:35

kg1 20:35

And a certain man of the sons of the prophets said unto his neighbour in the word of the LORD, (q) Smite me, I pray thee. And the man refused to smite him.

(q) By this external sign he would more likely touch the king's heart.

3 Kings (1 Kings) 20:36

kg1 20:36

Then said he unto him, Because thou hast not obeyed the voice of the LORD, behold, as soon as thou art departed from me, a lion shall (r) slay thee. And as soon as he was departed from him, a lion found him, and slew him.

(r) Because you have transgressed the commandment of the Lord.

3 Kings (1 Kings) 20:39

kg1 20:39

And as the king passed by, he cried unto the king: and he said, (s) Thy servant went out into the midst of the battle; and, behold, a man turned aside, and brought a man unto me, and said, Keep this man: if by any means he be missing, then shall thy life be for his life, or else thou shalt pay a talent of silver.

(s) By this parable he makes Ahab condemn himself who made a covenant with God's enemy, and let him escape whom God had appointed to be slain.

3 Kings (1 Kings) Chapter 21

3 Kings (1 Kings) 21:2

kg1 21:2

And Ahab spake unto Naboth, saying, (a) Give me thy vineyard, that I may have it for a garden of herbs, because it [is] near unto my house: and I will give thee for it a better vineyard than it; [or], if it seem good to thee, I will give thee the worth of it in money.

(a) Though Ahab's tyranny is condemned by the Holy Spirit, yet he was not so rigorous that he would take from another man his right without full recompense.

3 Kings (1 Kings) 21:4

kg1 21:4

And Ahab came into his house heavy and displeased because of the word which Naboth the Jezreelite had spoken to him: for he had said, I will not give thee the inheritance of my fathers. And he laid him down (b) upon his bed, and turned away his face, and would eat no bread.

(b) Thus the wicked do not consider what is just and lawful, but fret inwardly when they cannot have their inordinate lusts satisfied.

3 Kings (1 Kings) 21:7

kg1 21:7

And Jezebel his wife said unto him, (c) Dost thou now govern the kingdom of Israel? arise, [and] eat bread, and let thine heart be merry: I will give thee the vineyard of Naboth the Jezreelite.

(c) As though she said, "You do not know what it means to reign. Command and do not beg".

3 Kings (1 Kings) 21:9

kg1 21:9

And she wrote in the letters, saying, Proclaim a (d) fast, and set Naboth on high among the people:

(d) For then they used to enquire of men's faults: for no one could truly fast if he was a notorious sinner.

3 Kings (1 Kings) 21:11

kg1 21:11

And the (e) men of his city, [even] the elders and the nobles who were the inhabitants in his city, did as Jezebel had sent unto them, [and] as it [was] written in the letters which she had sent unto them.

(e) Thus the worldlings contrary to God's commandment, who does not consent to the shedding of innocent blood, would rather obey the wicked commandments of princes than the just laws.

3 Kings (1 Kings) 21:15

kg1 21:15

And it came to pass, when Jezebel heard that Naboth was stoned, and was dead, that Jezebel said to Ahab, (f) Arise, take possession of the vineyard of Naboth the Jezreelite, which he refused to give thee for money: for Naboth is not alive, but dead.

(f) This example of monstrous cruelty the Holy Spirit leaves to us, to the intent that we should abhor all tyranny, and especially in those whom nature and kind should move to be pitiful and inclined to mercy.

3 Kings (1 Kings) 21:19

kg1 21:19

And thou shalt speak unto him, saying, Thus saith the LORD, (g) Hast thou killed, and also taken possession? And thou shalt speak unto him, saying, Thus saith the LORD, (h) In the place where dogs licked the blood of Naboth shall dogs lick thy blood, even thine.

(g) Do you think to have an advantage by murdering an innocent?

(h) This was fulfilled in Joram his son (Kg2 9:25-26).

3 Kings (1 Kings) 21:25

kg1 21:25

But there was none like unto Ahab, which did (i) sell himself to work wickedness in the sight of the LORD, whom Jezebel his wife stirred up.

(i) By the wicked counsel of his wife he became a vile idolater, and cruel murderer, as one that gave himself wholly to serve sin.

3 Kings (1 Kings) 21:27

kg1 21:27

And it came to pass, when Ahab heard those words, that he rent his clothes, and put sackcloth upon his flesh, and fasted, and lay in sackcloth, and went (k) softly.

(k) In token of mourning, or as some read, barefooted.

3 Kings (1 Kings) 21:29

kg1 21:29

Seest thou how Ahab humbleth himself before me? because he humbleth himself before me, I will not bring the evil in his days: [but] in his (l) son's days will I bring the evil upon his house.

(l) Meaning, in Joram's time, (Kg2 9:26).

3 Kings (1 Kings) Chapter 22

3 Kings (1 Kings) 22:1

kg1 22:1

And they continued (a) three years without war between Syria and Israel.

(a) Ben-hadad the king of Syria, and Ahab made a peace which endured three years.

3 Kings (1 Kings) 22:2

kg1 22:2

And it came to pass in the third year, that Jehoshaphat the king of Judah (b) came down to the king of Israel.

(b) To see and visit him.

3 Kings (1 Kings) 22:3

kg1 22:3

And the king of Israel said unto his servants, Know ye that (c) Ramoth in Gilead [is] ours, and we [be] still, [and] take it not out of the hand of the king of Syria?

(c) The kings of Syria kept Ramoth before this league was made by Benhadad: therefore he did not think he was bound by it to restore it.

3 Kings (1 Kings) 22:4

kg1 22:4

And he said unto Jehoshaphat, Wilt thou go with me to battle to Ramothgilead? And Jehoshaphat said to the king of Israel, (d) I [am] as thou [art], my people as thy people, my horses as thy horses.

(d) I am ready to join and go with you , and all of mine is at your command.

3 Kings (1 Kings) 22:5

kg1 22:5

And Jehoshaphat said unto the king of Israel, (e) Enquire, I pray thee, at the word of the LORD to day.

(e) He seemed that he would not go to war unless God approved it, yet when Michaiah advised the opposite he would not obey.

3 Kings (1 Kings) 22:6

kg1 22:6

Then the king of Israel gathered the (f) prophets together, about four hundred men, and said unto them, Shall I go against Ramothgilead to battle, or shall I forbear? And they said, Go up; for the Lord shall deliver [it] into the hand of the king.

(f) Meaning the false prophets, who were liars and served for money whom Jezebel had assembled and kept after the death of those whom Elijah slew.

3 Kings (1 Kings) 22:7

kg1 22:7

And Jehoshaphat said, [Is there] not here a prophet of the (g) LORD besides, that we might enquire of him?

(g) Jehoshaphat did not acknowledge the false prophets to be God's ministers, but contemned them.

3 Kings (1 Kings) 22:8

kg1 22:8

And the king of Israel said unto Jehoshaphat, [There is] yet one man, Micaiah the son of Imlah, by whom we may enquire of the LORD: but (h) I hate him; for he doth not prophesy good concerning me, but evil. And Jehoshaphat said, Let not the king say so.

(h) By which we see that the wicked cannot abide to hear the truth, but hate the prophets of God and molest them.

3 Kings (1 Kings) 22:9

kg1 22:9

Then the king of Israel called an (i) officer, and said, Hasten [hither] Micaiah the son of Imlah.

(i) Read (Gen 37:36).

3 Kings (1 Kings) 22:10

kg1 22:10

And the king of Israel and Jehoshaphat the king of Judah sat each on his throne, having put on their (k) robes, in a void place in the entrance of the gate of Samaria; and all the prophets prophesied before them.

(k) In their kingly apparel.

3 Kings (1 Kings) 22:11

kg1 22:11

And Zedekiah the son of Chenaanah made him (i) horns of iron: and he said, Thus saith the LORD, With these shalt thou push the Syrians, until thou have consumed them.

(i) The true prophets of God were accustomed to use signs for the confirmation of their doctrine, (Isa 20:2; Jer 7:2) in which the false prophets imitated them, thinking by it to make their doctrine more believable.

3 Kings (1 Kings) 22:13

kg1 22:13

And the messenger that was gone to call Micaiah spake unto him, saying, Behold now, the words of the prophets [declare] good unto the king with (m) one mouth: let thy word, I pray thee, be like the word of one of them, and speak [that which is] good.

(m) This is the common argument of the wicked, who think that no one should speak against anything if the majority approves of it, be they ever so ungodly.

3 Kings (1 Kings) 22:15

kg1 22:15

So he came to the king. And the king said unto him, Micaiah, shall we go against Ramothgilead to battle, or shall we forbear? And he answered him, (n) Go, and prosper: for the LORD shall deliver [it] into the hand of the king.

(n) He speaks this in derision, because the king attributed so much to the false prophets, meaning that by experience he should discern that they were liars.

3 Kings (1 Kings) 22:17

kg1 22:17

And he said, I saw all Israel scattered upon the hills, as sheep that have not a shepherd: and the LORD said, (o) These have no master: let them return every man to his house in peace.

(o) It is better for them to return home than to be punished and scattered because they go to war without God's counsel and approval.

3 Kings (1 Kings) 22:19

kg1 22:19

And he said, Hear thou therefore the word of the LORD: I saw the LORD sitting on his throne, and all the (p) host of heaven standing by him on his right hand and on his left.

(p) Meaning, his angels.

3 Kings (1 Kings) 22:21

kg1 22:21

And there came forth a spirit, and (q) stood before the LORD, and said, I will persuade him.

(q) Here we see that though the devil is always ready to bring us to destruction, yet he has no more power than God gives him.

3 Kings (1 Kings) 22:22

kg1 22:22

And the LORD said unto him, Wherewith? And he said, I will go forth, and I will be a (r) lying spirit in the mouth of all his prophets. And he said, Thou shalt persuade [him], and prevail also: go forth, and do so.

(r) I will cause all his prophets to tell lies.

3 Kings (1 Kings) 22:24

kg1 22:24

But Zedekiah the son of Chenaanah went near, and smote Micaiah on the cheek, and said, (s) Which way went the Spirit of the LORD from me to speak unto thee?

(s) Thus the wicked would that none were in the favour of God but they, and that God has given his graces to none so much as to them.

3 Kings (1 Kings) 22:27

kg1 22:27

And say, Thus saith the king, Put this [fellow] in the prison, and feed him with (t) bread of affliction and with water of affliction, until I come in peace.

(t) Let him waste away with hunger and be fed with a small portion of bread and water.

3 Kings (1 Kings) 22:28

kg1 22:28

And Micaiah said, If thou return at all in peace, the LORD hath not spoken by me. And he said, (v) Hearken, O people, every one of you.

(v) That when you see these things come to pass you may give God the glory, and know that I am his true prophet.

3 Kings (1 Kings) 22:32

kg1 22:32

And it came to pass, when the captains of the chariots saw Jehoshaphat, that they said, Surely it [is] the king of Israel. And they turned aside to fight against him: and Jehoshaphat (x) cried out.

(x) That is, to the Lord for help.

3 Kings (1 Kings) 22:35

kg1 22:35

And the battle increased that day: and the (y) king was stayed up in his chariot against the Syrians, and died at even: and the blood ran out of the wound into the midst of the chariot.

(y) That is, Ahab, king of Israel.

3 Kings (1 Kings) 22:36

kg1 22:36

And there went a proclamation throughout the (z) host about the going down of the sun, saying, Every man to his city, and every man to his own country.

(z) Of the Israelites.

3 Kings (1 Kings) 22:43

kg1 22:43

And he walked in all the ways of Asa his father; he turned not aside from it, doing [that which was] right in the eyes of the LORD: nevertheless (a) the high places were not taken away; [for] the people offered and burnt incense yet in the high places.

(a) Meaning, that he was led with an error, thinking that they might still sacrifice to the Lord in those places, as they did before the temple was built.

3 Kings (1 Kings) 22:47

kg1 22:47

[There was] then no king in Edom: a (b) deputy [was] king.

(b) In the time of this king, Idumea was subject to Judah, and was governed by whom they of Judah appointed.

3 Kings (1 Kings) 22:48

kg1 22:48

Jehoshaphat made ships of (c) Tharshish to go to (d) Ophir for gold: but they went not; for the ships were broken at Eziongeber.

(c) By Tharshish the scripture means Cilicia and all the Mediterranean Sea.

(d) Josephus writes that Ophir is in India, where the Egyptians and Arabians traffic for gold.

4 Kings (2 Kings)

4 Kings (2 Kings) Chapter 1

4 Kings (2 Kings) 1:1

kg2 1:1

Then Moab rebelled against Israel after the death of Ahab.

The Argument - This second book contains the acts of the kings of Judah and Israel: that is, of Israel, from the death of Ahab to the last king Hoshea, who was imprisoned by the king of Assyria, and his city Samaria taken, and the ten tribes led into captivity by the just plague of God for their idolatry and disobedience to God. Also of Judah, from the reign of Jehoram son of Jehoshaphat to Zedekiah, who for contemning the Lord's commandment by his prophets, and neglecting his many admonitions by famine and other means was taken by his enemies, saw his sons most cruelly slain before his face, and his own eyes put out, as the Lord had declared to him before by his prophet Jeremiah. By the just vengeance of God for contempt of his word Jerusalem was destroyed, the temple burnt, and he and all his people were led away captives into Babylon. In this book are notable examples of God's favour toward those rulers and people who obey his prophets, and embrace his word: and contrariwise of his plagues on those who neglect his ministers, and do not obey his commandments.

4 Kings (2 Kings) 1:2

kg2 1:2

And (a) Ahaziah fell down through a lattice in his upper chamber that [was] in Samaria, and was sick: and he sent messengers, and said unto them, Go, enquire of (b) Baalzebub the god of Ekron whether I shall recover of this disease.

(a) So that he was punished for his idolatry in two ways: for the Moabites which were wont to pay him tribute rebelled and he fell out a window which was high in his house to give light beneath.

(b) The Philistines who lived at Ekron worshipped this idol, the god of flies, thinking that he could preserve them from the biting of flies: or else he was so called, because flies were drawn in great abundance by the blood of the sacrifices that were offered to that idol.

4 Kings (2 Kings) 1:3

kg2 1:3

But the angel of the LORD said to Elijah the Tishbite, Arise, go up to meet the messengers of the king of Samaria, and say unto them, (c) [Is it] not because [there is] not a God in Israel, [that] ye go to enquire of Baalzebub the god of Ekron?

(c) He shows that idolaters do not have the true God, or else they would seek none but him alone.

4 Kings (2 Kings) 1:6

kg2 1:6

And they said unto him, There came a man up to meet us, and said unto us, Go, turn again unto the king that sent you, and say unto him, Thus saith the LORD, (d) [Is it] not because [there is] not a God in Israel, [that] thou sendest to enquire of Baalzebub the god of Ekron? therefore thou shalt not come down from that bed on which thou art gone up, but shalt surely die.

(d) Ignorance is the mother of error and idolatry.

4 Kings (2 Kings) 1:8

kg2 1:8

And they answered him, [He was] an (e) hairy man, and girt with a girdle of leather about his loins. And he said, It [is] Elijah the Tishbite.

(e) Some think that this meant his garments, which were rough and made of hair.

4 Kings (2 Kings) 1:9

kg2 1:9

Then the king sent unto him a captain of fifty with his fifty. And he went up to him: and, behold, he sat on the top (f) of an hill. And he spake unto him, Thou man of God, the king hath said, Come down.

(f) That is, Carmel.

4 Kings (2 Kings) 1:10

kg2 1:10

And Elijah answered and said to the captain of fifty, If I [be] a man of God, then let fire come down from heaven, and consume thee and thy fifty. (g) And there came down fire from heaven, and consumed him and his fifty.

(g) He declares the power God's word has in the mouth of his servants, when they threaten God's judgments against the wicked.

4 Kings (2 Kings) 1:11

kg2 1:11

Again also he sent unto him another captain of fifty with his fifty. And he answered and said unto him, (h) O man of God, thus hath the king said, Come down quickly.

(h) He spoke this in mockery, and therefore provoked God's wrath so much more.

4 Kings (2 Kings) 1:12

kg2 1:12

And Elijah answered and said unto them, (i) If I [be] a man of God, let fire come down from heaven, and consume thee and thy fifty. And the fire of God came down from heaven, and consumed him and his fifty.

(i) Meaning, that God would show by effect whether he was a true prophet or not.

4 Kings (2 Kings) 1:13

kg2 1:13

And he sent again a captain of the third fifty with his fifty. And the third captain of fifty went up, and came and fell on his knees before Elijah, and besought him, and said unto him, O man of God, I pray thee, let my (k) life, and the life of these fifty thy servants, be (l) precious in thy sight.

(k) Which humble myself before God and his servant.

(l) That is, spare my life, and do not let me die as the other two.

4 Kings (2 Kings) 1:15

kg2 1:15

And the angel of the LORD said unto Elijah, Go down with him: be (m) not afraid of him. And he arose, and went down with him unto the king.

(m) Thus the Lord gives boldness to his, that they fear not the threatenings of tyrants, who otherwise of themselves are afraid to do God's message.

4 Kings (2 Kings) 1:17

kg2 1:17

So he died according to the word of the LORD which Elijah had spoken. And (n) Jehoram reigned in his stead in the second year of Jehoram the son of Jehoshaphat king of Judah; because he had no son.

(n) Jehoshaphat going to battle against the Syrians, made his son Jehoram king in the 17th year of his reign: and in the 18th year which was the second year of his son, Jehoram the son of Ahab reigned in Israel: and in the fifth year of this Jehoram Jehoshaphat died, and the kingdom of Judah was confirmed to his son.

4 Kings (2 Kings) Chapter 2

4 Kings (2 Kings) 2:1

kg2 2:1

And it came to pass, when the LORD would take up Elijah into heaven by a whirlwind, that Elijah went with Elisha from (a) Gilgal.

(a) Which was the place where the children of Israel were circumcised after they came over Jordan and had been forty years in the wilderness, (Jos 5:9).

4 Kings (2 Kings) 2:3

kg2 2:3

And the (b) sons of the prophets that [were] at Bethel came forth to Elisha, and said unto him, Knowest thou that the LORD will take away thy master from (c) thy head to day? And he said, Yea, I (d) know [it]; hold ye your peace.

(b) So called, because they are begotten anew as it were by the heavenly doctrine.

(c) That is, from being your head any more: for to be as the head, is to be the master, as to be at the feet, is to be a scholar.

(d) For the Lord had revealed it to him.

4 Kings (2 Kings) 2:5

kg2 2:5

And the sons of the prophets that [were] at (e) Jericho came to Elisha, and said unto him, Knowest thou that the LORD will take away thy master from thy head to day? And he answered, Yea, I know [it]; hold ye your peace.

(e) Not only at Bethel, but at Jericho and other places were there prophets, who had scholars, whom they instructed and brought up in the true fear of God.

4 Kings (2 Kings) 2:8

kg2 2:8

And Elijah took his mantle, and wrapped [it] together, and smote the (f) waters, and they were divided hither and thither, so that they two went over on dry ground.

(f) That is, of Jordan.

4 Kings (2 Kings) 2:9

kg2 2:9

And it came to pass, when they were gone over, that Elijah said unto Elisha, Ask what I shall do for thee, before I be taken away from thee. And Elisha said, I pray thee, (g) let a double portion of thy spirit be upon me.

(g) Let your spirit have double force in me, because of these dangerous times: or let me have twice as much as the rest of the prophets: or if your spirit were to be divided into three parts, let me have two.

4 Kings (2 Kings) 2:11

kg2 2:11

And it came to pass, as they still went on, and talked, that, behold, [there appeared] a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into (h) heaven.

(h) Thus God has left a testimony in all ages (both before the law, in the law and in the gospel).

4 Kings (2 Kings) 2:15

kg2 2:15

And when the sons of the prophets which [were] to view at Jericho saw him, they said, The (i) spirit of Elijah doth rest on Elisha. And they came to meet him, and bowed themselves to the ground before him.

(i) The Spirit of prophecy was given to him as it was to Elijah.

4 Kings (2 Kings) 2:16

kg2 2:16

And they said unto him, Behold now, there be with thy servants fifty strong men; let them go, we pray thee, and seek thy master: lest peradventure the Spirit of the LORD hath taken him up, and cast him upon some mountain, or into some valley. And he said, (l) Ye shall not send.

(l) Because the fact was extraordinary, they doubted where he had gone, but Elisha was assured that he was taken up to God.

4 Kings (2 Kings) 2:21

kg2 2:21

And he went forth unto the spring of the waters, and cast (m) the salt in there, and said, Thus saith the LORD, I have healed these waters; there shall not be from thence any more death or barren [land].

(m) Thus God gave him power, even contrary to nature, to make the water profitable for man's use, which before was hurtful.

4 Kings (2 Kings) 2:24

kg2 2:24

And he turned back, and looked on them, and (n) cursed them in the name of the LORD. And there came forth two she bears out of the wood, and tare forty and two children of them.

(n) Perceiving their malicious heart against the Lord and his word, he asks God to avenge the injury done to him.

4 Kings (2 Kings) Chapter 3

4 Kings (2 Kings) 3:1

kg2 3:1

Now Jehoram the son of Ahab began to reign over Israel in Samaria the (a) eighteenth year of Jehoshaphat king of Judah, and reigned twelve years.

(a) Read the annotation in (Kg2 1:17).

4 Kings (2 Kings) 3:3

kg2 3:3

Nevertheless he cleaved unto the (b) sins of Jeroboam the son of Nebat, which made Israel to sin; he departed not therefrom.

(b) He sacrificed to the golden calves that Jeroboam had made.

4 Kings (2 Kings) 3:4

kg2 3:4

And (c) Mesha king of Moab was a sheepmaster, and rendered unto the king of Israel an hundred thousand lambs, and an hundred thousand rams, with the wool.

(c) This was done after David had made the Moabites tributaries to his successors.

4 Kings (2 Kings) 3:7

kg2 3:7

And he went and sent to Jehoshaphat the king of Judah, saying, The king of Moab hath rebelled against me: wilt thou go with me against Moab to battle? And he said, I will go up: (d) I [am] as thou [art], my people as thy people, [and] my horses as thy horses.

(d) Read (Kg1 22:4).

4 Kings (2 Kings) 3:9

kg2 3:9

So the king of Israel went, and the king of Judah, and the (e) king of Edom: and they fetched a compass of seven days' journey: and there was no water for the host, and for the cattle that followed them.

(e) Meaning the viceroy, or lieutenant of the king of Judah, (Kg1 22:47).

4 Kings (2 Kings) 3:11

kg2 3:11

But Jehoshaphat said, [Is there] not here a prophet of the LORD, that we may enquire of the LORD by him? And one of the king of Israel's servants answered and said, Here [is] Elisha the son of Shaphat, which (f) poured water on the hands of Elijah.

(f) That is, who was his servant.

4 Kings (2 Kings) 3:12

kg2 3:12

And Jehoshaphat said, (g) The word of the LORD is with him. So the king of Israel and Jehoshaphat and the king of Edom went down to him.

(g) He is able to instruct us what God's will is in this point.

4 Kings (2 Kings) 3:13

kg2 3:13

And Elisha said unto the king of Israel, (h) What have I to do with thee? get thee to the prophets of thy father, and to the prophets of thy mother. And the king of Israel said unto him, (i) Nay: for the LORD hath called these three kings together, to deliver them into the hand of Moab.

(h) He knew that this wicked king would have but used his counsel to serve his turn, and therefore, he disdained to answer him.

(i) The wicked do not esteem the servants of God unless they are driven by every necessity and fear of the present danger.

4 Kings (2 Kings) 3:14

kg2 3:14

And Elisha said, [As] the LORD of hosts liveth, before whom I stand, surely, were it not that I regard the presence of Jehoshaphat the king of Judah, I would (k) not look toward thee, nor see thee.

(k) God suffers his word to be declared to the wicked because of the godly that are among them.

4 Kings (2 Kings) 3:15

kg2 3:15

But now bring me a minstrel. And it came to pass, when the minstrel (l) played, that the hand of the LORD came upon him.

(l) He sang songs to God's glory, and so stirred up the prophets heart to prophecy.

4 Kings (2 Kings) 3:18

kg2 3:18

And this is [but] a (m) light thing in the sight of the LORD: he will deliver the Moabites also into your hand.

(m) He will not only miraculously give you waters, but your enemies also into your hand.

4 Kings (2 Kings) 3:19

kg2 3:19

And ye shall smite every fenced city, and every choice city, and shall fell every good tree, and stop all wells of water, and (n) mar every good piece of land with stones.

(n) Though God bestows his benefits for a time on the enemies, yet he has his seasons, when he will take them away to the intent they might see his vengeance which is prepared for them.

4 Kings (2 Kings) 3:23

kg2 3:23

And they said, (o) This [is] blood: the kings are surely slain, and they have smitten one another: now therefore, Moab, to the spoil.

(o) The sudden joy of the wicked is but a preparation for their destruction, which is at hand.

4 Kings (2 Kings) 3:24

kg2 3:24

And when they came to the camp of Israel, the Israelites rose up and smote the Moabites, so that they fled before them: but they (p) went forward smiting the Moabites, even in [their] country.

(p) Meaning, they followed them into the towns.

4 Kings (2 Kings) 3:25

kg2 3:25

And they beat down the cities, and on every good piece of land cast every man his stone, and filled it; and they stopped all the wells of water, and felled all the good trees: only in (q) Kirharaseth left they the stones thereof; howbeit the slingers went about [it], and smote it.

(q) Which was one of the principle cities of the Moabites, in which they left nothing but the walls.

4 Kings (2 Kings) 3:27

kg2 3:27

Then he took his eldest son that should have reigned in his stead, and (r) offered him [for] a burnt offering upon the wall. And there was great indignation against Israel: and they departed from him, and returned to [their own] land.

(r) Some refer it to the king of Edom's son, whom they say he had taken in that skirmish: but rather it seemed to be his own son, whom he offered to his gods to pacify them: which barbarous cruelty moved the Israelites hearts of pity to depart.

4 Kings (2 Kings) Chapter 4

4 Kings (2 Kings) 4:1

kg2 4:1

(a) Now there cried a certain woman of the wives of the sons of the prophets unto Elisha, saying, Thy servant my husband is dead; and thou knowest that thy servant did (b) fear the LORD: and the creditor is come to take unto him my two sons to be (c) bondmen.

(a) (Kg2 2:3).

(b) And therefore did not fall into debt by carelessness or excess but by the hand of the Lord.

(c) Because I am poor and not able to pay.

4 Kings (2 Kings) 4:2

kg2 4:2

And Elisha said unto her, What shall I do for thee? tell me, what hast thou in the house? And she said, Thine handmaid hath not any thing in the house, save a (d) pot of oil.

(d) Thus God permits his to be brought many times to extreme necessity, before he helps them, that afterward they may praise his mercy even more.

4 Kings (2 Kings) 4:4

kg2 4:4

And when thou art come in, thou shalt shut the door upon thee and upon thy sons, and shalt pour out into (e) all those vessels, and thou shalt set aside that which is full.

(e) The Prophet declares by this to her, that God never fails to provide for his servants, their wives and children, if they trust in him.

4 Kings (2 Kings) 4:6

kg2 4:6

And it came to pass, when the vessels were full, that she said unto her son, Bring me yet a vessel. And he said unto her, [There is] not a vessel more. And the oil (f) stayed.

(f) Or ceased to increase.

4 Kings (2 Kings) 4:7

kg2 4:7

Then she came and told the man of God. And he said, Go, sell the oil, and pay thy debt, and live thou and thy children of the (g) rest.

(g) God here not only provided for his servant, that his debts should be paid and so kept his doctrine and profession without slander, but also for his wife and children.

4 Kings (2 Kings) 4:10

kg2 4:10

Let us make a (h) little chamber, I pray thee, on the wall; and let us set for him there a bed, and a table, and a stool, and a candlestick: and it shall be, when he cometh to us, that he shall turn in thither.

(h) Which would be separate from the rest of the house, that he might more conveniently give himself to study and prayers.

4 Kings (2 Kings) 4:13

kg2 4:13

And he said unto him, Say now unto her, Behold, thou hast been careful for us with all this care; (i) what [is] to be done for thee? wouldest thou be spoken for to the king, or to the captain of the host? And she answered, I (k) dwell among mine own people.

(i) Thus the servants of God are not unthankful for the benefits they receive.

(k) I am content with what God has sent me, and can lack nothing that one can do for another.

4 Kings (2 Kings) 4:14

kg2 4:14

And he said, What then [is] to be done for her? And Gehazi answered, Verily she hath (l) no child, and her husband is old.

(l) Which was shameful and therefore he would that his master should pray to God for her that she might be fruitful.

4 Kings (2 Kings) 4:19

kg2 4:19

And he said unto his father, (m) My head, my head. And he said to a lad, Carry him to his mother.

(m) His head was hurt badly and therefore he cried.

4 Kings (2 Kings) 4:23

kg2 4:23

And he said, Wherefore wilt thou go to him to day? [it is] neither (n) new moon, nor sabbath. And she said, [It shall be] well.

(n) For at such times the people were wont to resort to the prophets for doctrine and consolation.

4 Kings (2 Kings) 4:27

kg2 4:27

And when she came to the man of God to the hill, she (o) caught him by the feet: but Gehazi came near to thrust her away. And the man of God said, Let her alone; for her soul [is] vexed within her: and the LORD hath hid [it] from me, and hath not told me.

(o) In token of humility and joy that she had met with him.

4 Kings (2 Kings) 4:29

kg2 4:29

Then he said to Gehazi, Gird up thy loins, and take my staff in thine hand, and go thy way: (p) if thou meet any man, salute him not; and if any salute thee, answer him not again: and lay my staff upon the face of the child.

(p) Make such speed that nothing may stop you in the way, (Luk 10:4).

4 Kings (2 Kings) 4:34

kg2 4:34

And he went up, and (q) lay upon the child, and put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands: and he stretched himself upon the child; and the flesh of the child waxed warm.

(q) Elijah did the same to the widow's son at Zarephath (Kg1 17:21) and Paul in (Act 20:10) signifying the care that should be in them, who bear the word of God and are distributors of spiritual life.

4 Kings (2 Kings) 4:35

kg2 4:35

Then he returned, and walked in the house to and fro; and went up, and stretched himself upon him: and the child sneezed (r) seven times, and the child opened his eyes.

(r) Meaning, often.

4 Kings (2 Kings) 4:38

kg2 4:38

And Elisha came again to Gilgal: and [there was] a dearth in the (s) land; and the sons of the prophets [were] sitting before him: and he said unto his servant, Set on the great pot, and seethe pottage for the sons of the prophets.

(s) That is, in the land of Israel.

4 Kings (2 Kings) 4:39

kg2 4:39

And one went out into the field to gather herbs, and found a (t) wild vine, and gathered thereof wild gourds his lap full, and came and shred [them] into the pot of pottage: for they knew [them] not.

(t) Which the apothecaries call colloquintida, and is most vehement and dangerous in purging.

4 Kings (2 Kings) 4:40

kg2 4:40

So they poured out for the men to eat. And it came to pass, as they were eating of the pottage, that they cried out, and said, O [thou] man of God, [there is] (u) death in the pot. And they could not eat [thereof].

(u) They feared that they were poisoned because of the bitterness.

4 Kings (2 Kings) 4:43

kg2 4:43

And his servitor said, What, should I set this before an hundred men? He said again, Give the people, that they may eat: for thus saith the LORD, They shall eat, and (x) shall leave [thereof].

(x) It is not the quantity of bread that satisfies, but the blessing that God gives.

4 Kings (2 Kings) Chapter 5

4 Kings (2 Kings) 5:1

kg2 5:1

Now Naaman, captain of the host of the king of Syria, was a great man with his master, and honourable, because by him the LORD had given (a) deliverance unto Syria: he was also a mighty man in valour, [but he was] a leper.

(a) Here it appears that among the infidels God has his, and also that the infidels esteem those who do good to their country.

4 Kings (2 Kings) 5:3

kg2 5:3

And she said unto her mistress, Would God my lord [were] with the (b) prophet that [is] in Samaria! for he would recover him of his leprosy.

(b) Meaning Elisha.

4 Kings (2 Kings) 5:4

kg2 5:4

And (c) [one] went in, and told his lord, saying, Thus and thus said the maid that [is] of the land of Israel.

(c) That is, Naaman told it to the king of Syria.

4 Kings (2 Kings) 5:5

kg2 5:5

And the king of Syria said, Go to, go, and I will send a letter unto the king of Israel. And he departed, and (d) took with him ten talents of silver, and six thousand [pieces] of gold, and ten changes of raiment.

(d) To give this as a present to the prophets.

4 Kings (2 Kings) 5:8

kg2 5:8

And it was [so], when Elisha the man of God had heard that the king of Israel had rent his clothes, that he sent to the king, saying, (e) Wherefore hast thou rent thy clothes? let him come now to me, and he shall know that there is a prophet in Israel.

(e) The prophet rebukes the king because he did not consider that God was true in his promise, and therefore would not leave his Church destitute of a prophet, whose prayers he would hear, and to whom others could have recourse for comfort.

4 Kings (2 Kings) 5:11

kg2 5:11

But Naaman was (f) wroth, and went away, and said, Behold, I thought, He will surely come out to me, and stand, and call on the name of the LORD his God, and strike his hand over the place, and recover the leper.

(f) Man's reason murmurs when it considers only the signs and outward things, and has no regard for the word of God, which is contained there.

4 Kings (2 Kings) 5:13

kg2 5:13

And his servants came near, and spake unto him, and said, (g) My father, [if] the prophet had bid thee [do some] great thing, wouldest thou not have done [it]? how much rather then, when he saith to thee, Wash, and be clean?

(g) This declares that servants should reverence and love their masters as children their fathers, and likewise masters toward their servants, must be affectioned as toward their children.

4 Kings (2 Kings) 5:16

kg2 5:16

But he said, [As] the LORD liveth, before whom I stand, I will receive none. And he urged him to take [it]; (h) but he refused.

(h) So the Lord commands that they that receive freely, should also give freely.

4 Kings (2 Kings) 5:18

kg2 5:18

In this thing the LORD (i) pardon thy servant, [that] when my master goeth into the house of Rimmon to worship there, and he leaneth on my hand, and I bow myself in the house of Rimmon: when I bow down myself in the house of Rimmon, the LORD pardon thy servant in this thing.

(i) He feels his conscience is wounded by being present at idols service, and therefore desires God to forgive him, lest others by his example might fall to idolatry: for as for his own part he confesses that he will never serve any but the true God.

4 Kings (2 Kings) 5:19

kg2 5:19

And he said unto him, (k) Go in peace. So he departed from him a little way.

(k) The prophet did not approve his act, but after the common manner of speech he bids him farewell.

4 Kings (2 Kings) 5:21

kg2 5:21

So Gehazi followed after Naaman. And when Naaman saw [him] running after him, (l) he lighted down from the chariot to meet him, and said, [Is] all well?

(l) Declaring by it, the honour and affection he bore to the prophet his master.

4 Kings (2 Kings) 5:24

kg2 5:24

And when he came to the tower, he took [them] from their hand, and bestowed [them] in the house: and he let the men go, and (m) they departed.

(m) Naaman's servants.

4 Kings (2 Kings) 5:26

kg2 5:26

And he said unto him, (n) Went not mine heart [with thee], when the man turned again from his chariot to meet thee? [Is it] a time to receive money, and to receive garments, and (o) oliveyards, and vineyards, and sheep, and oxen, and menservants, and maidservants?

(n) Was I not present with you in spirit?

(o) That is, money to buy possessions with: meaning that it is detestable in the servants of God to have covetous minds.

4 Kings (2 Kings) 5:27

kg2 5:27

The leprosy therefore of Naaman shall cleave unto thee, and unto thy (p) seed for ever. And he went out from his presence a leper [as white] as snow.

(p) To be an example to all, by whose covetousness God's word might be slandered.

4 Kings (2 Kings) Chapter 6

4 Kings (2 Kings) 6:2

kg2 6:2

Let us go, we pray thee, unto Jordan, and take thence every man a (a) beam, and let us make us a place there, where we may dwell. And he answered, Go ye.

(a) Or a piece of wood fit to build with.

4 Kings (2 Kings) 6:6

kg2 6:6

And the man of God said, Where fell it? And he shewed him the place. And he cut down a stick, and cast [it] in thither; and the iron did (b) swim.

(b) God wrought this miraculously to confirm the authority of Elisha, to whom he had given such abundance of his Spirit.

4 Kings (2 Kings) 6:8

kg2 6:8

Then the king of Syria warred against Israel, and took counsel with his servants, saying, In (c) such and such a place [shall be] my camp.

(c) Meaning, that he would lie in ambush and take the Israelites unawares.

4 Kings (2 Kings) 6:10

kg2 6:10

And the king of Israel sent to the place which the man of God told him and warned him of, and (d) saved himself there, not once nor twice.

(d) The wicked conspire nothing so craftily, but God can reveal it to his servants, and cause their counsel to be disclosed.

4 Kings (2 Kings) 6:12

kg2 6:12

And one of his servants said, None, my lord, O king: but Elisha, the prophet that [is] in Israel, telleth the king of Israel the words that thou speakest in thy (e) bedchamber.

(e) There is nothing so secret that you can go about, but he knows it, and reveals it to his king.

4 Kings (2 Kings) 6:14

kg2 6:14

Therefore sent he thither horses, and chariots, and a (f) great host: and they came by night, and compassed the city about.

(f) Though it was nothing in man's judgment to have taken Elisha, yet the wicked doubt, and think they are never able to prepare enough power, though it be but against one or a few.

4 Kings (2 Kings) 6:16

kg2 6:16

And he answered, (g) Fear not: for they that [be] with us [are] more than they that [be] with them.

(g) For he was assured of God's help, and that millions of angels camped about the godly to deliver them.

4 Kings (2 Kings) 6:17

kg2 6:17

And Elisha prayed, and said, LORD, I pray thee, open his eyes, (h) that he may see. And the LORD opened the eyes of the young man; and he saw: and, behold, the mountain [was] full of horses and chariots of fire round about Elisha.

(h) That he may behold how you have prepared an army to rescue us.

4 Kings (2 Kings) 6:18

kg2 6:18

And when (i) they came down to him, Elisha prayed unto the LORD, and said, Smite this people, I pray thee, with blindness. And he smote them with blindness according to the word of Elisha.

(i) Meaning the Syrians his enemies, who came down thinking themselves sure of him.

4 Kings (2 Kings) 6:19

kg2 6:19

And Elisha said unto them, This [is] not the way, neither [is] this the city: follow me, and I will bring you to the man whom ye seek. But he led (k) them to Samaria.

(k) Thus he did being led by the Spirit of God, and not because he sought his own revenge, but only to set forth the glory of God.

4 Kings (2 Kings) 6:21

kg2 6:21

And the king of Israel said unto Elisha, when he saw them, (l) My father, shall I smite [them]? shall I smite [them]?

(l) The wicked use reverent and grave words toward the servants of God, when they think to have any blessing from them, though in their heart they cannot abide them.

4 Kings (2 Kings) 6:23

kg2 6:23

And he prepared great provision for them: and when they had eaten and drunk, he sent them away, and they went to their master. So the bands of Syria came no (m) more into the land of Israel.

(m) For this gentle intreaty and the miracle wrought by the prophet, did more for peace than if they had been overcome in battle for they did not return at that time to fight against Israel, or in that king's days.

4 Kings (2 Kings) 6:25

kg2 6:25

And there was a great famine in Samaria: and, behold, they besieged it, until an ass's head was [sold] for fourscore [pieces] of silver, and the fourth part of a cab of dove's (n) dung for five [pieces] of silver.

(n) The Hebrews write, that they burned it in the seige for lack of wood.

4 Kings (2 Kings) 6:27

kg2 6:27

And he said, If the LORD do not help thee, whence shall I help thee? out of the (o) barnfloor, or out of the winepress?

(o) Meaning, any kind of food as corn and wine.

4 Kings (2 Kings) 6:30

kg2 6:30

And it came to pass, when the king heard the words of the woman, that he rent his clothes; and he passed by upon the wall, and the people looked, and, behold, [he had] sackcloth within (p) upon his flesh.

(p) Thus hypocrites when they feel God's judgments think to please him with outward ceremonies whom in prosperity they will not know.

4 Kings (2 Kings) 6:32

kg2 6:32

But Elisha sat in his house, and the elders sat with him; and [the king] sent a man from before him: but ere the messenger came to him, he said to the elders, See ye how this son of a (q) murderer hath sent to take away mine head? look, when the messenger cometh, shut the door, and hold him fast at the door: [is] not the sound of his master's feet behind him?

(q) Meaning, Jehoram Ahab's son, who killed the prophets and caused Naboth to be stoned.

4 Kings (2 Kings) 6:33

kg2 6:33

And while he yet talked with them, behold, the messenger came down unto him: and he said, Behold, this evil [is] of the LORD; what (r) should I wait for the LORD any longer?

(r) So the wicked fall into a rage and desperation, if they do not find a quick remedy for their afflictions.

4 Kings (2 Kings) Chapter 7

4 Kings (2 Kings) 7:1

kg2 7:1

Then Elisha said, Hear ye the word of the LORD; Thus saith the LORD, (a) To morrow about this time [shall] a measure of fine flour [be sold] for a shekel, and two measures of barley for a shekel, in the gate of Samaria.

(a) The godly are always assured of God's help in their necessity, but the times and hours are only revealed by God's Spirit.

4 Kings (2 Kings) 7:2

kg2 7:2

Then a lord on whose hand the king (b) leaned answered the man of God, and said, Behold, [if] the LORD would make (c) windows in heaven, might this thing be? And he said, Behold, thou shalt see [it] with thine eyes, but shalt not (d) eat thereof.

(b) To whom the king gave the charge and oversight of things as in (Kg2 7:17).

(c) He mocked at the prophets words saying, that if God rained down corn from heaven, yet this could not come to pass.

(d) Your infidelity will be punished in this when you see this miracle, and yet not partake of it.

4 Kings (2 Kings) 7:3

kg2 7:3

And there were four leprous men at the (e) entering in of the gate: and they said one to another, Why sit we here until we die?

(e) For it was commanded in the law that they should dwell apart, and not among their brethren, (Lev 13:46).

4 Kings (2 Kings) 7:6

kg2 7:6

For the Lord had made the host of the Syrians to hear a (f) noise of chariots, and a noise of horses, [even] the noise of a great host: and they said one to another, Lo, the king of Israel hath hired against us the kings of the Hittites, and the kings of the Egyptians, to come upon us.

(f) Thus God needs no great preparation to destroy the wicked. Though they are many he can scatter them with a small noise, or shaking of a leaf.

4 Kings (2 Kings) 7:7

kg2 7:7

Wherefore they arose and fled in the twilight, and left their tents, and their horses, and their asses, even the camp as it [was], and (g) fled for their life.

(g) The wicked need no greater enemy than their own conscience to pursue them.

4 Kings (2 Kings) 7:12

kg2 7:12

And the king arose in the night, and said unto his servants, (h) I will now shew you what the Syrians have done to us. They know that we [be] hungry; therefore are they gone out of the camp to hide themselves in the field, saying, When they come out of the city, we shall catch them alive, and get into the city.

(h) He mistrusted the prophets words, and therefore could believe nothing, as they who are more prudent than godly always cast more doubt than is needed.

4 Kings (2 Kings) 7:13

kg2 7:13

And one of his servants answered and said, Let [some] take, I pray thee, five of the horses that remain, which are left in the city, (behold, they [are] as all the (i) multitude of Israel that are left in it: behold, [I say], they [are] even as all the multitude of the Israelites that are consumed:) and let us send and see.

(i) There are no more left, but they, or the rest are consumed by the famine, as the rest of the people.

4 Kings (2 Kings) 7:16

kg2 7:16

And the people went out, and spoiled the tents of the Syrians. So a measure of fine flour was [sold] for a shekel, and two measures of barley for a shekel, (k) according to the word of the LORD.

(k) Which he spoke by the mouth of Elisha, (Kg2 7:1).

4 Kings (2 Kings) 7:17

kg2 7:17

And the king appointed the lord on whose hand he leaned to have the charge of the gate: and the people (l) trode upon him in the gate, and he died, as the man of God had said, who spake when the king came down to him.

(l) As the people pressed out of the gate to run to the Syrian's tents, where they had heard meat and great spoil was left.

4 Kings (2 Kings) Chapter 8

4 Kings (2 Kings) 8:1

kg2 8:1

Then spake Elisha unto the woman, whose son he had restored to life, saying, Arise, and go thou and thine household, and sojourn wheresoever thou (a) canst sojourn: for the LORD hath called for a famine; and it shall also come upon the land seven years.

(a) Where you can find a convenient place to dwell, where there is plenty.

4 Kings (2 Kings) 8:3

kg2 8:3

And it came to pass at the seven years' end, that the woman returned out of the land of the Philistines: and she went forth (b) to cry unto the king for her house and for her land.

(b) That is, to complain of them who had taken her possessions while she was absent.

4 Kings (2 Kings) 8:5

kg2 8:5

And it came to pass, as he was telling (c) the king how he had restored a dead body to life, that, behold, the woman, whose son he had restored to life, cried to the king for her house and for her land. And Gehazi said, My lord, O king, this [is] the woman, and this [is] her son, whom Elisha restored to life.

(c) God's wonderful providence appears in this, that he caused the king to desire to hear him, whom before he contemned and also hereby prepared an entrance to the poor widows suit.

4 Kings (2 Kings) 8:6

kg2 8:6

And when the king asked the woman, she told him. So the king appointed unto her a certain officer, saying, Restore all that [was] hers, and all the (d) fruits of the field since the day that she left the land, even until now.

(d) The king caused that to be justly restored which was wrongfully withheld from her.

4 Kings (2 Kings) 8:9

kg2 8:9

So Hazael went to meet him, and took a present with him, even of every (e) good thing of Damascus, forty camels' burden, and came and stood before him, and said, Thy son Benhadad king of Syria hath sent me to thee, saying, Shall I recover of this disease?

(e) Of all the chiefest and precious things of the country.

4 Kings (2 Kings) 8:10

kg2 8:10

And Elisha said unto him, Go, say unto him, Thou mayest certainly (f) recover: howbeit the LORD hath shewed me that he shall surely die.

(f) Meaning that he would recover of this disease: but he knew that this messenger Hazael would slay him to obtain the kingdom.

4 Kings (2 Kings) 8:13

kg2 8:13

And Hazael said, But what, [is] thy servant (g) a dog, that he should do this great thing? And Elisha answered, The LORD hath shewed me that thou [shalt be] king over Syria.

(g) That I should be without all humanity and pity.

4 Kings (2 Kings) 8:15

kg2 8:15

And it came to pass on the morrow, that he took a thick cloth, and dipped [it] in water, and (h) spread [it] on his face, so that he died: and Hazael reigned in his stead.

(h) Under pretence to refresh or ease him, he suffocated him with his cloak.

4 Kings (2 Kings) 8:16

kg2 8:16

And in the fifth year of Joram the son of Ahab king of Israel, Jehoshaphat [being] then king of Judah, (i) Jehoram the son of Jehoshaphat king of Judah began to reign.

(i) Read (Kg2 1:17).

4 Kings (2 Kings) 8:18

kg2 8:18

And he walked in the way of the kings of Israel, as did the house of Ahab: for the (l) daughter of Ahab was his wife: and he did evil in the sight of the LORD.

(l) The Holy Spirit shows by this the danger of joining with infidels.

4 Kings (2 Kings) 8:20

kg2 8:20

In his days Edom (m) revolted from under the hand of Judah, and made a king over themselves.

(m) Which had been subject from David's time until this time of Jehoram.

4 Kings (2 Kings) 8:22

kg2 8:22

Yet Edom revolted from under the hand of Judah unto this day. Then (n) Libnah revolted at the same time.

(n) This was a city in Judah given to the Levites, (Jos 21:13) that later turned from king Jehoram, because of his idolatry.

4 Kings (2 Kings) 8:26

kg2 8:26

(o) Two and twenty years old [was] Ahaziah when he began to reign; and he reigned one year in Jerusalem. And his mother's name [was] Athaliah, the daughter of Omri king of Israel.

(o) Which is to be understood, that he was made king when his father reigned, but after his father's death he was confirmed king when he was forty-two years old, as in (Ch2 22:2).

4 Kings (2 Kings) 8:28

kg2 8:28

And he went with Joram the son of Ahab to the war against Hazael king of Syria in (p) Ramothgilead; and the Syrians wounded Joram.

(p) Which was a city in the tribe of Gad beyond Jordan.

4 Kings (2 Kings) 8:29

kg2 8:29

And king Joram went back to be healed in (q) Jezreel of the wounds which the Syrians had given him at Ramah, when he fought against Hazael king of Syria. And Ahaziah the son of Jehoram king of Judah went down to see Joram the son of Ahab in Jezreel, because he was sick.

(q) This is a city belonging to the tribe of Issachar.

4 Kings (2 Kings) Chapter 9

4 Kings (2 Kings) 9:1

kg2 9:1

And Elisha the prophet called one of the children of the prophets, and said unto him, (a) Gird up thy loins, and take this box of oil in thine hand, and go to Ramothgilead:

(a) Prepare yourself to go diligently about your business for in those countries they used long garments which they tucked up when they went about earnest business.

4 Kings (2 Kings) 9:6

kg2 9:6

And he arose, and went into the house; and he poured the oil on his head, and said unto him, Thus saith the LORD God of Israel, I have (b) anointed thee king over the people of the LORD, [even] over Israel.

(b) This anointing was for kings, priests and prophets which were all figures of Messiah, in whom these three offices were accomplished.

4 Kings (2 Kings) 9:11

kg2 9:11

Then Jehu came forth to the (c) servants of his lord: and [one] said unto him, [Is] all well? wherefore came this (d) mad [fellow] to thee? And he said unto them, Ye know the man, and his communication.

(c) That is, the rest of the army, whom he called his brethren before, (Kg2 9:2).

(d) The world always holds the ministers of God in this estimation and has always slandered the children of God (they called the Son of God a deceiver, and said he had the devil) therefore they should not be discouraged.

4 Kings (2 Kings) 9:16

kg2 9:16

So Jehu rode in a chariot, and went to Jezreel; for Joram lay there. And (e) Ahaziah king of Judah was come down to see Joram.

(e) God had thus ordained as in (Ch2 12:7), that this wicked and idolatrous king, who was more ready to please wicked Joram than to obey the will of God, would perish with him, by whose means he thought to have been stronger.

4 Kings (2 Kings) 9:20

kg2 9:20

And the watchman told, saying, He came even unto them, and cometh not again: and the driving [is] like the driving of Jehu the son of Nimshi; for he driveth (f) furiously.

(f) As one that went earnestly about his business.

4 Kings (2 Kings) 9:22

kg2 9:22

And it came to pass, when Joram saw Jehu, that he said, [Is it] (g) peace, Jehu? And he answered, What peace, so long as the whoredoms of thy mother Jezebel and her witchcrafts [are so] many?

(g) Meaning, since God is their enemy because of their sins, he will always stir up someone to avenge his cause.

4 Kings (2 Kings) 9:26

kg2 9:26

Surely I have seen yesterday the blood of Naboth, and the blood of his (h) sons, saith the LORD; and I will requite thee in this plat, saith the LORD. Now therefore take [and] cast him into the plat [of ground], according to the word of the LORD.

(h) By this it is evident that Jezebel caused both Naboth and his sons to be put to death, that Ahab might enjoy his vineyard more quietly: else his children might have claimed possession.

4 Kings (2 Kings) 9:27

kg2 9:27

But when Ahaziah the king of Judah saw [this], he fled by the way of the garden house. And Jehu followed after him, and said, Smite him also in the chariot. [And they did so] at the going up to Gur, which [is] by Ibleam. And he fled to (i) Megiddo, and died there.

(i) After he was wounded in Samaria, he fled to Megiddo, a city of Judah.

4 Kings (2 Kings) 9:29

kg2 9:29

And in the (k) eleventh year of Joram the son of Ahab began Ahaziah to reign over Judah.

(k) That is, eleven whole years: for in (Kg2 8:25) when he said he began to reign in the twelfth year of Joram, he takes a partial year for a whole.

4 Kings (2 Kings) 9:30

kg2 9:30

And when Jehu was come to Jezreel, Jezebel heard [of it]; and she painted her face, and tired her head, and (l) looked out at a window.

(l) Being of a harsh and cruel nature, she would still retain her royal state and dignity.

4 Kings (2 Kings) 9:31

kg2 9:31

And as Jehu entered in at the gate, she said, [Had] (m) Zimri peace, who slew his master?

(m) As if to say, "Can a traitor or anyone who rises against his superior succeed?", see (Kg1 16:10).

4 Kings (2 Kings) 9:33

kg2 9:33

And he said, Throw her down. So they threw her down: (n) and [some] of her blood was sprinkled on the wall, and on the horses: and he trode her under foot.

(n) This he did by the moving of the Spirit of God, that her blood would be shed, who had shed the blood of innocents, to be a spectacle and example of God's judgment for all tyrants.

4 Kings (2 Kings) 9:34

kg2 9:34

And when he was come in, he did eat and drink, and said, Go, see now this cursed [woman], and bury her: for she [is] a (o) king's daughter.

(o) That is, of the king of Zidon, (Kg1 16:31).

4 Kings (2 Kings) 9:37

kg2 9:37

And the carcase of Jezebel shall be as dung upon the face of the field in the portion of Jezreel; [so] that they shall not say, (p) This [is] Jezebel.

(p) Thus God's judgments appear even in this world against those who suppress his word and persecute his servants.

4 Kings (2 Kings) Chapter 10

4 Kings (2 Kings) 10:1

kg2 10:1

And Ahab had seventy (a) sons in Samaria. And Jehu wrote letters, and sent to Samaria, unto the rulers of Jezreel, to the elders, and to them that brought up Ahab's [children], saying,

(a) The Scripture calls them sons who are either children or nephews.

4 Kings (2 Kings) 10:3

kg2 10:3

Look even out the best and meetest of your master's sons, and (b) set [him] on his father's throne, and fight for your master's house.

(b) He wrote this, to prove them whether they would take his side or not.

4 Kings (2 Kings) 10:6

kg2 10:6

Then he wrote a letter the second time to them, saying, If ye [be] mine, and [if] ye will hearken unto my voice, (c) take ye the heads of the men your master's sons, and come to me to Jezreel by to morrow this time. Now the king's sons, [being] seventy persons, [were] with the great men of the city, which brought them up.

(c) God as a just judge punishes the wicked children of wicked parents to the third and fourth generations.

4 Kings (2 Kings) 10:9

kg2 10:9

And it came to pass in the morning, that he went out, and stood, and said to all the people, Ye [be] (d) righteous: behold, I conspired against my master, and slew him: but who slew all these?

(d) You cannot justly condemn me for the king's death, seeing as you have done the same to his posterity: for the Lord commanded me, and moved you to carry out his judgment.

4 Kings (2 Kings) 10:11

kg2 10:11

So Jehu slew all that remained of the house of Ahab in Jezreel, and all his great men, and his kinsfolks, and his (e) priests, until he left him none remaining.

(e) Meaning, the idolatrous priests.

4 Kings (2 Kings) 10:14

kg2 10:14

And he said, Take them alive. And they took them alive, and slew them at the pit of the shearing house, [even] two and forty men; (f) neither left he any of them.

(f) Thus God's vengeance is on them who have any part or familiarity with the wicked.

4 Kings (2 Kings) 10:15

kg2 10:15

And when he was departed thence, he lighted on Jehonadab the son of Rechab [coming] to meet him: and he (g) saluted him, and said to him, Is thine heart right, as my heart [is] with thy heart? And Jehonadab answered, It is. If it be, give [me] thine hand. And he gave [him] his hand; and he took him up to him into the chariot.

(g) For he feared God, and lamented the wickedness of those times: therefore Jehu was glad to join with him: of Rechab read (Jer 35:2).

4 Kings (2 Kings) 10:18

kg2 10:18

And Jehu gathered all the people together, and said unto them, Ahab served (h) Baal a little; [but] Jehu shall serve him much.

(h) Here Baal is taken for Ashtaroth the idol of the Zidonians, who Jezebel caused to be worshipped, as it is also so used in (Kg1 22:53).

4 Kings (2 Kings) 10:23

kg2 10:23

And Jehu went, and Jehonadab the son of Rechab, into the house of Baal, and said unto the worshippers of Baal, Search, and look that there be here with you none of the (i) servants of the LORD, but the worshippers of Baal only.

(i) Thus God would have his servants preserved and idolaters destroyed, as in his law he gives express command, (Deu 13:5).

4 Kings (2 Kings) 10:25

kg2 10:25

And it came to pass, as soon as he had made an end of offering the burnt offering, that Jehu said to the guard and to the captains, Go in, [and] slay them; let none come forth. And they smote them with the edge of the sword; and the guard and the captains cast [them] out, and went to the (k) city of the house of Baal.

(k) Which was near Samaria.

4 Kings (2 Kings) 10:30

kg2 10:30

And the LORD said unto Jehu, Because thou hast done well in executing [that which is] right in mine eyes, [and] hast done unto the house of Ahab according to all that [was] in mine heart, thy (1) children of the fourth [generation] shall sit on the throne of Israel.

(1) Thus God approves and rewards his zeal, in executing God's judgment, though his wickedness was later punished.

4 Kings (2 Kings) Chapter 11

4 Kings (2 Kings) 11:1

kg2 11:1

And when Athaliah the mother of Ahaziah saw that her son was dead, she arose and destroyed all the (a) seed royal.

(a) Meaning, all the posterity of Jehoshaphat, to whom the kingdom belonged: thus God used the cruelty of this woman to destroy the family of Ahab.

4 Kings (2 Kings) 11:2

kg2 11:2

But Jehosheba, the daughter of king Joram, sister of Ahaziah, (b) took Joash the son of Ahaziah, and stole him from among the king's sons [which were] slain; and they hid him, [even] him and his nurse, in (c) the bedchamber from Athaliah, so that he was not slain.

(b) The Lord promised to maintain the family of David, and not to quench the light of it, therefore he moved the heart of Jehosheba to preserve him.

(c) Where the priests slept.

4 Kings (2 Kings) 11:4

kg2 11:4

And the seventh year (d) Jehoiada sent and fetched the rulers over hundreds, with the captains and the guard, and brought them to him into the house of the LORD, and made a covenant with them, and took an oath of them in the house of the LORD, and shewed them the king's son.

(d) The chief priest, Jehosheba's husband.

4 Kings (2 Kings) 11:5

kg2 11:5

And he commanded them, saying, This [is] the thing that ye shall do; A third part of (e) you that enter in on the sabbath shall (f) even be keepers of the watch of the king's house;

(e) Of the Levites, who had charge of the keeping of the temple, and kept watch by course.

(f) That no one should come on them, while they were crowning the king.

4 Kings (2 Kings) 11:6

kg2 11:6

And a third part [shall be] at the gate of (g) Sur; and a third part at the gate behind the guard: so shall ye keep the watch of the house, that it be not broken down.

(g) Called the east gate of the temple, (Ch2 23:5).

4 Kings (2 Kings) 11:7

kg2 11:7

And two parts of all you that (h) go forth on the sabbath, even they shall keep the watch of the house of the LORD about the king.

(h) Whose charge is ended.

4 Kings (2 Kings) 11:9

kg2 11:9

And the captains over the hundreds did according to all [things] that Jehoiada the priest commanded: and they took every man his men that were to come in on the sabbath, with them that should go out on the (i) sabbath, and came to Jehoiada the priest.

(i) Read (Kg2 11:5, Kg2 11:7).

4 Kings (2 Kings) 11:10

kg2 11:10

And to the captains over hundreds did the (k) priest give king David's spears and shields, that [were] in the temple of the LORD.

(k) That is, Jehoiada.

4 Kings (2 Kings) 11:12

kg2 11:12

And he brought forth (l) the king's son, and put the crown upon him, and [gave him] (m) the testimony; and they made him king, and anointed him; and they clapped their hands, and said, God save the king.

(l) That is, Joash, who had been kept secret six years.

(m) Meaning, the law of God, which is his chief charge, and by which only his throne is established.

4 Kings (2 Kings) 11:14

kg2 11:14

And when she looked, behold, the king stood by a (n) pillar, as the manner [was], and the princes and the trumpeters by the king, and all the people of the land rejoiced, and blew with trumpets: and Athaliah rent her clothes, and cried, Treason, Treason.

(n) Where the king's place was in the temple.

4 Kings (2 Kings) 11:15

kg2 11:15

But Jehoiada the priest commanded the captains of the hundreds, the officers of the host, and said unto them, Have her forth without the ranges: and him that (o) followeth her kill with the sword. For the priest had said, Let her not be slain in the house of the LORD.

(o) To take her part.

4 Kings (2 Kings) 11:17

kg2 11:17

And Jehoiada made a (p) covenant between the LORD and the king and the people, that they should be the LORD'S people; between the (q) king also and the people.

(p) That both the king and the people should maintain the true worship of God and destroy all idolatry.

(q) That he should govern and they obey in the fear of God.

4 Kings (2 Kings) 11:18

kg2 11:18

And all the people of the land went into the house of Baal, and brake it down; his altars and his images brake they in pieces thoroughly, and slew Mattan the priest of Baal before the (r) altars. And the (s) priest appointed officers over the house of the LORD.

(r) Even in the place where he had blasphemed God, and thought to have been helped by his idol, there God poured his vengeance on him.

(s) That is, Jehoiada.

4 Kings (2 Kings) 11:20

kg2 11:20

And all the people of the land rejoiced, and the city was in quiet: (t) and they slew Athaliah with the sword [beside] the king's house.

(t) Who by his cruelty and persecution had troubled the whole land.

4 Kings (2 Kings) Chapter 12

4 Kings (2 Kings) 12:2

kg2 12:2

And Jehoash did [that which was] right in the sight of the LORD all his days wherein (a) Jehoiada the priest instructed him.

(a) As long as rulers give ear to the true ministers of God, they prosper.

4 Kings (2 Kings) 12:3

kg2 12:3

But (b) the high places were not taken away: the people still sacrificed and burnt incense in the high places.

(b) So hard a thing it is for them, that are in authority, to be brought to the perfect obedience of God.

4 Kings (2 Kings) 12:4

kg2 12:4

And Jehoash said to the priests, All the money of the dedicated things that is brought into the house of the LORD, [even] the money of every one that passeth [the (c) account], the money that every man is set at, [and] all the money that cometh into any man's heart to bring into the house of the LORD,

(c) That is, the money of redemption (Exo 30:12), also the money which the priest valued the vows at (Lev 27:2), and their free gift.

4 Kings (2 Kings) 12:5

kg2 12:5

Let the priests take [it] to them, every man of his acquaintance: and let them repair the (d) breaches of the house, wheresoever any breach shall be found.

(d) For the temple which was built a hundred and fifty-five years before, had many things decayed in it, both by the negligence of the king's predecessors, and also by the wickedness of the idolaters.

4 Kings (2 Kings) 12:7

kg2 12:7

Then king Jehoash called for Jehoiada the priest, and the [other] priests, and said unto them, Why repair ye not the breaches of the house? now therefore (e) receive no [more] money of your acquaintance, but deliver it for the breaches of the house.

(e) He takes from them the ordering of the money, because of their negligence.

4 Kings (2 Kings) 12:9

kg2 12:9

But Jehoiada the priest took a chest, and bored a hole in the lid of it, and set it beside the altar, on the (f) right side as one cometh into the house of the LORD: and the priests that kept the door put therein all the money [that was] brought into the house of the LORD.

(f) That is, on the south side.

4 Kings (2 Kings) 12:11

kg2 12:11

And they gave the money, being told, into the hands of them (g) that did the work, that had the oversight of the house of the LORD: and they laid it out to the carpenters and builders, that wrought upon the house of the LORD,

(g) For the king had appointed others who were fit for that purpose, (Kg2 22:5).

4 Kings (2 Kings) 12:13

kg2 12:13

Howbeit there were (h) not made for the house of the LORD bowls of silver, snuffers, basons, trumpets, any vessels of gold, or vessels of silver, of the money [that was] brought into the house of the LORD:

(h) For these men only had charge of the repairing of the temple, the rest of the money was brought to the king who caused these to be made later, (Ch2 24:14).

4 Kings (2 Kings) 12:18

kg2 12:18

And Jehoash king of Judah took all the hallowed things that Jehoshaphat, and Jehoram, and Ahaziah, his fathers, kings of Judah, had dedicated, and his own hallowed things, and all the gold [that was] found in the treasures of the house of the LORD, and in the king's house, and (i) sent [it] to Hazael king of Syria: and he went away from Jerusalem.

(i) After the death of Jehoiada, Joash fell to idolatry: therefore God rejected him, and stirred up his enemy against him, whom he pacified with the treasures of the temple: for God would not be served with those gifts, seeing the king's heart was wicked.

4 Kings (2 Kings) 12:20

kg2 12:20

And his servants arose, and made a conspiracy, and (k) slew Joash in the house of (l) Millo, which goeth down to Silla.

(k) Because he had put Zachariah the son of Jehoiada to death, (Ch2 24:25).

(l) Read (Sa2 5:9).

4 Kings (2 Kings) Chapter 13

4 Kings (2 Kings) 13:2

kg2 13:2

And he did [that which was] evil in the sight of the LORD, and followed the sins of Jeroboam the son of Nebat, which made Israel to (a) sin; he departed not therefrom.

(a) By worshipping the calves Jeroboam erected in Israel.

4 Kings (2 Kings) 13:3

kg2 13:3

And the anger of the LORD was kindled against Israel, and he delivered them into the hand of Hazael king of Syria, and into the hand of Benhadad the son of Hazael, all (b) [their] days.

(b) While Jehoahaz lived.

4 Kings (2 Kings) 13:5

kg2 13:5

(And the LORD gave Israel a (c) saviour, so that they went out from under the hand of the Syrians: and the children of Israel (d) dwelt in their tents, as beforetime.

(c) That is, Joash the son of Jehoahaz.

(d) Safely and without danger.

4 Kings (2 Kings) 13:6

kg2 13:6

Nevertheless they departed not from the sins of the house of Jeroboam, who made Israel sin, [but] walked therein: and there remained the (e) grove also in Samaria.)

(e) In which they committed their idolatry, and which the Lord had commanded to be destroyed (Deu 16:21).

4 Kings (2 Kings) 13:7

kg2 13:7

Neither did he leave of the people to Jehoahaz but fifty horsemen, and ten chariots, and ten thousand footmen; for the king of (f) Syria had destroyed them, and had made them like the dust by threshing.

(f) That is, Hazael and Benhadad his son, (Kg2 13:3). Of Hazael read (Kg2 13:22).

4 Kings (2 Kings) 13:10

kg2 13:10

In the thirty and seventh year of Joash king (g) of Judah began Jehoash the son of Jehoahaz to reign over Israel in Samaria, [and reigned] sixteen years.

(g) His chief purpose is to describe the kingdom of Judah, and how God performed his promise made to the house of David: but in the process he shows how Israel was afflicted and punished for their great idolatry, who though they had now degenerated, yet God both by sending them many prophets and various punishments, called them to him again.

4 Kings (2 Kings) 13:14

kg2 13:14

Now Elisha was fallen sick of his sickness whereof he died. And Joash the king of Israel came down unto him, and wept over his face, and said, (h) O my father, my father, the chariot of Israel, and the horsemen thereof.

(h) Thus they used to call the prophets and servants of God, by whom God blesses his people, as in (Kg2 2:12) meaning that they prospered their country more by their prayers than by force of arms.

4 Kings (2 Kings) 13:17

kg2 13:17

And he said, Open the window (i) eastward. And he opened [it]. Then Elisha said, Shoot. And he shot. And he said, The arrow of the LORD'S deliverance, and the arrow of deliverance from Syria: for thou shalt smite the Syrians in Aphek, till thou have consumed [them].

(i) That is, toward Syria: so that he not only prophesied with words but also confirmed him by these signs that he would have the victory.

4 Kings (2 Kings) 13:19

kg2 13:19

And the man of God was (k) wroth with him, and said, Thou shouldest have smitten five or six times; then hadst thou smitten Syria till thou hadst consumed [it]: whereas now thou shalt smite Syria [but] thrice.

(k) Because he seemed content to have victory against the enemies of God two or three times but did not have the zeal to overcome them continually, and to destroy them completely.

4 Kings (2 Kings) 13:21

kg2 13:21

And it came to pass, as they were burying a man, that, behold, they spied a band [of men]; and they cast the man into the sepulchre of Elisha: and when the man was let down, and touched the bones of Elisha, he (l) revived, and stood up on his feet.

(l) By this miracle God confirmed the authority of Elisha, whose doctrine in his life they contemned, that at this sight they might return and embrace the same doctrine.

4 Kings (2 Kings) 13:23

kg2 13:23

And the LORD was gracious unto them, and had compassion on them, and had respect unto them, because of his covenant with Abraham, Isaac, and Jacob, and would not destroy them, neither cast he them from his presence as (m) yet.

(m) That is, until their sins were come to a full measure and there was no more hope of amendment.

4 Kings (2 Kings) Chapter 14

4 Kings (2 Kings) 14:3

kg2 14:3

And he did [that which was] (a) right in the sight of the LORD, yet not like David his father: he did according to all things as Joash his father did.

(a) In the beginning of his reign he seemed to have an outward show of godliness, but later he became an idolater and worshipped the idols of the Idumeans.

4 Kings (2 Kings) 14:6

kg2 14:6

But the children of the murderers he (b) slew not: according unto that which is written in the book of the law of Moses, wherein the LORD commanded, saying, The fathers shall not be put to death for the children, nor the children be put to death for the fathers; but every man shall be put to death for his own sin.

(b) Because they neither consented nor were partakers with their fathers in that act.

4 Kings (2 Kings) 14:7

kg2 14:7

He slew of (c) Edom in the valley of salt ten thousand, and took Selah by war, and called the name of it Joktheel unto this day.

(c) For the Idumeans, whom David had brought to subjection, rebelled in the time of Jehoram son of Jehoshaphat.

4 Kings (2 Kings) 14:8

kg2 14:8

Then Amaziah sent messengers to Jehoash, the son of Jehoahaz son of Jehu, king of Israel, saying, Come, (d) let us look one another in the face.

(d) Let us fight hand to hand, and try it by battle, and not destroy one another's cities.

4 Kings (2 Kings) 14:9

kg2 14:9

And Jehoash the king of Israel sent to Amaziah king of Judah, saying, The thistle that [was] in Lebanon sent to the (e) cedar that [was] in Lebanon, saying, Give thy daughter to my son to wife: and there passed by a wild beast that [was] in Lebanon, and trode down the thistle.

(e) By this parable Jehoash compares himself to a cedar tree, because of his great kingdom over ten tribes and Amaziah to the thistle because he ruled over but two tribes and the wild beasts are Jehoash's soldiers, that spoiled the cities of Judah.

4 Kings (2 Kings) 14:10

kg2 14:10

Thou hast indeed smitten Edom, and thine heart hath lifted thee up: (f) glory [of this], and tarry at home: for why shouldest thou meddle to [thy] hurt, that thou shouldest fall, [even] thou, and Judah with thee?

(f) Brag of the victory, so that you stay at home and do not provoke me.

4 Kings (2 Kings) 14:14

kg2 14:14

And he took all the gold and silver, and all the vessels that were found in the house of the LORD, and in the treasures of the king's house, and (g) hostages, and returned to Samaria.

(g) That is, which the Israelites had given to them from Judah for an assurance of peace.

4 Kings (2 Kings) 14:19

kg2 14:19

Now they made a conspiracy against him in Jerusalem: and he fled to (h) Lachish; but they sent after him to Lachish, and slew him there.

(h) Which Rehoboam built in Judah for a fortress, (Ch2 11:9).

4 Kings (2 Kings) 14:21

kg2 14:21

And all the people of Judah took (i) Azariah, which [was] sixteen years old, and made him king instead of his father Amaziah.

(i) Who is also called Uzziah, (Ch2 26:1).

4 Kings (2 Kings) 14:22

kg2 14:22

He built (k) Elath, and restored it to Judah, after that the king slept with his fathers.

(k) Which is also called Elanon or Eloth.

4 Kings (2 Kings) 14:24

kg2 14:24

And he did [that which was] evil in the sight of the LORD: he departed not from all the (l) sins of Jeroboam the son of Nebat, who made Israel to sin.

(l) Because this idolatry was so vile and almost incredible, that men should forsake the living God, to worship calves, the work of man's hands, therefore the Scripture often repeats it in the reproach of all idolaters.

4 Kings (2 Kings) 14:26

kg2 14:26

For the LORD saw the affliction of Israel, [that it was] very bitter: for [there was] not any (m) shut up, nor any left, nor any helper for Israel.

(m) Read (Kg1 14:10).

4 Kings (2 Kings) 14:28

kg2 14:28

Now the rest of the acts of Jeroboam, and all that he did, and his might, how he warred, and how he recovered Damascus, and (n) Hamath, [which belonged] to Judah, for Israel, are they not written in the book of the chronicles of the kings of Israel?

(n) Which was also called Antiochia of Syria or Riblah.

4 Kings (2 Kings) Chapter 15

4 Kings (2 Kings) 15:3

kg2 15:3

And he did [that which was] (a) right in the sight of the LORD, according to all that his father Amaziah had done;

(a) As long as he listened to Zachariah the prophet.

4 Kings (2 Kings) 15:5

kg2 15:5

And the LORD (b) smote the king, so that he was a leper unto the day of his death, and dwelt in a several house. And Jotham the king's son [was] over the house, (c) judging the people of the land.

(b) His father and grandfather were slain by their subjects and servants, and he because he would usurp the priest's office contrary to God's ordinance was smitten immediately by the hand of God with the leprosy, (Ch2 26:21).

(c) As viceroy or deputy to his father.

4 Kings (2 Kings) 15:8

kg2 15:8

In the thirty and eighth year of Azariah king of Judah did Zachariah the son of Jeroboam reign over Israel in Samaria six (d) months.

(d) He was the fourth in descent from Jehu, who reigned according to God's promise, but in him God began to execute his wrath against the house of Jehu.

4 Kings (2 Kings) 15:10

kg2 15:10

And Shallum the son of Jabesh conspired against him, and smote him before the people, and (e) slew him, and reigned in his stead.

(e) Zachariah was the last in Israel, that had the kingdom by succession, save only Pekahiah the son of Menahem, who reigned only two years.

4 Kings (2 Kings) 15:16

kg2 15:16

Then Menahem smote (f) Tiphshah, and all that [were] therein, and the coasts thereof from Tirzah: because they opened not [to him], therefore he smote [it; and] all the women therein that were with child he ripped up.

(f) Which was a city of Israel that would not receive him as their king.

4 Kings (2 Kings) 15:19

kg2 15:19

[And] Pul the king of Assyria came against the (g) land: and Menahem gave Pul a thousand (h) talents of silver, that his hand might be with him to confirm the kingdom in his hand.

(g) That is, of Israel.

(h) Instead of seeking help from God, he went about by money to purchase the favour of this king being an infidel and therefore God forsook him, and Pul soon afterward broke his promises, destroyed his country and led his people away captive.

4 Kings (2 Kings) 15:25

kg2 15:25

But Pekah the son of Remaliah, a captain of his, conspired against him, and smote him in Samaria, in the palace of the king's house, with (i) Argob and Arieah, and with him fifty men of the Gileadites: and he killed him, and reigned in his room.

(i) Which were of the same conspiracy.

4 Kings (2 Kings) 15:29

kg2 15:29

In the days of Pekah king of Israel (k) came Tiglathpileser king of Assyria, and took Ijon, and Abelbethmaachah, and Janoah, and Kedesh, and Hazor, and Gilead, and Galilee, all the land of Naphtali, and carried them captive to Assyria.

(k) For God stirred up Pul and Tiglathpileser against Israel for their sins, (Ch1 5:26).

4 Kings (2 Kings) 15:34

kg2 15:34

And he did [that which was] right in the sight of the LORD: he did according (l) to all that his father Uzziah had done.

(l) He shows that his uprightness was not such, but that he had many great faults.

4 Kings (2 Kings) 15:37

kg2 15:37

In (m) those days the LORD began to send against Judah Rezin the king of Syria, and (n) Pekah the son of Remaliah.

(m) After the death of Jotham.

(n) Who in one day slew 120,000 of Judah's fighting men (Ch2 28:6), because they had forsaken the true God.

4 Kings (2 Kings) Chapter 16

4 Kings (2 Kings) 16:1

kg2 16:1

In the seventeenth year of Pekah the son of Remaliah (a) Ahaz the son of Jotham king of Judah began to reign.

(a) This was a wicked son of a godly father, as of him again came godly Hezekiah, and of him wicked Manasseh, save that God in the end showed him mercy. Thus we see how uncertain it is to depend on the dignity of our fathers.

4 Kings (2 Kings) 16:3

kg2 16:3

But he walked in the way of the kings of Israel, yea, and made his son to (b) pass through the fire, according to the abominations of the heathen, whom the LORD cast out from before the children of Israel.

(b) That is, offered him to Molech or made him pass between two fires, as the manner of the Gentiles was, (Lev 18:21; Deu 18:10).

4 Kings (2 Kings) 16:5

kg2 16:5

Then Rezin king of Syria and Pekah son of Remaliah king of Israel came up to Jerusalem to war: and they besieged Ahaz, but could not overcome (c) [him].

(c) For the Lord preserved the city and his people for the sake of his promise made to David.

4 Kings (2 Kings) 16:6

kg2 16:6

At that time Rezin king of Syria recovered (d) Elath to Syria, and drave the Jews from Elath: and the Syrians came to Elath, and dwelt there unto this day.

(d) Which Azariah had taken from the Syrians and fortified, (Kg2 14:22).

4 Kings (2 Kings) 16:7

kg2 16:7

So Ahaz sent (e) messengers to Tiglathpileser king of Assyria, saying, I [am] thy servant and thy son: come up, and save me out of the hand of the king of Syria, and out of the hand of the king of Israel, which rise up against me.

(e) Contrary to the admonition of the prophet Isaiah, (Isa 7:4).

4 Kings (2 Kings) 16:8

kg2 16:8

And Ahaz took the silver and gold that was found in the (f) house of the LORD, and in the treasures of the king's house, and sent [it for] a present to the king of Assyria.

(f) Thus he did not spare the temple of God from being spoiled to gain help from men and would not once lift his heart to God to desire his help or hear his prophet's counsel.

4 Kings (2 Kings) 16:11

kg2 16:11

And Urijah the priest built an altar (g) according to all that king Ahaz had sent from Damascus: so Urijah the priest made [it] against king Ahaz came from Damascus.

(g) We see that there is no prince so wicked that he cannot find liars and false ministers to serve his purposes.

4 Kings (2 Kings) 16:12

kg2 16:12

And when the king was come from Damascus, the king saw the altar: and the king approached to the altar, and offered (h) thereon.

(h) Either offerings for peace or prosperity, or thanksgiving as in (Lev 3:1) or else meaning the morning and evening offering, (Exo 29:38; Num 28:3) and thus he contemned the means and the altar which God had commanded by Solomon, to serve God after his own fantasy.

4 Kings (2 Kings) 16:14

kg2 16:14

And he brought also the brasen altar, which [was] before the LORD, from the forefront of the house, from between the altar and the house of the LORD, and put it on the (i) north side of the altar.

(i) That is, at the right hand, as men went into the temple.

4 Kings (2 Kings) 16:15

kg2 16:15

And king Ahaz commanded Urijah the priest, saying, Upon the great altar burn the morning burnt offering, and the evening meat offering, and the king's burnt sacrifice, and his meat offering, with the burnt offering of all the people of the land, and their meat offering, and their drink offerings; and sprinkle upon it all the blood of the burnt offering, and all the blood of the sacrifice: and the (k) brasen altar shall be for me to enquire [by].

(k) Here he establishes by commandment his own wicked proceedings, and abolishes the commandment and ordinance of God.

4 Kings (2 Kings) 16:18

kg2 16:18

And the (l) covert for the sabbath that they had built in the house, and the king's entry without, turned he from the house of the LORD (m) for the king of Assyria.

(l) Or tent, in which they lay on the sabbath, who had served their week in the temple and so departed home.

(m) Either to flatter the king of Assyria, when he should thus see him change the ordinance of God or else that the temple might be a refuge for him if the king should suddenly assault his house.

4 Kings (2 Kings) Chapter 17

4 Kings (2 Kings) 17:2

kg2 17:2

And he did [that which was] evil in the sight of the LORD, (a) but not as the kings of Israel that were before him.

(a) Though he invented no new idolatry or impiety as others did, yet he sought help from the Egyptians, whom God had forbidden.

4 Kings (2 Kings) 17:4

kg2 17:4

And the king of Assyria found conspiracy in Hoshea: for he had sent messengers to So king of Egypt, and brought no present to the king of Assyria, (b) as [he had done] year by year: therefore the king of Assyria shut him up, and bound him in prison.

(b) For he had paid tribute for eight years.

4 Kings (2 Kings) 17:6

kg2 17:6

In the ninth year of Hoshea the king of Assyria took Samaria, and carried Israel away into Assyria, and placed them in Halah and in Habor [by] the river of Gozan, and in the cities of the (c) Medes.

(c) For at this time the Medes and Persians were subject to the Assyrians.

4 Kings (2 Kings) 17:7

kg2 17:7

For [so] it was, that the children of Israel had (d) sinned against the LORD their God, which had brought them up out of the land of Egypt, from under the hand of Pharaoh king of Egypt, and had feared other gods,

(d) He sets forth at length the cause of this great plague and perpetual captivity, to admonish all people, and nations to cleave to the Lord God, and worship only him for fear of similar judgment.

4 Kings (2 Kings) 17:9

kg2 17:9

And the children of Israel did secretly [those] things that [were] not right against the LORD their God, and they built them high places in all their cities, from the tower (e) of the watchmen to the fenced city.

(e) Meaning, throughout all their borders.

4 Kings (2 Kings) 17:14

kg2 17:14

Notwithstanding they would not hear, but hardened their necks, like to the neck of their (f) fathers, that did not believe in the LORD their God.

(f) So that to allege the authority of our fathers or great antiquity, except we can prove that they were godly, is but to declare that we are the children of the wicked.

4 Kings (2 Kings) 17:16

kg2 17:16

And they left all the commandments of the LORD their God, and made them molten images, [even] two calves, and made a grove, and worshipped all the (g) host of heaven, and served Baal.

(g) That is, the sun, moon and stars, (Deu 4:19).

4 Kings (2 Kings) 17:17

kg2 17:17

And they caused their sons and their daughters to (h) pass through the fire, and used divination and enchantments, and (i) sold themselves to do evil in the sight of the LORD, to provoke him to anger.

(h) Read (Kg2 16:3).

(i) Read of this phrase in (Kg1 21:20, Kg1 21:25).

4 Kings (2 Kings) 17:18

kg2 17:18

Therefore the LORD was very angry with Israel, and removed them out of his sight: there was none left but the tribe of Judah (k) only.

(k) No whole tribe was left but Judah, and they of Benjamin and Levi who remained were counted with Judah.

4 Kings (2 Kings) 17:20

kg2 17:20

And the LORD rejected all the seed of Israel, and afflicted them, and delivered them into the hand of spoilers, until he had cast them out of his (l) sight.

(l) Out of the land where he showed the greatest tokens of his presence and favour.

4 Kings (2 Kings) 17:21

kg2 17:21

(m) For he rent Israel from the house of David; and they made Jeroboam the son of Nebat king: and Jeroboam drave Israel from following the LORD, and made them sin a great sin.

(m) That is, God cut off the ten tribes, (Kg1 12:16, Kg1 12:20).

4 Kings (2 Kings) 17:24

kg2 17:24

And the king of Assyria brought [men] from Babylon, and from (n) Cuthah, and from Ava, and from Hamath, and from Sepharvaim, and placed [them] in the cities of Samaria instead of the children of Israel: and they possessed Samaria, and dwelt in the cities thereof.

(n) Of these people came the Samaritans, of which mention is so often made in the gospel, and with whom the Jews would have nothing to do, (Joh 4:9).

4 Kings (2 Kings) 17:25

kg2 17:25

And [so] it was at the beginning of their dwelling there, [that] they (o) feared not the LORD: therefore the LORD sent lions among them, which slew [some] of them.

(o) That is, they served him not: therefore, lest they should blaspheme him, as though there were no God, because he chastised the Israelites, he shows his mighty power among them by this strange punishment.

4 Kings (2 Kings) 17:27

kg2 17:27

Then the king of Assyria commanded, saying, Carry thither one of the priests whom ye brought from thence; and let them go and dwell there, and let him teach them the manner of the God (p) of the land.

(p) That is, how to worship him: thus the wicked rather than losing their conveniences will change to all religions.

4 Kings (2 Kings) 17:30

kg2 17:30

And the men of Babylon made (q) Succothbenoth, and the men of Cuth made Nergal, and the men of Hamath made Ashima,

(q) Meaning that every country served the idol that was most esteemed in the place to which they came.

4 Kings (2 Kings) 17:33

kg2 17:33

They (r) feared the LORD, and served their own gods, after the manner of the nations whom they carried away from thence.

(r) That is, they had a certain knowledge of God, and feared him because of the punishment, but they continued to be idolaters as do the papists who worship both God and idols: but this is not to fear God, as appears in (Kg2 17:34).

4 Kings (2 Kings) 17:34

kg2 17:34

Unto this day they do after the former manners: they fear not the LORD, neither do they after (s) their statutes, or after their ordinances, or after the law and commandment which the LORD commanded the children of Jacob, whom he named Israel;

(s) He means by this the Israelites to whom God had given his commandments.

4 Kings (2 Kings) 17:41

kg2 17:41

So these (t) nations feared the LORD, and served their graven images, both their children, and their children's children: as did their fathers, so do they unto this day.

(t) That is, these strangers who were sent into Samaria by the Assyrians.

4 Kings (2 Kings) Chapter 18

4 Kings (2 Kings) 18:3

kg2 18:3

And he did [that which was] (a) right in the sight of the LORD, according to all that David his father did.

(a) Although they of Judah were given to idolatry and impiety, as they of Israel were, yet God for the sake of his promise was merciful to the throne of David, and yet by his judgment toward the other, provoked to repentance.

4 Kings (2 Kings) 18:4

kg2 18:4

He removed the high places, and brake the images, and cut down the groves, and brake in pieces the brasen serpent that Moses had made: for unto those days the children of Israel did burn incense to it: and he called it (b) Nehushtan.

(b) That is "a piece of brass": thus he calls the serpent by contempt, which even though it was set up by the word of God, and miracles were wrought by it, when it was used for idolatry this good king destroyed it, not thinking it worthy to be called a serpent, but a piece of brass.

4 Kings (2 Kings) 18:8

kg2 18:8

He smote the Philistines, [even] unto Gaza, and the borders thereof, (c) from the tower of the watchmen to the fenced city.

(c) Read (Kg2 17:9).

4 Kings (2 Kings) 18:14

kg2 18:14

And Hezekiah king of Judah sent to the king of Assyria to Lachish, saying, (d) I have offended; return from me: that which thou puttest on me will I bear. And the king of Assyria appointed unto Hezekiah king of Judah three hundred talents of silver and thirty talents of gold.

(d) As his zeal was before praised, so his weakness is here set forth, that no one should glory in himself.

4 Kings (2 Kings) 18:17

kg2 18:17

And the king of Assyria sent (e) Tartan and Rabsaris and Rabshakeh from Lachish to king Hezekiah with a great host against Jerusalem. And they went up and came to Jerusalem. And when they were come up, they came and stood by the conduit of the upper pool, which [is] in the highway of the fuller's field.

(e) After certain years, when Hezekiah ceased to send the tribute appointed by the king of the Assyrians, he sent his captains and army against him.

4 Kings (2 Kings) 18:20

kg2 18:20

Thou sayest, (but [they are but] vain words,) [I have] (f) counsel and strength for the war. Now on whom dost thou trust, that thou rebellest against me?

(f) You think that words will serve to persuade your people, or to move my master.

4 Kings (2 Kings) 18:21

kg2 18:21

Now, behold, thou trustest upon the staff of this bruised reed, [even] upon (g) Egypt, on which if a man lean, it will go into his hand, and pierce it: so [is] Pharaoh king of Egypt unto all that trust on him.

(g) Egypt will not only be unable to help you, but will be a detriment to you.

4 Kings (2 Kings) 18:22

kg2 18:22

But if ye say unto me, We trust in the LORD our God: [is] not that he, whose high places and whose altars Hezekiah hath (h) taken away, and hath said to Judah and Jerusalem, Ye shall worship before this altar in Jerusalem?

(h) Thus the idolaters think that God's religion is destroyed, when superstition and idolatry are reformed.

4 Kings (2 Kings) 18:23

kg2 18:23

Now therefore, I pray thee, give (i) pledges to my lord the king of Assyria, and I will deliver thee two thousand horses, if thou be able on thy part to set riders upon them.

(i) Meaning, that it was best for him to yield to the king of Assyria because his power was so small that he did not have men to care for two thousand horses.

4 Kings (2 Kings) 18:25

kg2 18:25

Am I now come up without the (k) LORD against this place to destroy it? The LORD said to me, Go up against this land, and destroy it.

(k) The wicked always flatter themselves in their prosperity, that God favours them. Thus he speaks to scare Hezekiah into thinking that by resisting him he would be resisting God.

4 Kings (2 Kings) 18:32

kg2 18:32

Until (l) I come and take you away to a land like your own land, a land of corn and wine, a land of bread and vineyards, a land of oil olive and of honey, that ye may live, and not die: and hearken not unto Hezekiah, when he persuadeth you, saying, The LORD will deliver us.

(l) He makes himself so sure, that he will not grant them a truce, unless they give themselves to him to be led away as captives.

4 Kings (2 Kings) 18:35

kg2 18:35

Who [are] they among all the gods of the countries, that have delivered their country out of mine hand, that the (m) LORD should deliver Jerusalem out of mine hand?

(m) This is an execrable blasphemy against the true God, to make him equal with the idols of other nations: therefore God sharply punished him.

4 Kings (2 Kings) Chapter 19

4 Kings (2 Kings) 19:2

kg2 19:2

And he sent Eliakim, which [was] over the household, and Shebna the scribe, and the elders of the priests, covered with sackcloth, (a) to Isaiah the prophet the son of Amoz.

(a) To hear some new prophecy and to have comfort from him.

4 Kings (2 Kings) 19:3

kg2 19:3

And they said unto him, Thus saith Hezekiah, This day [is] a day of trouble, and of rebuke, and blasphemy: for the children are come to (b) the birth, and [there is] not strength to bring forth.

(b) The dangers are so great, that we can neither avenge this blasphemy, or help ourselves any more than a woman in labour.

4 Kings (2 Kings) 19:4

kg2 19:4

It may be the LORD thy God will hear all the words of Rabshakeh, whom the king of Assyria his master hath sent to reproach the living God; and will reprove the words which the LORD thy God hath heard: wherefore lift up [thy] prayer for the (c) remnant that are left.

(c) Meaning, for Jerusalem which only remained of all the cities of Judah.

4 Kings (2 Kings) 19:7

kg2 19:7

Behold, I will send a blast (d) upon him, and he shall hear a rumour, and shall return to his own land; and I will cause him to fall by the sword in his own land.

(d) The Lord can with one blast blow away all the strength of man, and turn it into dust.

4 Kings (2 Kings) 19:9

kg2 19:9

And when (e) he heard say of Tirhakah king of Ethiopia, (f) Behold, he is come out to fight against thee: he sent messengers again unto Hezekiah, saying,

(e) That is, Sennacherib.

(f) For the kings of Ethiopia and Egypt joined together against the king of Assyria because of his oppression of other countries.

4 Kings (2 Kings) 19:10

kg2 19:10

Thus shall ye speak to Hezekiah king of Judah, saying, Let not thy (g) God in whom thou trustest deceive thee, saying, Jerusalem shall not be delivered into the hand of the king of Assyria.

(g) The closer the wicked are to their destruction, the more they blaspheme.

4 Kings (2 Kings) 19:14

kg2 19:14

And Hezekiah received the letter of the hand of the messengers, and read it: and Hezekiah went up into the house of the LORD, and spread it before the (h) LORD.

(h) Before the Ark of the covenant.

4 Kings (2 Kings) 19:15

kg2 19:15

And Hezekiah (i) prayed before the LORD, and said, O LORD God of Israel, which dwellest [between] the cherubims, thou art the God, [even] thou alone, of all the kingdoms of the earth; thou hast made heaven and earth.

(i) He shows what the true refuge and help is in all dangers, that is, to flee to the Lord by earnest prayer.

4 Kings (2 Kings) 19:16

kg2 19:16

LORD, (k) bow down thine ear, and hear: open, LORD, thine eyes, and see: and hear the words of Sennacherib, which hath sent him to reproach the (l) living God.

(k) Show by effect that you will not allow your Name to be blasphemed.

(l) By this title he discerns God from all idols and false gods.

4 Kings (2 Kings) 19:19

kg2 19:19

Now therefore, O LORD our God, I beseech thee, save thou us out of his hand, that all the (m) kingdoms of the earth may know that thou [art] the LORD God, [even] thou only.

(m) He shows the reason the faithful desire God to deliver them: that is, that he may be glorified by their deliverance.

4 Kings (2 Kings) 19:21

kg2 19:21

This [is] the word that the LORD hath spoken concerning him; The (n) virgin the daughter of Zion hath despised thee, [and] laughed thee to scorn; the daughter of Jerusalem hath shaken her head at thee.

(n) Because as yet Jerusalem had not been taken by the enemy therefore he calls her virgin.

4 Kings (2 Kings) 19:22

kg2 19:22

Whom hast thou reproached and blasphemed? and against whom hast thou exalted [thy] voice, and lifted up thine eyes on high? [even] (o) against the Holy [One] of Israel.

(o) God counts that as an injury done to him, and will avenge what is done to any of his saints.

4 Kings (2 Kings) 19:23

kg2 19:23

By thy messengers thou hast reproached the Lord, and hast said, With the multitude of my chariots I am come up to the height of the mountains, to the sides of Lebanon, and will cut down the tall cedar trees thereof, [and] the choice fir trees thereof: and I will enter into the (p) lodgings of his borders, [and into] the forest of his Carmel.

(p) Meaning Jerusalem, which Isaiah calls the height of his borders, that is, of Judah, (Isa 37:24).

4 Kings (2 Kings) 19:25

kg2 19:25

Hast thou not heard long ago [how] I have done it, [and] of ancient times that I have formed it? (q) now have I brought it to pass, that thou shouldest be to lay waste fenced cities [into] ruinous heaps.

(q) He declares that as he is the author and beginning of his Church, he will never allow it to be completely destroyed, as other cities and kingdoms.

4 Kings (2 Kings) 19:26

kg2 19:26

Therefore their (r) inhabitants were of small power, they were dismayed and confounded; they were [as] the grass of the field, and [as] the green herb, [as] the grass on the housetops, and [as corn] blasted before it be grown up.

(r) Thus he describes the wicked, who flourish for a time, and later fade and decay like flowers.

4 Kings (2 Kings) 19:28

kg2 19:28

Because thy rage against me and thy tumult is come up into mine ears, therefore I will put my (s) hook in thy nose, and my bridle in thy lips, and I will turn thee back by the way by which thou camest.

(s) I will bridle your rage, and turn you to and fro as it pleases me.

4 Kings (2 Kings) 19:29

kg2 19:29

And this [shall be] a (t) sign unto thee, Ye shall eat this year such things as grow of themselves, and in the second year that which springeth of the same; and in the third year sow ye, and reap, and plant vineyards, and eat the fruits thereof.

(t) God not only promised him the victory, but gives him a sign to confirm his faith.

4 Kings (2 Kings) 19:30

kg2 19:30

And the remnant that is escaped of the house of Judah shall yet again take (u) root downward, and bear fruit upward.

(u) The Lord will multiply in great number that small remnant of Judah that escaped.

4 Kings (2 Kings) 19:31

kg2 19:31

For out of Jerusalem shall go forth a remnant, and they that escape out of mount Zion: the (x) zeal of the LORD [of hosts] shall do this.

(x) The love, that God has for his Church will overcome the counsels and enterprises of men.

4 Kings (2 Kings) 19:37

kg2 19:37

And it came to pass, as he was worshipping in the house of Nisroch his god, that Adrammelech and Sharezer his sons (y) smote him with the sword: and they escaped into the land of Armenia. And Esarhaddon his son reigned in his stead.

(y) This was the just judgment of God for his blasphemy, that he would be slain before the idol that he preferred to the living God, and by those who should by nature have needed his defence.

4 Kings (2 Kings) Chapter 20

4 Kings (2 Kings) 20:2

kg2 20:2

Then he turned his face to the (a) wall, and prayed unto the LORD, saying,

(a) That his mind might not be troubled.

4 Kings (2 Kings) 20:3

kg2 20:3

I beseech thee, O LORD, remember now how I have walked before thee in truth and with a (b) perfect heart, and have done [that which is] good in thy sight. And Hezekiah (c) wept sore.

(b) Meaning, without all hypocrisy.

(c) Not so much for his own death, as for fear that idolatry would be restored which he had destroyed, and so God's Name be dishonoured.

4 Kings (2 Kings) 20:5

kg2 20:5

Turn again, and tell Hezekiah the captain of my people, Thus saith the LORD, the God of David thy father, I have heard thy (d) prayer, I have seen thy tears: behold, I will heal thee: on the third day thou shalt go up unto the (e) house of the LORD.

(d) Because of his true repentance and prayer, God turned away his wrath.

(e) To give thanks for your deliverance.

4 Kings (2 Kings) 20:7

kg2 20:7

And Isaiah said, Take a (f) lump of figs. And they took and laid [it] on the boil, and he recovered.

(f) He declares that though God can heal without other medicines, he will not have these inferior means contemned.

4 Kings (2 Kings) 20:10

kg2 20:10

And Hezekiah answered, It is a light thing for the shadow to go down ten degrees: nay, but let the shadow (g) return backward ten degrees.

(g) Let the sun go so many degrees back, that the hours may be fewer in the king's dial.

4 Kings (2 Kings) 20:11

kg2 20:11

And Isaiah the prophet cried unto the LORD: and he brought the shadow ten degrees backward, by which it had gone down in the (h) dial of Ahaz.

(h) Which was set at the top of the stairs that Ahaz had made.

4 Kings (2 Kings) 20:12

kg2 20:12

At that time Berodachbaladan, the son of Baladan, king of Babylon, sent letters and a (i) present unto Hezekiah: for he had heard that Hezekiah had been sick.

(i) Moved by the favour that God showed to Hezekiah, and also because he had declared himself an enemy of Sennacherib who was now destroyed.

4 Kings (2 Kings) 20:13

kg2 20:13

And Hezekiah hearkened unto them, and shewed them all the house of his precious things, the silver, and the gold, and the spices, and the precious ointment, and [all] the house of his armour, and all that was found in his treasures: there was nothing in his house, nor in all his (k) dominion, that Hezekiah shewed them not.

(k) Being moved by ambition and vain glory, and also because he seemed to rejoice in the friendship of him who was God's enemy and an infidel.

4 Kings (2 Kings) 20:19

kg2 20:19

Then said Hezekiah unto Isaiah, Good [is] the word of the LORD which thou hast (l) spoken. And he said, [Is it] not [good], if (m) peace and truth be in my days?

(l) He acknowledges Isaiah to be the true prophet of God and therefore humbles himself to his word.

(m) Seeing that God has shown me this favour to grant me quietness during my life: for he was afraid lest the enemies would have had opportunity to rejoice if the Church had decayed in his time, because he had restored religion.

4 Kings (2 Kings) Chapter 21

4 Kings (2 Kings) 21:6

kg2 21:6

And he made his son (a) pass through the fire, and observed times, and used enchantments, and dealt with familiar spirits and wizards: he wrought much wickedness in the sight of the LORD, to provoke [him] to anger.

(a) Read (Kg2 16:3).

4 Kings (2 Kings) 21:8

kg2 21:8

Neither will I make the feet of Israel move any more out of the land which I gave their fathers; only if they will (b) observe to do according to all that I have commanded them, and according to all the law that my servant Moses commanded them.

(b) Therefore seeing they did not obey the commandment of God, they were justly cast from the land which they had only on condition.

4 Kings (2 Kings) 21:12

kg2 21:12

Therefore thus saith the LORD God of Israel, Behold, I [am] bringing [such] evil upon Jerusalem and Judah, that whosoever heareth of it, both his ears shall (c) tingle.

(c) Meaning, that whoever hears of this great plague, will be astonished.

4 Kings (2 Kings) 21:13

kg2 21:13

And I will stretch over Jerusalem the line (d) of Samaria, and the plummet of the house of Ahab: and I will wipe Jerusalem as [a man] wipeth a dish, wiping [it], and turning [it] upside down.

(d) As I have destroyed Samaria and the house of Ahab so will I destroy Judah.

4 Kings (2 Kings) 21:14

kg2 21:14

And I will forsake the (e) remnant of mine inheritance, and deliver them into the hand of their enemies; and they shall become a prey and a spoil to all their enemies;

(e) Meaning, Judah and Benjamin, which were the only ones left of the rest of the tribes.

4 Kings (2 Kings) 21:16

kg2 21:16

Moreover Manasseh shed (s) innocent blood very much, till he had filled Jerusalem from one end to another; beside his sin wherewith he made Judah to sin, in doing [that which was] evil in the sight of the LORD.

(s) The Hebrews write that he slew Isaiah the prophet, who was his father-in-law.

4 Kings (2 Kings) 21:22

kg2 21:22

And he forsook the LORD God of his fathers, and walked not in the (g) way of the LORD.

(g) That is, according to his commandment.

4 Kings (2 Kings) Chapter 22

4 Kings (2 Kings) 22:2

kg2 22:2

And he did [that which was] right in the sight of the LORD, and (a) walked in all the way of David his father, and turned not aside to the right hand or to the left.

(a) His zeal was prophesied of, and his name mentioned by Iddo the prophet, more than 300 years before, (Kg1 13:2) and being but eight years old, he sought the God of his father David, (Ch2 34:3).

4 Kings (2 Kings) 22:4

kg2 22:4

Go up to Hilkiah the high priest, that he may sum the silver which is brought into the house of the LORD, which the keepers of the (b) door have gathered of the people:

(b) Certain of the priests were appointed to this office, as in (Kg2 12:9).

4 Kings (2 Kings) 22:5

kg2 22:5

And let (c) them deliver it into the hand of the doers of the work, that have the oversight of the house of the LORD: and let them give it to the doers of the work which [is] in the house of the LORD, to repair the breaches of the house,

(c) From the time of Joash for the space of 244 years, the temple remained without repairs through the negligence of the priests. This shows that they who have a charge and do not execute it should have it taken from them.

4 Kings (2 Kings) 22:7

kg2 22:7

Howbeit there was no reckoning made with them of the money that was delivered into their hand, because they dealt (d) faithfully.

(d) So God provided him with faithful servants, seeing he went about so zealously to set forth the work of God.

4 Kings (2 Kings) 22:8

kg2 22:8

And Hilkiah the high priest said unto Shaphan the scribe, I have found the (e) book of the law in the house of the LORD. And Hilkiah gave the book to Shaphan, and he read it.

(e) This was the copy that Moses left them, as it appears in (Ch2 34:14), which either by the negligence of the priests had been lost, or else by the wickedness of idolatrous kings had been abolished.

4 Kings (2 Kings) 22:13

kg2 22:13

Go ye, (f) enquire of the LORD for me, and for the people, and for all Judah, concerning the words of this book that is found: for great [is] the wrath of the LORD that is kindled against us, because our fathers have not hearkened unto the words of this book, to do according unto all that which is written concerning us.

(f) Meaning, to some prophet to whom God reveals the knowledge of things, as in (Jer 21:8), though at other times they enquired the Lord by Urim and Thummim.

4 Kings (2 Kings) 22:14

kg2 22:14

So Hilkiah the priest, and Ahikam, and Achbor, and Shaphan, and Asahiah, went unto Huldah the prophetess, the wife of Shallum the son of Tikvah, the son of Harhas, keeper of the wardrobe; (now she dwelt in Jerusalem in the (g) college;) and they communed with her.

(g) Or the house of doctrine, which was near the temple, and where the learned assembled to search the scriptures and the doctrine of the prophets.

4 Kings (2 Kings) 22:17

kg2 22:17

Because they have forsaken me, and have burned incense unto other gods, that they might provoke me to anger with all the (h) works of their hands; therefore my wrath shall be kindled against this place, and shall not be quenched.

(h) The works of man's hand here signifies all that man invents beside the word of God, which are abominable in God's service.

4 Kings (2 Kings) 22:19

kg2 22:19

Because thine heart was (i) tender, and thou hast humbled thyself before the LORD, when thou heardest what I spake against this place, and against the inhabitants thereof, that they should become a desolation and a curse, and hast rent thy clothes, and wept before me; I also have heard [thee], saith the LORD.

(i) Meaning, that he repented as they that do not repent are said to harden their heart, (Psa 95:8).

4 Kings (2 Kings) 22:20

kg2 22:20

Behold therefore, I will gather thee unto thy fathers, and thou shalt be gathered into thy grave in (k) peace; and thine eyes shall not see all the evil which I will bring upon this place. And they brought the king word again.

(k) Upon which we may gather that the anger of God is ready against the wicked when God takes his servants out of this world.

4 Kings (2 Kings) Chapter 23

4 Kings (2 Kings) 23:1

kg2 23:1

And the king (a) sent, and they gathered unto him all the elders of Judah and of Jerusalem.

(a) Because he saw the great plagues of God that were threatened, he knew no more speedy way to avoid them, than to turn to God by repentance which cannot come but from faith, and faith by hearing the word of God.

4 Kings (2 Kings) 23:3

kg2 23:3

And the king stood by (b) a pillar, and made a (c) covenant before the LORD, to walk after the LORD, and to keep his commandments and his testimonies and his statutes with all [their] heart and all [their] soul, to perform the words of this covenant that were written in this book. And all the people stood to the covenant.

(b) Where the king had his place, (Kg2 11:14).

(c) As Joshua did, (Jos 24:22, Jos 24:25).

4 Kings (2 Kings) 23:4

kg2 23:4

And the king commanded Hilkiah the high priest, and the (d) priests of the second order, and the keepers of the door, to bring forth out of the temple of the LORD all the vessels that were made for Baal, and for the grove, and for all the host of heaven: and he burned them without Jerusalem in the fields of Kidron, and carried (e) the ashes of them unto Bethel.

(d) Meaning, they who were next in dignity to the high priest.

(e) In contempt of the altar Jeroboam had built there to sacrifice to his calves.

4 Kings (2 Kings) 23:5

kg2 23:5

And he put down the (f) idolatrous priests, whom the kings of Judah had ordained to burn incense in the high places in the cities of Judah, and in the places round about Jerusalem; them also that burned incense unto Baal, to the sun, and to the moon, and to the planets, and to all the host of heaven.

(f) Or Chemarims, meaning the priests of Baal who were called Chemarims either because they wore black garments or else were smoked with burning incense to idols.

4 Kings (2 Kings) 23:6

kg2 23:6

And he brought out the (g) grove from the house of the LORD, without Jerusalem, unto the brook Kidron, and burned it at the brook Kidron, and stamped [it] small to powder, and cast the powder thereof upon the (h) graves of the children of the people.

(g) He removed the grove which idolaters for devotion had planted near the temple, contrary to the commandment of the Lord, (Deu 16:21), or as some read, the similitude of a grove which was hung in the temple.

(h) Both in contempt of the idols and reproach of them who had worshipped them in their lives.

4 Kings (2 Kings) 23:9

kg2 23:9

Nevertheless the priests of the high places (i) came not up to the altar of the LORD in Jerusalem, but they did eat of the unleavened bread among their brethren.

(i) Because they who had forsaken the Lord to serve idols, were not fit to minister in the service of the Lord for the instruction of others.

4 Kings (2 Kings) 23:10

kg2 23:10

And he defiled (k) Topheth, which [is] in the valley of the children of Hinnom, that no man might make his son or his daughter to pass through the fire to Molech.

(k) Which was a valley near to Jerusalem, and signifies a tabret because they smote on the tabret while their children were burning, that their cry should not be heard, (Lev 18:21), after which Josiah commanded trash to be cast in contempt of it.

4 Kings (2 Kings) 23:11

kg2 23:11

And he took away the (l) horses that the kings of Judah had given to the sun, at the entering in of the house of the LORD, by the chamber of Nathanmelech the chamberlain, which [was] in the suburbs, and burned the chariots of the sun with fire.

(l) The idolatrous kings had dedicated horses and chariots to the sun, either to carry about the image of it as the heathen did, or else to sacrifice them as a most agreeable sacrifice.

4 Kings (2 Kings) 23:13

kg2 23:13

And the high places that [were] before Jerusalem, which [were] on the right hand of the (m) mount of corruption, which Solomon the king of Israel had builded for Ashtoreth the abomination of the Zidonians, and for Chemosh the abomination of the Moabites, and for Milcom the abomination of the children of Ammon, did the king defile.

(m) That was the mount of olives, so called because it was full of idols.

4 Kings (2 Kings) 23:15

kg2 23:15

Moreover (n) the altar that [was] at Bethel, [and] the high place which Jeroboam the son of Nebat, who made Israel to sin, had made, both that altar and the high place he brake down, and burned the high place, [and] stamped [it] small to powder, and burned the grove.

(n) Which Jeroboam had built in Israel, (Kg1 12:28-29).

4 Kings (2 Kings) 23:16

kg2 23:16

And as Josiah turned himself, he spied the sepulchres that [were] there in the mount, and sent, and took the bones out of the sepulchres, and burned [them] upon the altar, and polluted it, according to the word of the LORD which the (o) man of God proclaimed, who proclaimed these words.

(o) According to the prophecy of Iddo, (Kg1 13:2).

4 Kings (2 Kings) 23:18

kg2 23:18

And he said, Let him alone; let no man move his bones. So they let his bones alone, with the bones of the (p) prophet that came out of Samaria.

(p) Meaning, the prophet who came after him, and caused him to eat contrary to the command of the Lord, who were both buried in the same grave, (Kg1 13:31).

4 Kings (2 Kings) 23:22

kg2 23:22

Surely there was not holden (q) such a passover from the days of the judges that judged Israel, nor in all the days of the kings of Israel, nor of the kings of Judah;

(q) For the multitude and zeal of the people with the great preparation.

4 Kings (2 Kings) 23:26

kg2 23:26

Notwithstanding the LORD turned not from the (r) fierceness of his great wrath, wherewith his anger was kindled against Judah, because of all the provocations that Manasseh had provoked him withal.

(r) Because of the wicked heart of the people, who would not turn to him by repentance.

4 Kings (2 Kings) 23:29

kg2 23:29

In his days Pharaohnechoh king of Egypt went up against the king of Assyria to the river Euphrates: and king Josiah (s) went against him; and he slew him at Megiddo, when he had seen him.

(s) Because Pharaoh passed through his country, he was afraid Pharaoh would have done him harm and would have stopped him, yet he did not consult the Lord, and therefore was slain.

4 Kings (2 Kings) 23:32

kg2 23:32

And he did [that which was] evil in the sight of the LORD, according to all that his (t) fathers had done.

(t) Meaning, the wicked kings before.

4 Kings (2 Kings) 23:33

kg2 23:33

And Pharaohnechoh put him in bands (u) at Riblah in the land of Hamath, that he might not reign in Jerusalem; and put the land to a tribute of an hundred talents of silver, and a talent of gold.

(u) Which was Antiochia in Syria, also called Hamath.

4 Kings (2 Kings) Chapter 24

4 Kings (2 Kings) 24:1

kg2 24:1

In his (a) days Nebuchadnezzar king of Babylon came up, and Jehoiakim became his servant three years: then he turned and rebelled against him.

(a) In the end of the third year of his reign and in the beginning of the fourth, (Dan 1:1).

4 Kings (2 Kings) 24:3

kg2 24:3

Surely at the (b) commandment of the LORD came [this] upon Judah, to remove [them] out of his sight, for the sins of Manasseh, according to all that he did;

(b) Though God used these wicked tyrants to execute his just judgments, they are not to be excused, for they proceeded from ambition and malice.

4 Kings (2 Kings) 24:6

kg2 24:6

So Jehoiakim (c) slept with his fathers: and Jehoiachin his son reigned in his stead.

(c) Not that he was buried with his fathers, but he died in the way, as they let him prisoner toward Babylon, see (Jer 22:19).

4 Kings (2 Kings) 24:12

kg2 24:12

And Jehoiachin the king of Judah (d) went out to the king of Babylon, he, and his mother, and his servants, and his princes, and his officers: and the king of Babylon took him in the eighth year (e) of his reign.

(d) That is, yielded himself to him by the counsel of Jeremiah.

(e) In the reign of the king of Babylon.

4 Kings (2 Kings) 24:20

kg2 24:20

For through the anger of the LORD it came to pass in Jerusalem and Judah, until he had cast them out from his (f) presence, that Zedekiah rebelled against the king of Babylon.

(f) Out of Jerusalem and Judah into Babylon.

4 Kings (2 Kings) Chapter 25

4 Kings (2 Kings) 25:1

kg2 25:1

And it came to pass in the (a) ninth year of his reign, in the (b) tenth month, in the tenth [day] of the month, [that] Nebuchadnezzar king of Babylon came, he, and all his host, against Jerusalem, and pitched against it; and they built forts against it round about.

(a) That is, of Zedekiah.

(b) Which the Hebrews call Teber, and it contains part of December and part of January.

4 Kings (2 Kings) 25:3

kg2 25:3

And on the ninth [day] of the [fourth] month the famine (c) prevailed in the city, and there was no bread for the people of the land.

(c) So much that the mothers ate their children, (Lam 4:10).

4 Kings (2 Kings) 25:4

kg2 25:4

And the city was broken up, and all the men of war [fled] by night by the way of the (d) gate between two walls, which [is] by the king's garden: (now the Chaldees [were] against the city round about:) and [the king] went the way toward the plain.

(d) Which was a back door, or some secret gate to leave by.

4 Kings (2 Kings) 25:6

kg2 25:6

So they took the king, and brought him up to the king of Babylon to Riblah; and they (e) gave judgment upon him.

(e) Or, condemned him for his perjury and treason, (Ch2 36:13).

4 Kings (2 Kings) 25:8

kg2 25:8

And in the fifth month, on the (f) seventh [day] of the month, which [is] the nineteenth year of king Nebuchadnezzar king of Babylon, came Nebuzaradan, captain of the guard, a servant of the king of Babylon, unto Jerusalem:

(f) Jeremiah writes in (Jer 52:12) the tenth day, because the fire continued from the seventh day to the tenth.

4 Kings (2 Kings) 25:11

kg2 25:11

Now the rest of the people [that were] left in the city, and the fugitives that (g) fell away to the king of Babylon, with the remnant of the multitude, did Nebuzaradan the captain of the guard carry away.

(g) While the siege endured.

4 Kings (2 Kings) 25:14

kg2 25:14

And the (h) pots, and the shovels, and the snuffers, and the spoons, and all the vessels of brass wherewith they ministered, took they away.

(h) Of these read (Exo 27:3).

4 Kings (2 Kings) 25:18

kg2 25:18

And the captain of the guard took Seraiah the chief priest, and Zephaniah the (i) second priest, and the three keepers of the door:

(i) That is, one appointed to act in the place of the high priest, if he were sick or otherwise detained.

4 Kings (2 Kings) 25:19

kg2 25:19

And out of the city he took an officer that was set over the men of war, and (k) five men of them that were in the king's presence, which were found in the city, and the principal scribe of the host, which mustered the people of the land, and threescore men of the people of the land [that were] found in the city:

(k) Jeremiah makes mention of seven but here he speaks of those who were the chiefest.

4 Kings (2 Kings) 25:24

kg2 25:24

And Gedaliah (l) sware to them, and to their men, and said unto them, Fear not to be the servants of the Chaldees: dwell in the land, and serve the king of Babylon; and it shall be well with you.

(l) That is, he exhorted them in the Name of the Lord, according to Jeremiah's counsel, to submit themselves to Nebuchadnezzar, seeing it was the revealed will of the Lord.

4 Kings (2 Kings) 25:26

kg2 25:26

And all the people, both small and great, and the captains of the armies, arose, and came to (m) Egypt: for they were afraid of the Chaldees.

(m) Contrary to Jeremiah's counsel in Jeremiah 40-42.

4 Kings (2 Kings) 25:27

kg2 25:27

And it came to pass in the seven and thirtieth year of the captivity of (n) Jehoiachin king of Judah, in the twelfth month, on the seven and twentieth [day] of the month, [that] Evilmerodach king of Babylon in the year that he began to reign did lift up the head of Jehoiachin king of Judah out of prison;

(n) This long were he, his wife and his children in Babylon, whom Nebuchadnezzar's son after his father's death preferred to honour: thus by God's providence the seed of David was preserved even to Christ.

4 Kings (2 Kings) 25:30

kg2 25:30

And his (o) allowance [was] a continual allowance given him of the king, a daily rate for every day, all the days of his life.

(o) Meaning, that he had standing in the court.

1 Chronicles

1 Chronicles Chapter 1

1 Chronicles 1:1

ch1 1:1

Adam, (a) Sheth, Enosh,

The Argument - The laws comprehend both these books in one, which the Grecians because of the length, divide into two: and they are called Chronicles, because they note briefly the history from Adam to the return from their captivity in Babylon. But these are not the books of Chronicles which are mentioned in the books of the kings of Judah and Israel, which set forth the story of both kingdoms, and later perished in the captivity, but an abridgement of the same, and were gathered by Ezra, as the Jews write after their return from Babylon. This first book contains a brief rehearsal of the children of Adam to Abraham, Isaac, Jacob and the twelve patriarchs, chiefly of Judah, and the reign of David, because Christ came from him according to the flesh. Therefore it sets forth more amply his acts both concerning civil government, and also the administration and care of things concerning religion, for the good success of which he rejoices and gives thanks to the Lord.

(a) Meaning, that Seth was Adam's son, and Enoch was Seth's son.

1 Chronicles 1:4

ch1 1:4

Noah, (b) Shem, Ham, and Japheth.

(b) It would have been sufficient to have named Shem of whom came Abraham and David, but because the world was restored by these three, mention is also made of Ham and Japheth.

1 Chronicles 1:10

ch1 1:10

And Cush begat (c) Nimrod: he began to be mighty upon the earth.

(c) Who first lifted himself above others.

1 Chronicles 1:17

ch1 1:17

The sons of Shem; Elam, and Asshur, and Arphaxad, and Lud, and (d) Aram, and Uz, and Hul, and Gether, and Meshech.

(d) Of whom came the Syrians, and therefore they are called Amramites throughout all scripture.

1 Chronicles 1:18

ch1 1:18

And Arphaxad begat Shelah, and Shelah begat (e) Eber.

(e) Of him came the Hebrews who were later called Israelites of Israel, who was Jacob and Jews of Judah because of the excellency of that tribe.

1 Chronicles 1:24

ch1 1:24

(f) Shem, (g) Arphaxad, Shelah,

(f) He repeats Shem again because he would come to the stock of Abraham.

(g) Who came from Shem, and of him Shelah.

1 Chronicles 1:32

ch1 1:32

Now the sons of Keturah, Abraham's (h) concubine: she bare Zimran, and Jokshan, and Medan, and Midian, and Ishbak, and Shuah. And the sons of Jokshan; Sheba, and Dedan.

(h) Read (Gen 25:4).

1 Chronicles 1:35

ch1 1:35

The sons of Esau; (i) Eliphaz, Reuel, and Jeush, and Jaalam, and Korah.

(i) These were born from three different mothers, read (Gen 36:4).

1 Chronicles 1:36

ch1 1:36

The sons of Eliphaz; Teman, and Omar, Zephi, and Gatam, Kenaz, and (k) Timna, and Amalek.

(k) Which was Eliphaz's concubine, read (Gen 36:12).

1 Chronicles 1:38

ch1 1:38

And the sons of (l) Seir; Lotan, and Shobal, and Zibeon, and Anah, and Dishon, and Ezer, and Dishan.

(l) He is also called Seir the Horite, who inhabited mount Seir, (Gen 36:20).

1 Chronicles 1:43

ch1 1:43

Now these [are] the (m) kings that reigned in the land of Edom before [any] king reigned over the children of Israel; Bela the son of Beor: and the name of his city [was] Dinhabah.

(m) He makes mention of the kings that came from Esau according to God's promise made to Abraham concerning him, that kings would come from him. These eight kings reigned one after another in Idumea to the time of David who conquered their country.

1 Chronicles 1:44

ch1 1:44

And when Bela was dead, Jobab the son of Zerah of (n) Bozrah reigned in his stead.

(n) Which was the principal city of the Edomites.

1 Chronicles Chapter 2

1 Chronicles 2:3

ch1 2:3

The sons of (a) Judah; Er, and Onan, and Shelah: [which] three were born unto him of the daughter of Shua the Canaanitess. And Er, the firstborn of Judah, was evil in the sight of the LORD; and he slew him.

(a) Though Judah was not Jacob's eldest son, yet he first begins with him, because he would come to the genealogy of David, of whom came Christ.

1 Chronicles 2:6

ch1 2:6

And the sons of Zerah; Zimri, and (b) Ethan, and Heman, and Calcol, and Dara: five of them in all.

(b) Of these read (Kg1 4:31).

1 Chronicles 2:9

ch1 2:9

The sons also of Hezron, that were born unto him; Jerahmeel, and (c) Ram, and Chelubai.

(c) Whom Matthew calls Aram, (Mat 1:3).

1 Chronicles 2:10

ch1 2:10

And Ram begat Amminadab; and Amminadab begat Nahshon, (d) prince of the children of Judah;

(d) That is, chief of the family.

1 Chronicles 2:18

ch1 2:18

And (e) Caleb the son of Hezron begat [children] of Azubah [his] wife, and of Jerioth: her sons [are] these; Jeshur, and Shobab, and Ardon.

(e) Who was called Chelubai the son of Hezron, (Ch1 2:9).

1 Chronicles 2:21

ch1 2:21

And afterward Hezron went in to the daughter of Machir the father of (f) Gilead, whom he married when he [was] threescore years old; and she bare him Segub.

(f) Who was prince of mount Gilead, (Num 32:40).

1 Chronicles 2:23

ch1 2:23

And he took Geshur, and Aram, with the towns of Jair, (g) from them, with Kenath, and the towns thereof, [even] threescore cities. All these [belonged to] the sons of Machir the father of Gilead.

(g) That is, the Geshurites and Syrians took the towns from Jair's children.

1 Chronicles 2:24

ch1 2:24

And after that Hezron was dead in (h) Calebephratah, then Abiah Hezron's wife bare him Ashur the (i) father of Tekoa.

(h) Which was a town named for the husband and wife, also called Bethlehem Ephratah.

(i) Meaning, the chief and prince.

1 Chronicles 2:31

ch1 2:31

And the sons of Appaim; Ishi. And the sons of Ishi; Sheshan. And the children of Sheshan; (k) Ahlai.

(k) Who died while his father was alive, and therefore it is said in (Ch1 2:34) that Sheshan had no sons.

1 Chronicles 2:42

ch1 2:42

Now the sons of Caleb the brother of Jerahmeel [were], Mesha his firstborn, which was the (l) father of Ziph; and the sons of Mareshah the father of Hebron.

(l) That is, the chief governor or prince of the Ziphims, because the prince should have a fatherly care and affection for his people.

1 Chronicles 2:46

ch1 2:46

And Ephah, Caleb's (m) concubine, bare Haran, and Moza, and Gazez: and Haran begat Gazez.

(m) The difference between the wife and the concubine was that the wife was taken with a ceremony of marriage and her children inherited, while the concubine had no marriage ceremony, neither did her children inherit, but had a portion of goods or money given to them.

1 Chronicles 2:54

ch1 2:54

The sons of Salma; Bethlehem, and the Netophathites, Ataroth, the (n) house of Joab, and half of the Manahethites, the Zorites.

(n) The chief and principle of the house of Joab.

1 Chronicles 2:55

ch1 2:55

And the families of the (o) scribes which dwelt at Jabez; the Tirathites, the Shimeathites, [and] Suchathites. These [are] the (p) Kenites that came of Hemath, the father of the house of Rechab.

(o) Who were men learned and expert in the law.

(p) Read (Num 10:29; Jdg 1:16).

1 Chronicles Chapter 3

1 Chronicles 3:1

ch1 3:1

Now these were the sons of (a) David, which were born unto him in Hebron; the firstborn Amnon, of Ahinoam the Jezreelitess; the second (b) Daniel, of Abigail the Carmelitess:

(a) He returns to the genealogy of David, to show that Christ came from his stock.

(b) Who in (Sa2 3:3) is called Chileab, born of her that was Nabal's wife the Carmelite.

1 Chronicles 3:5

ch1 3:5

And these were born unto him in Jerusalem; Shimea, and Shobab, and Nathan, and Solomon, four, of (c) Bathshua the daughter of Ammiel:

(c) Called also Bathsheba the daughter of Eliam: for they gave them various names.

1 Chronicles 3:6

ch1 3:6

Ibhar also, and (d) Elishama, and Eliphelet,

(d) Elishama, or Elishua, (Sa2 5:15) and Eliphelet died, and David named those sons who were born next by the same names; in the book of kings his living children are mentioned and here both they that were alive and dead.

1 Chronicles 3:15

ch1 3:15

And the sons of Josiah [were], the (e) firstborn Johanan, the second Jehoiakim, the third Zedekiah, the fourth Shallum.

(e) So called because he was preferred for the royal dignity before his brother Jehoiakim who was the elder.

1 Chronicles 3:19

ch1 3:19

And the sons of Pedaiah [were], (f) Zerubbabel, and Shimei: and the sons of Zerubbabel; Meshullam, and Hananiah, and Shelomith their sister:

(f) Matthew says that Zerubbabel was the son of Shealtiel, meaning that he was his nephew according to the Hebrew speech: for he was Pedaiah's son.

1 Chronicles 3:22

ch1 3:22

And the sons of Shechaniah; Shemaiah: and the sons of Shemaiah; Hattush, and Igeal, and Bariah, and Neariah, and Shaphat, (g) six.

(g) So that Shemaiah was Shechaniah's natural son, and the other five his nephews and in all there were six.

1 Chronicles Chapter 4

1 Chronicles 4:1

ch1 4:1

The (a) sons of Judah; Pharez, Hezron, and Carmi, and Hur, and Shobal.

(a) Meaning, they came from Judah, as nephews and kinsmen: for only Pharez was his natural son.

1 Chronicles 4:4

ch1 4:4

And Penuel the father of Gedor, and Ezer the father of Hushah. These [are] the sons of Hur, the (b) firstborn of Ephratah, the father of Bethlehem.

(b) The first born of his mother, and not the eldest of his father.

1 Chronicles 4:9

ch1 4:9

And Jabez was more honourable than his brethren: and his mother called his name (c) Jabez, saying, Because I bare him with sorrow.

(c) Otherwise called Othniel, (Jdg 1:13).

1 Chronicles 4:10

ch1 4:10

And Jabez called on the God of Israel, saying, Oh that thou wouldest bless me indeed, and enlarge my coast, and (d) that thine hand might be with me, and that thou wouldest keep [me] from evil, that it may not grieve me! And God granted him that which he requested.

(d) It is to be understood that then he would accomplish his vow which he made.

1 Chronicles 4:14

ch1 4:14

And Meonothai begat Ophrah: and Seraiah begat Joab, the (e) father of the valley of Charashim; for they were craftsmen.

(e) The Lord of the valley where the artificers worked.

1 Chronicles 4:15

ch1 4:15

And the sons of Caleb the son of (f) Jephunneh; Iru, Elah, and Naam: and the sons of Elah, even Kenaz.

(f) Called also Esrom.

1 Chronicles 4:23

ch1 4:23

These [were] the potters, and those that dwelt among plants and hedges: (g) there they dwelt with the king for his work.

(g) They were David's gardeners and served him in his works.

1 Chronicles 4:24

ch1 4:24

The sons of Simeon [were], Nemuel, and Jamin, Jarib, Zerah, [and] (h) Shaul:

(h) His son Obed is omitted here.

1 Chronicles 4:28

ch1 4:28

And they dwelt at (i) Beersheba, and Moladah, and Hazarshual,

(i) These cities belonged to Judah, (Jos 19:2), and were given to the tribe of Simeon.

1 Chronicles 4:31

ch1 4:31

And at Bethmarcaboth, and Hazarsusim, and at Bethbirei, and at Shaaraim. These [were] their cities unto the reign of (k) David.

(k) Then David restored them to the tribe of Judah.

1 Chronicles 4:39

ch1 4:39

And they (l) went to the entrance of Gedor, [even] unto the east side of the valley, to seek pasture for their flocks.

(l) For the tribe of Simeon was so great in number, that in the time of Hezekiah they sought new dwellings to Gedor, which is in the tribe of Dan.

1 Chronicles 4:43

ch1 4:43

And they smote the rest of the Amalekites that were (m) escaped, and dwelt there unto this day.

(m) And were not slain by Saul and David.

1 Chronicles Chapter 5

1 Chronicles 5:1

ch1 5:1

Now the sons of Reuben the firstborn of Israel, (for he [was] the firstborn; but, forasmuch as he defiled his father's bed, his birthright was given unto the (a) sons of Joseph the son of Israel: and the genealogy is not to be reckoned after the birthright.

(a) Because they were made two tribes, they had a double portion.

1 Chronicles 5:2

ch1 5:2

For Judah prevailed above his brethren, and of him [came] (b) the chief ruler; but the birthright [was] Joseph's:)

(b) That is, he was the chiefest of all the tribes according to Jacob's prophecy, (Gen 49:8), and because Christ would come from him.

1 Chronicles 5:6

ch1 5:6

Beerah his son, whom Tilgathpilneser king of Assyria (c) carried away [captive]: he [was] prince of the Reubenites.

(c) That is, in the time of Uzziah king of Israel, (Kg2 15:23).

1 Chronicles 5:8

ch1 5:8

And Bela the son of Azaz, the son of Shema, the son of Joel, who dwelt in (d) Aroer, even unto Nebo and Baalmeon:

(d) These places were beyond Jordan toward the east in the land given to the Reubenites.

1 Chronicles 5:10

ch1 5:10

And in the days of Saul they made war with the (e) Hagarites, who fell by their hand: and they dwelt in their tents throughout all the east [land] of Gilead.

(e) The Ishmaelites who came from Hagar Abraham's concubine.

1 Chronicles 5:16

ch1 5:16

And they dwelt in Gilead in (f) Bashan, and in her towns, and in all the suburbs of Sharon, upon their borders.

(f) Both the whole country and one particular city were called Bashan.

1 Chronicles 5:19

ch1 5:19

And they made war with the Hagarites, with (g) Jetur, and Nephish, and Nodab.

(g) These twelve were the sons of Ishmael, (Gen 25:15).

1 Chronicles 5:20

ch1 5:20

And they were (h) helped against them, and the Hagarites were delivered into their hand, and all that [were] with them: for they cried to God in the battle, and he was intreated of them; because they put their trust in him.

(h) That is, by the Lord who gave them the victory.

1 Chronicles 5:22

ch1 5:22

For there fell down many slain, because the war [was] of God. And they dwelt in their steads until the (i) captivity.

(i) Meaning, the captivity of the ten tribes under Tiglath Pileser.

1 Chronicles 5:23

ch1 5:23

And the children of the half tribe of Manasseh dwelt in the land: they increased from Bashan unto (k) Baalhermon and Senir, and unto mount Hermon.

(k) Otherwise called Baal-gad.

1 Chronicles 5:26

ch1 5:26

And the God of Israel (l) stirred up the spirit of Pul king of Assyria, and the spirit of Tilgathpilneser king of Assyria, and he carried them away, even the Reubenites, and the Gadites, and the half tribe of Manasseh, and brought them unto Halah, and Habor, and Hara, and to the river Gozan, unto this day.

(l) Thus God stirred up the wicked and used them as instruments to execute his just judgment against sinners, although they were led by malice and ambition.

1 Chronicles Chapter 6

1 Chronicles 6:8

ch1 6:8

And Ahitub begat (a) Zadok, and Zadok begat Ahimaaz,

(a) Who was high priest after Abiathar was deposed, according to the prophecy of Eli the priest, (Sa1 2:31, Sa1 2:35).

1 Chronicles 6:10

ch1 6:10

And Johanan begat Azariah, (he [it is] that executed the (b) priest's office in the temple that Solomon built in Jerusalem:)

(b) And valiantly resisted king Uzziah, who would have usurped the priest's office (Ch2 26:17-18).

1 Chronicles 6:15

ch1 6:15

And (c) Jehozadak went [into captivity], when the LORD carried away Judah and Jerusalem by the hand of Nebuchadnezzar.

(c) That is, he was led into captivity with his father Seraiah the high priest, (Kg2 25:18).

1 Chronicles 6:22

ch1 6:22

The sons of Kohath; (d) Amminadab his son, Korah his son, Assir his son,

(d) Who seems to be called Izhar, (Exo 6:21).

1 Chronicles 6:28

ch1 6:28

And the sons of Samuel; the firstborn (e) Washni, and Abiah.

(e) Who is also called Joel, (Sa1 8:2; Ch1 6:33).

1 Chronicles 6:31

ch1 6:31

And these [are they] whom David set over the service of song in the house of the LORD, after that the ark had (f) rest.

(f) After it was brought to the place where the temple would be built and was no longer carried to and fro.

1 Chronicles 6:39

ch1 6:39

And his brother (h) Asaph, who stood on his right hand, [even] Asaph the son of Berachiah, the son of Shimea,

(h) Meaning, the son of Heman, (Ch1 6:33).

1 Chronicles 6:48

ch1 6:48

Their (i) brethren also the Levites [were] (k) appointed unto all manner of service of the tabernacle of the house of God.

(i) The Levites are called the singers brothers because they came from the same stock.

(k) Read (Num 4:4).

1 Chronicles 6:54

ch1 6:54

Now these [are] their (l) dwelling places throughout their castles in their coasts, of the sons of Aaron, of the families of the Kohathites: for theirs was the (m) lot.

(l) Or, cities which were given to the Levites.

(m) They were first appointed, and prepared for.

1 Chronicles 6:55

ch1 6:55

And they gave them (n) Hebron in the land of Judah, and the suburbs thereof round about it.

(n) Which was also called Kirjatharba, (Gen 23:2; Jos 21:11).

1 Chronicles 6:57

ch1 6:57

And to the sons of Aaron they gave the cities of Judah, [namely], Hebron, [the city] of (o) refuge, and Libnah with her suburbs, and Jattir, and Eshtemoa, with their suburbs,

(o) That he that had killed a man might flee to it for help till his case was tried, (Deu 19:2).

1 Chronicles 6:58

ch1 6:58

And (p) Hilan with her suburbs, Debir with her suburbs,

(p) Which Joshua called Holon, (Jos 15:51, Jos 21:15).

1 Chronicles 6:60

ch1 6:60

And out of the tribe of Benjamin; Geba with her suburbs, and (q) Alemeth with her suburbs, and Anathoth with her suburbs. All their cities throughout their families [were] thirteen cities.

(q) Or, Almon (Jos 21:18).

1 Chronicles 6:61

ch1 6:61

And unto the sons of (r) Kohath, [which were] left of the family of that tribe, [were cities given] out of the half tribe, [namely, out of] the half [tribe] of Manasseh, by lot, ten cities.

(r) That is, they gave a portion to the Kohathites, who were the remnant of the tribe of Levi, out of the half tribe of Manasseh and out of Ephraim, (Ch1 6:66).

1 Chronicles 6:71

ch1 6:71

Unto the sons of (s) Gershom [were given] out of the family of the half tribe of Manasseh, Golan in Bashan with her suburbs, and Ashtaroth with her suburbs:

(s) Who in the first verse is also called Gershon.

1 Chronicles Chapter 7

1 Chronicles 7:1

ch1 7:1

Now the sons of Issachar [were], Tola, and Puah, (a) Jashub, and Shimron, four.

(a) Who also is called Job, (Gen 46:13).

1 Chronicles 7:2

ch1 7:2

And the sons of Tola; Uzzi, and Rephaiah, and Jeriel, and Jahmai, and Jibsam, and Shemuel, heads of their father's house, [to wit], of Tola: [they were] valiant men of might in their generations; (b) whose number [was] in the days of David two and twenty thousand and six hundred.

(b) That is, their number was found to be this big when David counted the people, (Sa2 24:1).

1 Chronicles 7:3

ch1 7:3

And the sons of Uzzi; Izrahiah: and the sons of Izrahiah; Michael, and Obadiah, and Joel, Ishiah, (c) five: all of them chief men.

(c) Meaning, the four sons and the father.

1 Chronicles 7:6

ch1 7:6

[The sons] of Benjamin; Bela, and Becher, and (d) Jediael, (e) three.

(d) Also called Ashbel, (Gen 46:21; Num 26:38).

(e) Who were the chief: or else there were seven in all as it appears in (Gen 46:21).

1 Chronicles 7:12

ch1 7:12

Shuppim also, and Huppim, the children of Ir, [and] Hushim, the sons of (f) Aher.

(f) Meaning that he was not the son of Benjamin, but of Dan (Gen 46:23).

1 Chronicles 7:13

ch1 7:13

The sons of Naphtali; Jahziel, and Guni, and Jezer, and Shallum, (g) the sons of Bilhah.

(g) These came from Dan and Naphtali, who were the sons of Bilhah, (Gen 46:23-25).

1 Chronicles 7:18

ch1 7:18

And (h) his sister Hammoleketh bare Ishod, and Abiezer, and Mahalah.

(h) Meaning, the sister of Gilead.

1 Chronicles 7:21

ch1 7:21

And Zabad his son, and Shuthelah his son, and Ezer, and Elead, whom the men of (i) Gath [that were] born in [that] land slew, because they came down to take away their cattle.

(i) Which was one of the five principal cities of the Philistines and who slew the Ephraimites.

1 Chronicles 7:25

ch1 7:25

And Rephah [was] his (k) son, also Resheph, and Telah his son, and Tahan his son,

(k) That is, of Ephraim.

1 Chronicles Chapter 8

1 Chronicles 8:1

ch1 8:1

Now Benjamin (a) begat Bela his firstborn, Ashbel the second, and Aharah the third,

(a) He continues in the description of the tribe of Benjamin, because his purpose is to set forth the genealogy of Saul.

1 Chronicles 8:6

ch1 8:6

And these [are] the sons of Ehud: these are the heads of the fathers of the inhabitants of Geba, and (b) they removed them to Manahath:

(b) Meaning, the inhabitants of the city of Geba.

1 Chronicles 8:7

ch1 8:7

And Naaman, and Ahiah, and Gera, he removed them, and (c) begat Uzza, and Ahihud.

(c) That is, Ehud.

1 Chronicles 8:8

ch1 8:8

And Shaharaim begat [children] in the country of Moab, after he had sent them (d) away; Hushim and Baara [were] his wives.

(d) After he had put away his two wives.

1 Chronicles 8:28

ch1 8:28

These [were] heads of the (e) fathers, by their generations, chief [men]. These dwelt in Jerusalem.

(e) The chief of the tribe of Benjamin, who dwelt in Jerusalem.

1 Chronicles 8:33

ch1 8:33

And (f) Ner begat Kish, and Kish begat Saul, and Saul begat Jonathan, and Malchishua, and Abinadab, and (g) Eshbaal.

(f) Who in (Sa1 9:2) is called Abiel.

(g) He is likewise called Mephibosheth, (Sa2 9:6).

1 Chronicles 8:34

ch1 8:34

And the son of Jonathan [was] (h) Meribbaal; and Meribbaal begat Micah.

(h) He is also called Mephibosheth, (Sa2 9:6).

1 Chronicles Chapter 9

1 Chronicles 9:1

ch1 9:1

So all Israel were reckoned by genealogies; and, behold, they [were] written in the book of the kings of Israel and Judah, [who] were (a) carried away to Babylon for their transgression.

(a) Until now he has described their genealogies before they went into captivity, and now he describes their history after their return.

1 Chronicles 9:2

ch1 9:2

Now the first inhabitants that [dwelt] in their possessions in their cities [were], the Israelites, the priests, Levites, and the (b) Nethinims.

(b) Meaning, the Gibeonites, who served in the temple, read (Jos 9:23).

1 Chronicles 9:11

ch1 9:11

And Azariah the son of Hilkiah, the son of Meshullam, the son of Zadok, the son of Meraioth, the son of Ahitub, the (c) ruler of the house of God;

(c) That is, he was the high priest.

1 Chronicles 9:13

ch1 9:13

And their brethren, heads of the house of their fathers, a thousand and seven hundred and threescore; very able men for the (d) work of the service of the house of God.

(d) To serve in the temple, every one according to his office.

1 Chronicles 9:18

ch1 9:18

Who hitherto [waited] in the (e) king's gate eastward: they [were] porters in the companies of the children of Levi.

(e) So called because the king came into the temple by it, and not the common people.

1 Chronicles 9:19

ch1 9:19

And Shallum the son of Kore, the son of Ebiasaph, the son of Korah, and his brethren, of the house of his father, the Korahites, [were] over the work of the service, keepers of the gates of the (f) tabernacle: and their fathers, [being] over the host of the LORD, [were] keepers of the entry.

(f) Their charge was that no one should enter those places, which were only appointed for the priests to minister in.

1 Chronicles 9:25

ch1 9:25

And their brethren, [which were] in their villages, [were] to come after (g) seven days from time to time with them.

(g) They served weekly, as in (Exo 29:30).

1 Chronicles 9:29

ch1 9:29

[Some] of them also [were] appointed to oversee the vessels, and all the instruments of the sanctuary, and the fine (h) flour, and the wine, and the oil, and the frankincense, and the spices.

(h) Of which the meat offering was made, (Lev 2:8).

1 Chronicles 9:33

ch1 9:33

And these [are] the singers, chief of the fathers of the Levites, [who remaining] in the chambers (i) [were] free: for they were employed in [that] work day and night.

(i) But were continually occupied in singing praises to God.

1 Chronicles 9:42

ch1 9:42

And Ahaz begat (k) Jarah; and Jarah begat Alemeth, and Azmaveth, and Zimri; and Zimri begat Moza;

(k) Who was also called Jehoiada, (Ch1 8:36).

1 Chronicles Chapter 10

1 Chronicles 10:10

ch1 10:10

And they put his armour in the house of their gods, and fastened his head in the temple of (a) Dagon.

(a) Which was the idol of the Philistines, and from the belly downward had the form of a fish, and upward of a man.

1 Chronicles Chapter 11

1 Chronicles 11:1

ch1 11:1

Then all Israel (a) gathered themselves to David unto Hebron, saying, Behold, we [are] thy bone and thy flesh.

(a) This was after the death of Ishbosheth Saul's son, when David had reigned over Judah seven years and six months in Hebron, (Sa2 5:5).

1 Chronicles 11:11

ch1 11:11

And this [is] the number of the mighty men whom David had; Jashobeam, an Hachmonite, the (b) chief of the captains: he lifted up his spear against three hundred slain [by him] at one time.

(b) Meaning, the most excellent and best esteemed for his valiantry: some read, the chief of the princes.

1 Chronicles 11:14

ch1 11:14

And they set themselves in the midst of [that] parcel, (c) and delivered it, and slew the Philistines; and the LORD saved [them] by a great deliverance.

(c) This act refers to Shammah, (Sa2 23:11), who it seems was the chiefest of these.

1 Chronicles 11:15

ch1 11:15

Now three of the (d) thirty captains went down to the rock to David, into the cave of Adullam; and the host of the Philistines encamped in the valley of Rephaim.

(d) That is, Eleazar and his two companions.

1 Chronicles 11:19

ch1 11:19

And said, My God forbid it me, that I should do this thing: shall I drink the (e) blood of these men that have put their lives in jeopardy? for with [the jeopardy of] their lives they brought it. Therefore he would not drink it. These things did these three mightiest.

(e) That is, this water, for which they risked their lives.

1 Chronicles 11:25

ch1 11:25

Behold, he was honourable among the thirty, but attained not to the (f) [first] three: and David set him over his guard.

(f) Meaning, those three who brought the water to David.

1 Chronicles 11:27

ch1 11:27

(g) Shammoth the Harorite, Helez the Pelonite,

(g) Called also Shammah, (Sa2 23:25).

1 Chronicles 11:29

ch1 11:29

(h) Sibbecai the Hushathite, Ilai the Ahohite,

(h) He is also called Mebunnai, (Sa2 23:27).

1 Chronicles Chapter 12

1 Chronicles 12:1

ch1 12:1

Now these [are] they that came to David to (a) Ziklag, while he yet kept himself close because of Saul the son of Kish: and they [were] among the mighty men, helpers of the war.

(a) To take his part against Saul: who persecuted him.

1 Chronicles 12:2

ch1 12:2

[They were] armed with bows, and could use both the right hand and the left in [hurling] stones and [shooting] arrows out of a bow, [even] of Saul's (b) brethren of Benjamin.

(b) That is, of the tribe of Benjamin, of which Saul was, and in which were excellent throwers with slings, (Jdg 20:16).

1 Chronicles 12:8

ch1 12:8

And of the Gadites there separated themselves unto David into the hold to the wilderness men of might, [and] men of war [fit] for the battle, that could handle shield and buckler, whose faces [were like] the faces of (c) lions, and [were] as swift as the roes upon the mountains;

(c) Meaning, fierce and terrible.

1 Chronicles 12:15

ch1 12:15

These [are] they that went over Jordan in the (d) first month, when it had overflown all his banks; and they put to flight all [them] of the valleys, [both] toward the east, and toward the west.

(d) Which the Hebrews called Nisan, or Abib, containing half March and half April, when Jordan was wont to overflow its banks, read (Jos 3:15).

1 Chronicles 12:18

ch1 12:18

Then the (e) spirit came upon Amasai, [who was] chief of the captains, [and he said], Thine [are we], David, and on thy side, thou son of Jesse: peace, peace [be] unto thee, and peace [be] to thine helpers; for thy God helpeth thee. Then David received them, and made them captains of the band.

(e) The spirit of boldness and courage moved him to speak thus.

1 Chronicles 12:19

ch1 12:19

And there fell [some] of Manasseh to David, when he came with the Philistines against Saul to battle: but they (f) helped them not: for the lords of the Philistines upon advisement sent him away, saying, He will fall to his master Saul to [the jeopardy of] our heads.

(f) They came only to help David, and not to help the Philistines, who were enemies of their country.

1 Chronicles 12:21

ch1 12:21

And they helped David against the (g) band [of the rovers]: for they [were] all mighty men of valour, and were captains in the host.

(g) That is, of the Amalekites who had burned the city of Ziklag, (Sa1 30:1, Sa1 30:9).

1 Chronicles 12:22

ch1 12:22

For at [that] time day by day there came to David to help him, until [it was] a great host, like the host of (h) God.

(h) Meaning, mighty or strong, for the Hebrews say a thing is of God when it is excellent.

1 Chronicles 12:27

ch1 12:27

And Jehoiada [was] the leader of the (i) Aaronites, and with him [were] three thousand and seven hundred;

(i) Of the Levites who came by the descent of Aaron.

1 Chronicles 12:29

ch1 12:29

And of the children of Benjamin, the kindred of Saul, three thousand: for hitherto the greatest part of them had (k) kept the ward of the house of Saul.

(k) That is, the greatest number took Saul's side.

1 Chronicles 12:32

ch1 12:32

And of the children of Issachar, [which were men] that had understanding of the (l) times, to know what Israel ought to do; the heads of them [were] two hundred; and all their brethren [were] at their commandment.

(l) Men of good experience, who knew at all times what was to be done.

1 Chronicles 12:38

ch1 12:38

(m) All these men of war, that could keep rank, came with a perfect heart to Hebron, to make David king over all Israel: and all the rest also of Israel [were] of one heart to make David king.

(m) So that his whole host were 322,222.

1 Chronicles 12:39

ch1 12:39

And there they were with David three days, eating and drinking: for their (n) brethren had prepared for them.

(n) The rest of the Israelites.

1 Chronicles Chapter 13

1 Chronicles 13:3

ch1 13:3

And let us bring again the (a) ark of our God to us: for we enquired not at it in the days of Saul.

(a) His first concern was to restore religion, which had in Saul's day been corrupted and neglected.

1 Chronicles 13:5

ch1 13:5

So David gathered all Israel together, from Shihor of Egypt even unto the entering of Hemath, to bring the ark of God from (b) Kirjathjearim.

(b) That is, from Gibeon, where the inhabitants of Kirjathjearim had placed it in the house of Abinadab, (Sa2 6:3).

1 Chronicles 13:7

ch1 13:7

And they carried the ark of God in a new cart out of the house of Abinadab: and Uzza and Ahio (c) drove the cart.

(c) The sons of Abinadab.

1 Chronicles 13:8

ch1 13:8

And David and all Israel played before (d) God with all [their] might, and with singing, and with harps, and with psalteries, and with timbrels, and with cymbals, and with trumpets.

(d) That is, before the Ark, where God showed himself: so that the sign is taken for the thing signified, which is common to all sacraments both in the old and new testaments.

1 Chronicles 13:9

ch1 13:9

And when they came unto the threshingfloor of (e) Chidon, Uzza put forth his hand to hold the ark; for the oxen stumbled.

(e) Called also Nachon, (Sa2 6:6).

1 Chronicles 13:10

ch1 13:10

And the anger of the LORD was kindled against Uzza, and he smote him, because he put his hand to the ark: and there he died (f) before God.

(f) Before the Ark for usurping that which did not belong to his calling; for this charge was given to the priests, (Num 4:15), so that here all good intentions are condemned, unless they are commanded by the word of God.

1 Chronicles 13:13

ch1 13:13

So David brought not the ark [home] to himself to the city of David, but carried it aside into the house of (g) Obededom the Gittite.

(g) Who was a Levite, and called Gittite, because he dwelt at Gath.

1 Chronicles Chapter 14

1 Chronicles 14:2

ch1 14:2

And David perceived that the LORD had confirmed him king over Israel, for his kingdom was lifted up on high, because of his (a) people Israel.

(a) Because of God's promise made to the people of Israel.

1 Chronicles 14:5

ch1 14:5

And Ibhar, and Elishua, and (b) Elpalet,

(b) Elpalet and Nogah are not mentioned in (Sa2 5:14), so there are only eleven and here thirteen.

1 Chronicles 14:11

ch1 14:11

So they came up to Baalperazim; and David smote them there. Then David said, God hath broken in upon mine enemies by mine hand like the breaking forth of waters: therefore they called the name of that place (c) Baalperazim.

(c) That is, the valley of divisions, because the enemies were dispersed there like waters.

1 Chronicles Chapter 15

1 Chronicles 15:1

ch1 15:1

And [David] made him houses in the (a) city of David, and prepared a place for the ark of God, and pitched for it a tent.

(a) That was in Zion (Sa2 5:7,9).

1 Chronicles 15:3

ch1 15:3

And David gathered all Israel together to Jerusalem, to bring up the (b) ark of the LORD unto his place, which he had prepared for it.

(b) From the house of Obed Edom, (Sa2 6:10, Sa2 6:12).

1 Chronicles 15:8

ch1 15:8

Of the sons of (c) Elizaphan; Shemaiah the chief, and his brethren two hundred:

(c) Who was the son of Uzziel, the fourth son of Kohath, (Exo 6:18, Exo 6:22; Num 3:30).

1 Chronicles 15:9

ch1 15:9

Of the sons of (d) Hebron; Eliel the chief, and his brethren fourscore:

(d) The third son of Kohath, (Exo 6:18).

1 Chronicles 15:12

ch1 15:12

And said unto them, Ye [are] the chief of the fathers of the Levites: (e) sanctify yourselves, [both] ye and your brethren, that ye may bring up the ark of the LORD God of Israel unto [the place that] I have prepared for it.

(e) Prepare yourselves and be pure, abstain from all things by which you might be polluted, and so not able to come to the tabernacle.

1 Chronicles 15:13

ch1 15:13

For because ye [did it] not at the first, the LORD our God made a breach upon us, for that we sought him not after the due (f) order.

(f) According as he has appointed in the law.

1 Chronicles 15:16

ch1 15:16

And David spake to the chief of the Levites to appoint their brethren [to be] the singers with (g) instruments of musick, psalteries and harps and cymbals, sounding, by lifting up the voice with joy.

(g) These instruments and other ceremonies which they observed, were instructions of their infancy, which continued to the coming of Christ.

1 Chronicles 15:18

ch1 15:18

And with them their brethren of the (h) second [degree], Zechariah, Ben, and Jaaziel, and Shemiramoth, and Jehiel, and Unni, Eliab, and Benaiah, and Maaseiah, and Mattithiah, and Elipheleh, and Mikneiah, and Obededom, and Jeiel, the porters.

(h) Which were inferior in dignity.

1 Chronicles 15:20

ch1 15:20

And Zechariah, and Aziel, and Shemiramoth, and Jehiel, and Unni, and Eliab, and Maaseiah, and Benaiah, with psalteries on (i) Alamoith;

(i) This was an instrument of music or a certain tune, to which they sang psalms.

1 Chronicles 15:21

ch1 15:21

And Mattithiah, and Elipheleh, and Mikneiah, and Obededom, and Jeiel, and Azaziah, with harps on the (k) Sheminith to excel.

(k) Which was the eighth tune, over which he that was most excellent had charge.

1 Chronicles 15:22

ch1 15:22

And Chenaniah, chief of the Levites, (l) [was] for song: he instructed about the song, because he [was] skilful.

(l) That is, to appoint Psalms and songs to them that sang.

1 Chronicles 15:24

ch1 15:24

And Shebaniah, and Jehoshaphat, and Nethaneel, and Amasai, and Zechariah, and Benaiah, and Eliezer, the priests, did blow with the trumpets before the ark of God: and Obededom and Jehiah [were] doorkeepers (m) for the ark.

(m) With Berechiah and Elkanah, (Ch1 15:23).

1 Chronicles 15:26

ch1 15:26

And it came to pass, when God (n) helped the Levites that bare the ark of the covenant of the LORD, that they offered (o) seven bullocks and seven rams.

(n) That is, gave them strength to execute their office.

(o) Besides the bullock and the fat beast which David offered at every sixth pace, (Sa2 6:13).

1 Chronicles 15:27

ch1 15:27

And David [was] clothed with a robe of fine linen, and all the Levites that bare the ark, and the singers, and Chenaniah the master of the song with the singers: David also [had] upon him an (p) ephod of linen.

(p) Read (Sa2 6:14).

1 Chronicles 15:29

ch1 15:29

And it came to pass, [as] the ark of the (q) covenant of the LORD came to the city of David, that Michal the daughter of Saul looking out at a window saw king David dancing and playing: and she despised him in her heart.

(q) It was so called because it reminded the Israelites of the Lord's covenant made with them.

1 Chronicles Chapter 16

1 Chronicles 16:2

ch1 16:2

And when David had made an end of offering the burnt offerings and the peace offerings, he (a) blessed the people in the name of the LORD.

(a) He called upon the Name of God, desiring him to prosper the people, and give good success to their beginnings.

1 Chronicles 16:4

ch1 16:4

And he appointed [certain] of the Levites to minister before the ark of the LORD, and to (b) record, and to thank and praise the LORD God of Israel:

(b) That is, God's benefits to his people.

1 Chronicles 16:7

ch1 16:7

Then on that day David (c) delivered first [this psalm] to thank the LORD into the hand of Asaph and his brethren.

(c) David gave them this Psalm to praise the Lord, signifying that in all our enterprises the Name of God should be praised and called upon.

1 Chronicles 16:8

ch1 16:8

Give thanks unto the LORD, call upon his name, make known his (d) deeds among the people.

(d) Of which this is the chiefest, that he has chosen himself a Church to call upon his name.

1 Chronicles 16:9

ch1 16:9

Sing unto him, sing psalms unto him, talk ye of all his (e) wondrous works.

(e) Who of his wonderful providence has chosen a few of the stock of Abraham to be his children.

1 Chronicles 16:12

ch1 16:12

Remember his marvellous works that he hath done, his wonders, and the (f) judgments of his mouth;

(f) In overcoming Pharaoh, which judgments were declared by God's mouth to Moses.

1 Chronicles 16:13

ch1 16:13

O ye seed of Israel his servant, ye children of Jacob, his (g) chosen ones.

(g) Meaning by this that the promise of adoption only belongs to the Church.

1 Chronicles 16:19

ch1 16:19

When ye were but (h) few, even a few, and strangers in it.

(h) Meaning, from the time that Abraham entered, to the time that Jacob went into Egypt for famine.

1 Chronicles 16:21

ch1 16:21

He suffered no man to do them wrong: yea, he reprov'd (i) kings for their sakes,

(i) As Pharaoh and Abimelech.

1 Chronicles 16:22

ch1 16:22

[Saying], Touch not mine (k) anointed, and do my (l) prophets no harm.

(k) My elect and those whom I have sanctified.

(l) To whom God declared his word and they declared it to their posterity.

1 Chronicles 16:26

ch1 16:26

For all the gods of the people [are] (m) idols: but the LORD made the heavens.

(m) His strong faith appears in this, though all the world would follow idols, yet he would cleave to the living God.

1 Chronicles 16:30

ch1 16:30

(n) Fear before him, all the earth: the world also shall be stable, that it be not moved.

(n) Humble yourselves under the mighty hand of God.

1 Chronicles 16:31

ch1 16:31

Let the (o) heavens be glad, and let the earth rejoice: and let [men] say among the nations, The LORD reigneth.

(o) He exhorts the dumb creatures to rejoice with him in considering the greatness of the grace of God.

1 Chronicles 16:33

ch1 16:33

Then shall the trees of the wood sing out at the presence of the LORD, because he cometh to (p) judge the earth.

(p) To restore all things to their estate.

1 Chronicles 16:35

ch1 16:35

And say ye, Save us, O God of our salvation, and gather us together, and deliver us from the heathen, that we may give thanks to thy holy name, [and] (q) glory in thy praise.

(q) He esteems this to be the chiefest happiness of man.

1 Chronicles 16:36

ch1 16:36

Blessed [be] the LORD God of Israel for ever and ever. And all the people said, (r) Amen, and praised the LORD.

(r) He wills all the people both in heart and mouth to consent to those praises.

1 Chronicles 16:41

ch1 16:41

And with (s) them Heman and Jeduthun, and the rest that were chosen, who were expressed by name, to give thanks to the LORD, because his mercy [endureth] for ever;

(s) With Zadok and the rest of the priests.

1 Chronicles 16:43

ch1 16:43

And all the people departed every man to his house: and David returned to (t) bless his house.

(t) Declaring that after our duty to God we are chiefly bound to our own house, for which as for all other things we should pray to God, and instruct our families to praise his Name.

1 Chronicles Chapter 17

1 Chronicles 17:1

ch1 17:1

Now it came to pass, as David sat in his house, that David said to Nathan the prophet, Lo, I dwell in an house of (a) cedars, but the ark of the covenant of the LORD [remaineth] under (b) curtains.

(a) Well built and fair.

(b) That is, in tents covered with skin.

1 Chronicles 17:2

ch1 17:2

Then Nathan said unto David, Do (c) all that [is] in thine heart; for God [is] with thee.

(c) As yet God had not revealed to the prophet what he purposed concerning David, therefore seeing God favoured David, he spoke what he thought.

1 Chronicles 17:3

ch1 17:3

And it came to pass the same (d) night, that the word of God came to Nathan, saying,

(d) After Nathan had spoken to David.

1 Chronicles 17:5

ch1 17:5

For I have not dwelt in an house since the day that I brought up Israel unto this day; but have gone from (e) tent to tent, and from [one] tabernacle [to another].

(e) That is, in a tent which moved to and fro.

1 Chronicles 17:6

ch1 17:6

Wheresoever I have (f) walked with all Israel, spake I a word to any of the judges of Israel, whom I commanded to feed my people, saying, Why have ye not built me an house of cedars?

(f) Meaning, wherever his ark went, which was a sign of his presence.

1 Chronicles 17:7

ch1 17:7

Now therefore thus shalt thou say unto my servant David, Thus saith the LORD of hosts, I took thee from the sheepcote, (g) [even] from following the sheep, that thou shouldest be ruler over my people Israel:

(g) Of a shepherd of sheep I made you a shepherd of men: so that you did not come to this dignity through your own merits, but by my pure grace.

1 Chronicles 17:9

ch1 17:9

Also I will ordain a place for my people Israel, and will (h) plant them, and they shall dwell in their place, and shall be moved no more; neither shall the children of wickedness waste them any more, as at the beginning,

(h) Make them sure that they will not move.

1 Chronicles 17:10

ch1 17:10

And since the time that I commanded judges [to be] over my people Israel. Moreover I will subdue all thine enemies. Furthermore I tell thee that the LORD will (i) build thee an house.

(i) Will give you great posterity.

1 Chronicles 17:12

ch1 17:12

He shall build me an house, and I will stablish his throne for (k) ever.

(k) That is, to the coming of Christ: for then these figures would cease.

1 Chronicles 17:13

ch1 17:13

I will be his father, and he shall be my son: and I will not take my mercy away from him, as I took [it] from [him] that was before (l) thee:

(l) Which was Saul.

1 Chronicles 17:16

ch1 17:16

And David the king (m) came and sat before the LORD, and said, Who [am] I, O LORD God, and what [is] mine house, that thou hast brought me (n) hitherto?

(m) He went into the tent where the Ark was, showing what we should do when we receive any benefits from the Lord.

(n) Meaning to this kingly estate.

1 Chronicles 17:17

ch1 17:17

And [yet] this was a small thing in thine eyes, O God; for thou hast [also] spoken of thy servant's house for a great while to come, and hast regarded me according to the estate of a man of (o) high degree, O LORD God.

(o) You have promised a kingdom that will continue to me and my posterity and that Christ will proceed from me.

1 Chronicles 17:19

ch1 17:19

O LORD, for thy servant's sake, and according to thine own (p) heart, hast thou done all this greatness, in making known all [these] great things.

(p) Freely and according to the purpose of your will, without any deserving.

1 Chronicles 17:24

ch1 17:24

Let it even be established, that thy name may be magnified for ever, saying, The LORD of hosts [is] the God of (q) Israel, [even] a God to Israel: and [let] the house of David thy servant [be] established before thee.

(q) That is, he shows himself indeed to be their God, by delivering them from dangers, and preserving them.

1 Chronicles 17:25

ch1 17:25

For thou, O my God, hast (r) told thy servant that thou wilt build him an house: therefore thy servant hath found [in his heart] to pray before thee.

(r) You have declared to me by Nathan the prophet.

1 Chronicles Chapter 18

1 Chronicles 18:1

ch1 18:1

Now after this it came to pass, that David smote the Philistines, and subdued them, and took (a) Gath and her towns out of the hand of the Philistines.

(a) Which (Sa2 8:1) calls the bridle of bondage, because it was a strong town and kept the country around it in subjection.

1 Chronicles 18:6

ch1 18:6

Then David put [garrisons] in Syriadamascus; and the Syrians became David's servants, [and] brought gifts. Thus the LORD (b) preserved David whithersoever he went.

(b) That is in all things that he attempted.

1 Chronicles 18:8

ch1 18:8

Likewise from (c) Tibhath, and from Chun, cities of Hadarezer, brought David very much brass, wherewith Solomon made the brasen sea, and the pillars, and the vessels of brass.

(c) Which in (Sa2 8:8) is called Betah and Berothai.

1 Chronicles 18:10

ch1 18:10

He sent (d) Hadoram his son to king David, to enquire of his welfare, and to congratulate him, because he had fought against Hadarezer, and smitten him; (for Hadarezer had war with Tou;) and [with him] all manner of vessels of gold and silver and brass.

(d) Called also Joram (Sa2 8:10).

1 Chronicles 18:11

ch1 18:11

Them also king David dedicated unto the LORD, with the silver and the gold that he brought from all [these] nations; from (e) Edom, and from Moab, and from the children of Ammon, and from the Philistines, and from Amalek.

(e) Because the Edomites and the Syrians joined their power together, it is said, (Sa2 8:12) that the Amramites were spoiled.

1 Chronicles 18:12

ch1 18:12

Moreover Abishai the son of Zeruah slew of the Edomites in the valley of salt (f) eighteen thousand.

(f) Which is understood that Joab slew 12,000 as is in (Psa 60:1) and Abishai the rest.

1 Chronicles 18:17

ch1 18:17

And Benaiah the son of Jehoiada [was] over the (g) Cherethites and the Pelethites; and the sons of David [were] chief about the king.

(g) Read (Sa2 8:18).

1 Chronicles Chapter 19

1 Chronicles 19:2

ch1 19:2

And David said, I will shew kindness unto Hanun the son of Nahash, because his (a) father shewed kindness to me. And David sent messengers to comfort him concerning his father. So the servants of David came into the land of the children of Ammon to Hanun, to comfort him.

(a) Because Nahash received David and his company, when Saul persecuted him he would now show pleasure to his son for the same.

1 Chronicles 19:3

ch1 19:3

But the princes of the children of Ammon said to Hanun, Thinkest thou that David doth honour thy father, that he hath sent comforters unto thee? are not his servants come unto thee for to search, and to overthrow, and to (b) spy out the land?

(b) Thus the malicious always interpret the purpose of the godly in the worst sense.

1 Chronicles 19:4

ch1 19:4

Wherefore Hanun took David's servants, and (c) shaved them, and cut off their (d) garments in the midst hard by their buttocks, and sent them away.

(c) They shaved off half of their beards, (Sa2 10:4).

(d) To put them to shame and villany, while the ambassadors should have been honoured: and because the Jews used to wear side garments and beards, they thus disfigured them, to make them odious to others.

1 Chronicles 19:6

ch1 19:6

And when the children of Ammon saw that they had made themselves odious to David, Hanun and the children of Ammon sent a thousand talents of silver to hire them chariots and horsemen out of Mesopotamia, and out of Syriamaachah, and out of (e) Zobah.

(e) Which were five in all.

1 Chronicles 19:7

ch1 19:7

So they hired thirty and two thousand chariots, and the king of Maachah and his people; who came and pitched before (f) Medeba. And the children of Ammon gathered themselves together from their cities, and came to battle.

(f) Which was a city of the tribe of Reuben beyond Jordan.

1 Chronicles 19:13

ch1 19:13

Be of good courage, and let us behave ourselves valiantly for our (g) people, and for the cities of our God: and let the LORD do [that which is] good in his sight.

(g) He declares that where the cause is evil, the courage cannot be valiant, and that in good causes men should be courageous, and commit the success to God.

1 Chronicles 19:16

ch1 19:16

And when the Syrians saw that they were put to the worse before Israel, they sent messengers, and drew forth the Syrians that [were] beyond the (h) river: and Shophach the captain of the host of Hadarezer [went] before them.

(h) That is, Euphrates.

1 Chronicles 19:18

ch1 19:18

But the Syrians fled before Israel; and David slew of the Syrians (i) seven thousand [men which fought in] chariots, and forty thousand footmen, and killed Shophach the captain of the host.

(i) For this place, read (Sa2 10:18).

1 Chronicles Chapter 20

1 Chronicles 20:1

ch1 20:1

And it came to pass, that after the year was expired, at the time that kings go out [to battle], Joab led forth the power of the army, and wasted the country of the children of Ammon, and came and besieged (a) Rabbah. But David tarried at Jerusalem. And Joab smote Rabbah, and destroyed it.

(a) Which was the chief city of the Ammonites.

1 Chronicles 20:2

ch1 20:2

And David took the crown of their king from off his head, and found it to weigh a (b) talent of gold, and [there were] precious stones in it; and it was set upon David's head: and he brought also exceeding much spoil out of the city.

(b) Which mounts about the value of seven thousand and seventy crowns, which is about 60 pound weight.

1 Chronicles 20:5

ch1 20:5

And there was war again with the Philistines; and Elhanan the son of Jair slew (c) Lahmi the brother of Goliath the Gittite, whose spear staff [was] like a weaver's beam.

(c) Read (Sa2 21:19).

1 Chronicles 20:6

ch1 20:6

And yet again there was war at Gath, where was a man of [great] stature, whose fingers and toes [were] four and twenty, (d) six [on each hand], and six [on each foot]: and he also was the son of the giant.

(d) Meaning that he had six apiece on hands and feet.

1 Chronicles Chapter 21

1 Chronicles 21:1

ch1 21:1

And (a) Satan stood up against Israel, and provoked David to number Israel.

(a) He tempted David, in setting before his eyes his excellency and glory, his power and victories, see (Sa2 24:1).

1 Chronicles 21:2

ch1 21:2

And David said to Joab and to the rulers of the people, Go, number Israel from (b) Beersheba even to Dan; and bring the number of them to me, that I may know [it].

(b) That is, from south to north.

1 Chronicles 21:3

ch1 21:3

And Joab answered, The LORD make his people an hundred times so many more as they [be]: but, my lord the king, [are] they not all my lord's servants? why then doth my lord require this thing? why will he be a cause of (c) trespass to Israel?

(c) It was a thing indifferent and usual to number the people, but because he did it for ambitious reasons, as though his strength stood in his people, God punished him.

1 Chronicles 21:5

ch1 21:5

And Joab gave the sum of the number of the people unto David. And all [they of] Israel were (d) a thousand thousand and an hundred thousand men that drew sword: and Judah [was] (e) four hundred threescore and ten thousand men that drew sword.

(d) Joab partly for grief and partly through negligence gathered not the whole sum as it is here declared.

(e) In Samuel 30,000 more are mentioned, which was either by joining to them some of the Benjamites who were mixed with Judah, or as the Hebrews write, here the chief and princes are left out.

1 Chronicles 21:15

ch1 21:15

And God sent an angel unto Jerusalem to destroy it: and (f) as he was destroying, the LORD beheld, and he (g) repented him of the evil, and said to the angel that destroyed, It is enough, stay now thine hand. And the angel of the LORD stood by the threshingfloor of Ornan the Jebusite.

(f) Read (Sa2 24:16).

(g) When God draws back his plagues, he seems to repent, read (Gen 6:6).

1 Chronicles 21:17

ch1 21:17

And David said unto God, [Is it] not I [that] commanded the people to be numbered? even I it is that have sinned and done evil indeed; but [as for] these sheep, what have they done? let thine hand, I pray thee, O LORD my God, be on me, and on my father's house; but not on (h) thy people, that they should be plagued.

(h) Thus he both shows a true repentance and a fatherly care toward his people, who desire God to spare them, and to punish him and his.

1 Chronicles 21:20

ch1 21:20

And Ornan turned back, and saw the angel; and his four sons with him (i) hid themselves. Now Ornan was threshing wheat.

(i) If man hides himself at the sight of an angel who is a creature, how much more as a sinner able to appear before the face of God?

1 Chronicles 21:22

ch1 21:22

Then David said to Ornan, Grant me the place of [this] threshingfloor, that I may build an (k) altar therein unto the LORD: thou shalt grant it me for the full price: that the plague may be stayed from the people.

(k) This he did by the command of God, (Ch1 21:18), or else it would have been abominable, unless he had either God's word, or revelation.

1 Chronicles 21:24

ch1 21:24

And king David said to Ornan, Nay; but I will verily buy it for the full (l) price: for I will not take [that] which [is] thine for the LORD, nor offer burnt offerings without cost.

(l) That is, as much as it is worth: for having enough of his own, and yet to have taken of another man's goods to offer to the Lord would had been theft and not acceptable to God.

1 Chronicles 21:25

ch1 21:25

So David gave to Ornan for the place (m) six hundred shekels of gold by weight.

(m) Read (Sa2 24:24).

1 Chronicles 21:26

ch1 21:26

And David built there an altar unto the LORD, and offered burnt offerings and peace offerings, and called upon the LORD; and he (n) answered him from heaven by fire upon the altar of burnt offering.

(n) God declared that he heard his request, in that he sent down fire from heaven for they could use no fire in sacrifice but that which was reserved still upon the altar, (Lev 6:13) and came down from heaven, (Lev 9:24) as appeared by the punishment of Nadab and Abihu, (Lev 10:1).

1 Chronicles Chapter 22

1 Chronicles 22:1

ch1 22:1

Then David said, This [is] the (a) house of the LORD God, and this [is] the altar of the burnt offering for Israel.

(a) That is, the place in which he will be worshipped.

1 Chronicles 22:2

ch1 22:2

And David commanded to gather together the (b) strangers that [were] in the land of Israel; and he set masons to hew wrought stones to build the house of God.

(b) Meaning, cunning men of other nations who dwelt among the Jews.

1 Chronicles 22:3

ch1 22:3

And David prepared iron (c) in abundance for the nails for the doors of the gates, and for the joinings; and brass in abundance without weight;

(c) That is, which weighed fifty shekels of gold, (Ch2 3:9).

1 Chronicles 22:8

ch1 22:8

But the word of the LORD came to me, saying, (d) Thou hast shed blood abundantly, and hast made great wars: thou shalt not build an house unto my name, because thou hast shed much blood upon the earth in my sight.

(d) This declares how greatly God detests the shedding of blood, seeing David for this cause is prevented from building the temple of the Lord, though he enterprised no war, but by God's command and against his enemies.

1 Chronicles 22:11

ch1 22:11

Now, my son, the LORD be with thee; and (e) prosper thou, and build the house of the LORD thy God, as he hath said of thee.

(e) He shows that there can be no prosperity, but when the Lord is with us.

1 Chronicles 22:12

ch1 22:12

Only the LORD give thee (f) wisdom and understanding, and give thee charge concerning Israel, that thou mayest keep the law of the LORD thy God.

(f) These are only the means by which kings govern their subjects correctly, and by which the realms prosper and flourish.

1 Chronicles 22:14

ch1 22:14

Now, behold, in my (g) trouble I have prepared for the house of the LORD an hundred thousand talents of gold, and a million talents of silver; and of brass and iron without weight; for it is in abundance: timber also and stone have I prepared; and thou mayest add thereto.

(g) For David was poor in respect to Solomon.

1 Chronicles 22:16

ch1 22:16

Of the gold, the silver, and the brass, and the iron, [there is] no number. (h) Arise [therefore], and be doing, and the LORD be with thee.

(h) That is, go about it quickly.

1 Chronicles 22:18

ch1 22:18

[Is] not the LORD your God with you? and hath he [not] given you rest on every side? for he hath given the (i) inhabitants of the land into mine hand; and the land is subdued before the LORD, and before his people.

(i) The nations round about.

1 Chronicles 22:19

ch1 22:19

Now set (k) your heart and your soul to seek the LORD your God; arise therefore, and build ye the sanctuary of the LORD God, to bring the ark of the covenant of the LORD, and the holy vessels of God, into the house that is to be built to the name of the LORD.

(k) For else he knew that God would plague them, and not prosper their labour, unless they sought with all their hearts to set forth his glory.

1 Chronicles Chapter 23

1 Chronicles 23:13

ch1 23:13

The sons of Amram; Aaron and Moses: and Aaron was separated, that he should (a) sanctify the most holy things, he and his sons for ever, to burn incense before the LORD, to minister unto him, and to bless in his name for ever.

(a) That is, to serve in the most holy place, and to consecrate the holy things.

1 Chronicles 23:14

ch1 23:14

Now [concerning] Moses the man of God, his sons were named of the (b) tribe of Levi.

(b) They were but of the order of the Levites and not of the priests as Aaron's sons.

1 Chronicles 23:17

ch1 23:17

And the sons of Eliezer [were], Rehabiah the (c) chief. And Eliezer had none other sons; but the sons of Rehabiah were very many.

(c) The scripture calls him chief or first born even though he is alone and there is no one born after him, (Mat 1:25).

1 Chronicles 23:22

ch1 23:22

And Eleazar died, and had no sons, but daughters: and their (d) brethren the sons of Kish took them.

(d) Meaning their cousins.

1 Chronicles 23:24

ch1 23:24

These [were] the sons of Levi after the house of their fathers; [even] the chief of the fathers, as they were counted by number of names by their polls, that did the work for the service of the house of the LORD, from the age of (e) twenty years and upward.

(e) David chose the Levites twice, first at the age of thirty as in (Ch1 23:3) and again afterward at twenty as the office required: at the beginning they had no charge in the temple before they were twenty-five years old, and had none after fifty, (Num 4:3).

1 Chronicles 23:28

ch1 23:28

Because their office [was] to wait on the sons of Aaron for the service of the house of the LORD, in the courts, and in the chambers, and in the (f) purifying of all holy things, and the work of the service of the house of God;

(f) In washing and cleansing all the holy vessels.

1 Chronicles Chapter 24

1 Chronicles 24:2

ch1 24:2

But Nadab and Abihu died (a) before their father, and had no children: therefore Eleazar and Ithamar executed the priest's office.

(a) While their father yet lived.

1 Chronicles 24:7

ch1 24:7

Now the first (b) lot came forth to Jehoiarib, the second to Jedaiah,

(b) This lot was ordained to take away all occasion of envy or grudging of one against another.

1 Chronicles 24:10

ch1 24:10

The seventh to Hakkoz, the eighth to (c) Abijah,

(c) Zachariah the father of John the Baptist was of this course or lot of Abia, (Luk 1:5).

1 Chronicles 24:19

ch1 24:19

These [were] the orderings of them in their service to come into the house of the LORD, according to their manner, under (d) Aaron their father, as the LORD God of Israel had commanded him.

(d) By the dignity that God gave to Aaron.

1 Chronicles 24:30

ch1 24:30

The sons also of (e) Mushi; Mahli, and Eder, and Jerimoth. These [were] the sons of the Levites after the house of their fathers.

(e) Who was the second son of Merari.

1 Chronicles 24:31

ch1 24:31

These likewise cast (f) lots over against their brethren the sons of Aaron in the presence of David the king, and Zadok, and Ahimelech, and the chief of the fathers of the priests and Levites, even the principal fathers over against their younger brethren.

(f) That is, every one had that honour which fell to him by lot.

1 Chronicles Chapter 25

1 Chronicles 25:1

ch1 25:1

Moreover David and the captains of the host (a) separated to the service of the sons of Asaph, and of Heman, and of Jeduthun, who should prophesy with harps, with psalteries, and with cymbals: and the number of the workmen according to their service was:

(a) The singers were divided into 24 courses, so that every course or order contained twelve, and in all there were 288, as in (Ch1 25:7).

1 Chronicles 25:3

ch1 25:3

Of Jeduthun: the sons of Jeduthun; Gedaliah, and Zeri, and Jeshaiiah, Hashabiah, and Mattithiah, (b) six, under the hands of their father Jeduthun, who (c) prophesied with a harp, to give thanks and to praise the LORD.

(b) Of which one is not here numbered.

(c) Meaning, psalms and songs to praise God.

1 Chronicles 25:8

ch1 25:8

And they cast lots, (d) ward against [ward], as well the (e) small as the great, the teacher as the scholar.

(d) Who should be in every company and course.

(e) Without respect to age or cunning.

1 Chronicles 25:9

ch1 25:9

Now the first lot came forth for Asaph to (f) Joseph: the second to Gedaliah, who with his brethren and sons [were] twelve:

(f) So that he served in the first turn and the rest every one as his turn followed in order.

1 Chronicles Chapter 26

1 Chronicles 26:1

ch1 26:1

Concerning the divisions of the porters: Of the Korhites [was] Meshelemiah the son of Kore, of the sons of (a) Asaph.

(a) This Asaph was not the notable musician, but another of that name also called Ebiasaph in (Ch1 6:23, Ch1 6:37, Ch1 9:19) and also Jasaph.

1 Chronicles 26:5

ch1 26:5

Ammiel the sixth, Issachar the seventh, Peulthai the eighth: for God (b) blessed him.

(b) In giving him many children.

1 Chronicles 26:6

ch1 26:6

Also unto Shemaiah his son were sons born, that (c) ruled throughout the house of their father: for they [were] mighty men of valour.

(c) Or, like their father's house, meaning, worthy men and valiant.

1 Chronicles 26:8

ch1 26:8

All these of the sons of Obededom: they and their sons and their brethren, able men for (d) strength for the service, [were] threescore and two of Obededom.

(d) Fit to serve the office of the portership.

1 Chronicles 26:12

ch1 26:12

Among these [were] the divisions of the porters, [even] among the chief men, [having] wards one (e) against another, to minister in the house of the LORD.

(e) According to their turns as well the one as the other.

1 Chronicles 26:14

ch1 26:14

And the lot eastward fell to Shelemiah. Then for Zechariah his son, (f) a wise counsellor, they cast lots; and his lot came out northward.

(f) One expert and fit to keep that gate.

1 Chronicles 26:15

ch1 26:15

To Obedom southward; and to his sons the house of (g) Asuppim.

(g) This was a house where they used to resort to consult things concerning the temple, as a convocation house.

1 Chronicles 26:16

ch1 26:16

To Shuppim and Hosah [the lot came forth] westward, with the gate (h) Shallecheth, by the causeway of the going up, ward against ward.

(h) At which they used to cast out the filth of the city.

1 Chronicles 26:17

ch1 26:17

Eastward [were] six Levites, northward four a day, southward four a day, and toward Asuppim (i) two [and] two.

(i) Meaning two one day and two another.

1 Chronicles 26:18

ch1 26:18

At (k) Parbar westward, four at the causeway, [and] two at Parbar.

(k) Which was a house in which they kept the instruments of the temple.

1 Chronicles 26:23

ch1 26:23

Of the (l) Amramites, [and] the Izharites, the Hebronites, [and] the Uzzielites:

(l) These also had charge over the treasures.

1 Chronicles 26:26

ch1 26:26

Which Shelomith and his brethren [were] over all the treasures of the dedicated things, which David the king, and the chief fathers, the captains over thousands and hundreds, and the captains of the host, had (m) dedicated.

(m) According as the Lord commanded, (Num 31:28).

1 Chronicles 26:29

ch1 26:29

Of the Izharites, Chenaniah and his sons [were] for the outward business (n) over Israel, for officers and judges.

(n) Meaning of things that were out of the city.

1 Chronicles 26:30

ch1 26:30

[And] of the Hebronites, Hashabiah and his brethren, men of valour, a thousand and seven hundred, [were] officers among them of Israel on this side Jordan westward in all the business of the LORD, and in the service of (o) the king.

(o) That is, for the king's house.

1 Chronicles 26:32

ch1 26:32

And his brethren, men of valour, [were] two thousand and seven hundred chief fathers, whom king David made rulers over the Reubenites, the Gadites, and the half tribe of Manasseh, for every matter pertaining to (q) God, and affairs of the king.

(q) Both in spiritual and temporal things.

1 Chronicles Chapter 27

1 Chronicles 27:1

ch1 27:1

Now the children of Israel after their number, [to wit], the chief fathers and captains of thousands and hundreds, and their officers that served the king in any matter of the courses, (a) which came in and went out month by month throughout all the months of the year, of every course [were] twenty and four thousand.

(a) Who executed their charge and office, which is meant by coming in and going out.

1 Chronicles 27:4

ch1 27:4

And over the course of the second month [was] Dodai an Ahohite, and of his course [was] Mikloth also the (b) ruler: in his course likewise [were] twenty and four thousand.

(b) That is, Dodais lieutenant.

1 Chronicles 27:16

ch1 27:16

Furthermore (c) over the tribes of Israel: the ruler of the Reubenites [was] Eliezer the son of Zichri: of the Simeonites, Shephatiah the son of Maachah:

(c) Meaning besides those twelve captains.

1 Chronicles 27:21

ch1 27:21

Of the (d) half [tribe] of Manasseh in Gilead, Iddo the son of Zechariah: of Benjamin, Jaasiel the son of Abner:

(d) Which is beyond Jordan in respect to Judah, also one captain was over the Reubenites and the Gadites.

1 Chronicles 27:24

ch1 27:24

Joab the son of Zeruiah began to number, but he finished not, (e) because there fell wrath for it against Israel; neither was the number put in the account of the (f) chronicles of king David.

(e) The commandment of the king was abominable to Joab, (Ch1 21:6).

(f) The Hebrews make both these books of Chronicles but one, and at this verse make the middle of the book concerning the number of verses.

1 Chronicles 27:32

ch1 27:32

Also Jonathan David's uncle was a counsellor, a wise man, and a (g) scribe: and Jehiel the son of Hachmoni [was] with the king's (h) sons:

(g) That is, a man learned in the word of God.

(h) To be their schoolmasters and teachers.

1 Chronicles 27:34

ch1 27:34

And (i) after Ahithophel [was] Jehoiada the son of Benaiah, and Abiathar: and the general of the king's army [was] Joab.

(i) After Ahithophel hanged himself, (Sa2 17:23), Jehoiada was made counsellor.

1 Chronicles Chapter 28

1 Chronicles 28:2

ch1 28:2

Then David the king stood up upon his feet, and said, Hear me, my brethren, and my people: [As for me], I [had] in mine heart to build an house of (a) rest for the ark of the covenant of the LORD, and for the footstool of our God, and had made ready for the building:

(a) Where the ark would stay and no longer move to and fro.

1 Chronicles 28:4

ch1 28:4

Howbeit the LORD God of Israel chose me before all the house of my father to be king over Israel for ever: for he hath chosen Judah [to be] the ruler; and of the house of (b) Judah, the house of my father; and among the sons of my father he liked me to make [me] king over all Israel:

(b) According to the prophecy of Jacob, (Gen 49:8).

1 Chronicles 28:7

ch1 28:7

Moreover I will establish his kingdom for ever, if he be constant to do my commandments and my judgments, as at (c) this day.

(c) If he continues to keep my law as he does now and doesn't depart from it.

1 Chronicles 28:8

ch1 28:8

Now therefore in the sight of all Israel the congregation of the LORD, and in the audience of our God, keep and seek for all the commandments of the LORD your God: that ye may possess this (d) good land, and leave [it] for an inheritance for your children after you (e) for ever.

(d) That is, of Canaan.

(e) He declares that nothing can separate them from the conveniences of this land, both for themselves and their posterity except for their sins and iniquity.

1 Chronicles 28:10

ch1 28:10

Take heed now; for the LORD hath chosen thee to build (f) an house for the sanctuary: be strong, and (g) do [it].

(f) Meaning, for his ark.

(g) Put it in execution.

1 Chronicles 28:15

ch1 28:15

Even the weight for the (h) candlesticks of gold, and for their lamps of gold, by weight for every candlestick, and for the lamps thereof: and for the candlesticks of silver by weight, [both] for the candlestick, and [also] for the lamps thereof, according to the use of every candlestick.

(h) That is, the ten candlesticks, (Kg1 7:49).

1 Chronicles 28:18

ch1 28:18

And for the altar of incense refined gold by weight; and gold for the pattern of (i) the chariot of the cherubims, that spread out [their wings], and covered the ark of the covenant of the LORD.

(i) Meaning, of the mercy seat that covered the ark, which was called the chariot, because the Lord declared himself there.

1 Chronicles 28:19

ch1 28:19

All [this, said David], the LORD made me understand in writing (k) by [his] hand upon me, [even] all the works of this pattern.

(k) For all this was left in writing in the book of the Law, (Exo 25:40), which the king was bound to put in execution, (Deu 17:19).

1 Chronicles 28:21

ch1 28:21

And, behold, the courses of the priests and the Levites, [even they shall be with thee] for all the service of the house of God: and [there shall be] with thee for all manner of workmanship (l) every willing skilful man, for any manner of service: also the princes and all the people [will be] wholly at thy commandment.

(l) That is, everyone will be ready to help you with those gifts that God has given him.

1 Chronicles Chapter 29

1 Chronicles 29:1

ch1 29:1

Furthermore David the king said unto all the congregation, Solomon my son, whom alone God hath chosen, [is yet] young and tender, and the work [is] great: for the palace [is] not for man, but for the (a) LORD God.

(a) Therefore it should be excellent in all points.

1 Chronicles 29:3

ch1 29:3

Moreover, because I have set my (b) affection to the house of my God, I have of mine own proper good, of gold and silver, [which] I have given to the house of my God, over and above all that I have prepared for the holy house,

(b) His great zeal for the furtherance of the temple made him spare no expenses, but to bestow his own peculiar treasure.

1 Chronicles 29:4

ch1 29:4

[Even] (c) three thousand talents of gold, of the gold of Ophir, and seven thousand talents of refined silver, to overlay the walls of the houses [withal]:

(c) He shows what he had of his own store for the Lord's house.

1 Chronicles 29:5

ch1 29:5

The gold for [things] of gold, and the silver for [things] of silver, and for all manner of work [to be made] by the hands of artificers. And who [then] is (d) willing to consecrate his service this day unto the LORD?

(d) He was not only liberal himself but provoked others to set forth the work of God.

1 Chronicles 29:8

ch1 29:8

And they with whom [precious] stones were (e) found gave [them] to the treasure of the house of the LORD, by the hand of Jehiel the Gershonite.

(e) Meaning, they who had any.

1 Chronicles 29:9

ch1 29:9

Then the people rejoiced, for that they offered willingly, because with (f) perfect heart they offered willingly to the LORD: and David the king also rejoiced with great joy.

(f) That is, with good courage and without hypocrisy.

1 Chronicles 29:10

ch1 29:10

Wherefore David blessed the LORD before all the congregation: and David said, Blessed [be] thou, LORD God of (g) Israel our father, for ever and ever.

(g) Who revealed yourself to our father Jacob.

1 Chronicles 29:14

ch1 29:14

But who [am] I, and what [is] my people, that we should be able to offer so willingly after this sort? for all things (h) [come] of thee, and of thine own have we given thee.

(h) We gave you nothing of our own, but that which we have received from you: for whether the gifts are corporal or spiritual, we receive them all from God, and therefore must give him the glory.

1 Chronicles 29:15

ch1 29:15

For we [are] (i) strangers before thee, and sojourners, as [were] all our fathers: our days on the earth [are] as a shadow, and [there is] none abiding.

(i) Therefore we have this land loaned to us for a time.

1 Chronicles 29:18

ch1 29:18

O LORD God of Abraham, Isaac, and of Israel, our fathers, keep this for ever in the (k) imagination of the thoughts of the heart of thy people, and prepare their heart unto thee:

(k) Continue then in his good mind, that they may serve you willingly.

1 Chronicles 29:20

ch1 29:20

And David said to all the congregation, Now bless the LORD your God. And all the congregation blessed the LORD God of their fathers, and bowed down their heads, and worshipped the LORD, and the (l) king.

(l) That is, revered the king.

1 Chronicles 29:21

ch1 29:21

And they sacrificed sacrifices unto the LORD, and offered burnt offerings unto the LORD, on the morrow after that day, [even] a thousand bullocks, a thousand rams, [and] a thousand lambs, with their (m) drink offerings, and sacrifices in abundance for all Israel:

(m) Meaning, all kinds of liquor which they mingled with their sacrifices, as wine, oil, etc.

1 Chronicles 29:23

ch1 29:23

Then Solomon sat on the (n) throne of the LORD as king instead of David his father, and prospered; and all Israel obeyed him.

(n) This declares that the kings of Judah were figures of Christ, who was the true anointed, and to whom God gave the chief government of all things.

1 Chronicles 29:29

ch1 29:29

Now the acts of David the king, first and last, behold, they [are] written in the book of Samuel the seer, and in the book of (o) Nathan the prophet, and in the book of Gad the seer,

(o) The books of Nathan and Gad are thought to have been lost in the captivity.

1 Chronicles 29:30

ch1 29:30

With all his reign and his might, and the (p) times that went over him, and over Israel, and over all the kingdoms of the countries.

(p) Meaning the troubles and griefs.

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2 Chronicles

2 Chronicles Chapter 1

2 Chronicles 1:1

ch2 1:1

And Solomon the son of David was strengthened in his kingdom, and the LORD his God [was] with him, and magnified him exceedingly.

The Argument - This second book contains in brief the contents of the two books of the kings: that is, from the reign of Solomon to the destruction of Jerusalem and the Babylonian captivity. In this story some things are told in more detail than in the books of the kings and therefore help greatly in the understanding of the prophets. Three things are chiefly to be considered here: First, that when the godly kings saw the plagues of God prepared against their country for sin, they turned to the Lord and by earnest prayer were heard, and the plagues removed. Secondly, while the good rulers always loved the prophets of God and were zealous to set forth his religion throughout their dominions, it offended God greatly that the wicked hated his ministers, deposed them and set up idolatry and attempted served God according to the fantasy of men. Thus we have the chief acts from the beginning of the world to the rebuilding of Jerusalem in the 32nd year of Darius, in total 3568 years and six months.

2 Chronicles 1:2

ch2 1:2

Then Solomon (a) spake unto all Israel, to the captains of thousands and of hundreds, and to the judges, and to every governor in all Israel, the chief of the fathers.

(a) That is, he proclaimed a solemn sacrifice and commanded that all should attend.

2 Chronicles 1:3

ch2 1:3

So Solomon, and all the congregation with him, went to the high place that [was] at (b) Gibeon; for there was the tabernacle (c) of the congregation of God, which Moses the servant of the LORD had made in the wilderness.

(b) Read (Kg1 3:4).

(c) So called, because by it God showed signs of his presence to the congregation.

2 Chronicles 1:5

ch2 1:5

Moreover the (d) brasen altar, that Bezaleel the son of Uri, the son of Hur, had made, he put before the tabernacle of the LORD: and Solomon and the congregation sought unto it.

(d) Which was for the burnt offerings, (Exo 27:1).

2 Chronicles 1:9

ch2 1:9

Now, O LORD God, let thy promise unto David my father be (e) established: for thou hast made me king over a people like the dust of the earth in multitude.

(e) Perform your promise made to my father concerning me.

2 Chronicles 1:10

ch2 1:10

Give me now wisdom and knowledge, that I may (f) go out and come in before this people: for who can judge this thy people, [that is so] great?

(f) That I may govern this people, (Ch1 27:1; Kg1 3:7).

2 Chronicles 1:11

ch2 1:11

And God said to Solomon, Because this was in thine heart, and thou hast not asked riches, wealth, or honour, nor the (g) life of thine enemies, neither yet hast asked long life; but hast asked wisdom and knowledge for thyself, that thou mayest judge my people, over whom I have made thee king:

(g) That is, to be avenged on your enemies.

2 Chronicles 1:14

ch2 1:14

And Solomon gathered chariots and horsemen: and he had a thousand and four hundred chariots, and twelve thousand horsemen, which he placed in the (h) chariot cities, and with the king at Jerusalem.

(h) Which were cities appointed to keep and maintain the chariots.

2 Chronicles 1:15

ch2 1:15

And the king made silver and gold at Jerusalem [as plenteous] as (i) stones, and cedar trees made he as the sycomore trees that [are] in the vale for abundance.

(i) He caused so great plenty that it was valued no more than stones.

2 Chronicles 1:16

ch2 1:16

And Solomon had horses brought out of Egypt, and linen yarn: (k) the king's merchants received the linen yarn at a price.

(k) Read (Kg1 20:28).

2 Chronicles Chapter 2

2 Chronicles 2:2

ch2 2:2

And Solomon told out threescore and ten thousand men to bear burdens, and fourscore thousand to hew in the mountain, and three thousand and (a) six hundred to oversee them.

(a) Which is to be understood of all sorts of officers and overseers: for else the chief officers were but 3300 as in (Kg1 5:16).

2 Chronicles 2:6

ch2 2:6

But who is able to build him an house, seeing the heaven and heaven of heavens cannot contain him? who [am] I then, that I should build him an house, save only to burn (b) sacrifice before him?

(b) That is, to do the service which he has commanded, signifying that no one is able to honour and serve God in the perfection his majesty deserves.

2 Chronicles 2:8

ch2 2:8

Send me also cedar trees, fir trees, and (c) algum trees, out of Lebanon: for I know that thy servants can skill to cut timber in Lebanon; and, behold, my servants [shall be] with thy servants,

(c) Some take it for Brazil, or the wood called Eburnum, others for coral.

2 Chronicles 2:10

ch2 2:10

And, behold, I will give to thy servants, the hewers that cut timber, twenty thousand measures of beaten wheat, and twenty thousand measures of barley, and twenty thousand baths of wine, and twenty (d) thousand baths of oil.

(d) Of "bath" read (Kg1 7:26). It is also called ephah, but an ephah measures dry things as a bath is a measure for liquids.

2 Chronicles 2:12

ch2 2:12

Huram said moreover, Blessed [be] the LORD God of Israel, that made heaven and earth, who hath given to David the king a (e) wise son, endued with prudence and understanding, that might build an house for the LORD, and an house for his kingdom.

(e) The very heavens confessed that it was a singular gift of God when he gave to any nation a king that was wise and of understanding, though it appears that this Hiram had the true knowledge of God.

2 Chronicles 2:14

ch2 2:14

The son of a woman of the (f) daughters of Dan, and his father [was] a man of Tyre, skilful to work in gold, and in silver, in brass, in iron, in stone, and in timber, in purple, in blue, and in fine linen, and in crimson; also to grave any manner of graving, and to find out every device which shall be put to him, with thy cunning men, and with the cunning men of my lord David thy father.

(f) It is also written that she was of the tribe of Naphtali, (Kg1 7:14) which may be understood that by reason of the confusion of tribes which then began to be, they married in various tribes so that by her father she might be of Dan and by her mother of Naphtali.

2 Chronicles Chapter 3

2 Chronicles 3:1

ch2 3:1

Then Solomon began to build the house of the LORD at Jerusalem in mount (a) Moriah, where [the LORD] appeared unto David his father, in the place that David had prepared in the threshingfloor of Ornan the Jebusite.

(a) Which is the mountain where Abraham was thought to have sacrificed his son, (Gen 22:2).

2 Chronicles 3:3

ch2 3:3

Now these [are the things wherein] Solomon was instructed for the building of the house of God. The length by cubits after the first (b) measure [was] threescore cubits, and the breadth twenty cubits.

(b) According to the whole length of the temple,

2 Chronicles 3:4

ch2 3:4

And the porch that [was] in the front [of the house], the length [of it was] according to the (c) breadth of the house, twenty cubits, and the height [was] an (d) hundred and twenty: and he overlaid it within with pure gold.

(c) It contained as much as the breadth of the temple did, (Kg1 6:3).

(d) From the foundation to the top: for in the book of the kings mention is made from the foundation to the first stage.

2 Chronicles 3:6

ch2 3:6

And he garnished the house with precious stones for beauty: and the gold [was] gold of (e) Parvaim.

(e) Some think it is Peru.

2 Chronicles 3:14

ch2 3:14

And he made the (f) veil [of] blue, and purple, and crimson, and fine linen, and wrought cherubims thereon.

(f) Which separated the temple from the most holy place.

2 Chronicles 3:15

ch2 3:15

Also he made before the house two pillars of (g) thirty and five cubits high, and the chapter that [was] on the top of each of them [was] five cubits.

(g) Every one was eighteen cubits long, but the half cubit could not be seen, for it was hid in the roundness of the chapter, and therefore he gives to every one only 17 and a half.

2 Chronicles 3:16

ch2 3:16

And he made chains, [as] in the oracle, and put [them] on the heads of the pillars; and made an (h) hundred pomegranates, and put [them] on the chains.

(h) For every pillar a hundred, read (Kg1 7:20).

2 Chronicles Chapter 4

2 Chronicles 4:2

ch2 4:2

Also he made a molten (a) sea of ten cubits from brim to brim, round in compass, and five cubits the height thereof; and a line of thirty cubits did compass it round about.

(a) A great vessel of brass, so called because of the great quantity of water which it contained, (Kg1 7:24).

2 Chronicles 4:3

ch2 4:3

And under (b) it [was] the similitude of oxen, which did compass it round about: (c) ten in a cubit, compassing the sea round about. Two rows of oxen [were] cast, when it was cast.

(b) Meaning, under the brim of the sea, (Kg1 7:24).

(c) In the length of every cubit were ten heads or knops which in all are 300.

2 Chronicles 4:5

ch2 4:5

And the thickness of it [was] an handbreadth, and the brim of it like the work of the brim of a cup, with flowers of lilies; [and] it received and held (d) three thousand baths.

(d) In the first book of the kings, (Kg1 7:26), mention is only made of 2000, but the lesser number was taken there, and here according as the measures proved afterwards, is declared.

2 Chronicles 4:7

ch2 4:7

And he made ten candlesticks of gold according to (e) their form, and set [them] in the temple, five on the right hand, and five on the left.

(e) Even as they should be made.

2 Chronicles 4:9

ch2 4:9

Furthermore he made the court of the priests, and the great (f) court, and doors for the court, and overlaid the doors of them with brass.

(f) Called also the porch of Solomon, (Act 3:11). It is also taken for the temple where Christ preached, (Mat 21:23).

2 Chronicles 4:16

ch2 4:16

The pots also, and the shovels, and the fleshhooks, and all their instruments, did Hiram (g) his father make to king Solomon for the house of the LORD of bright brass.

(g) Whom Solomon revered for the gifts that God had given him, as a father; he had the same name as Hiram the king of Tyrus, his mother was a Jewess, and his father a Tyrian. Some read, for his father, the author of this work.

2 Chronicles 4:19

ch2 4:19

And Solomon made all the vessels that [were for] the house of God, the golden altar also, and the tables whereon the (h) shewbread [was set];

(h) In Hebrew, the bread of the faces because they were set before the ark, where the Lord showed his presence.

2 Chronicles 4:22

ch2 4:22

And the snuffers, and the basons, and the spoons, and the censers, [of] pure gold: and the entry of the house, the inner doors thereof for the most holy [place], and the doors of the house of the temple, [were (i) of] gold.

(i) That is, covered with plates of gold.

2 Chronicles Chapter 5

2 Chronicles 5:2

ch2 5:2

Then Solomon assembled the elders of Israel, and all the heads of the tribes, the chief of the fathers of the children of Israel, unto Jerusalem, to bring up the ark of the covenant of the LORD out of the (a) city of David, which [is] Zion.

(a) Read (Sa2 6:12).

2 Chronicles 5:3

ch2 5:3

Wherefore all the men of Israel assembled themselves unto the king in the (b) feast which [was] in the seventh (c) month.

(b) When the things were dedicated and brought into the temple.

(c) Called in Hebrew Ethanim, containing part of September and part of October, (Kg1 8:2), which moves the Jews called the first month, because they say that the world was created in that month, and after they came from Egypt, they began at March: but because this opinion is uncertain, we always make March the first as the best writers do.

2 Chronicles 5:10

ch2 5:10

[There was] nothing in the ark save (d) the two tables which Moses put [therein] at Horeb, when the LORD made [a covenant] with the children of Israel, when they came out of Egypt.

(d) For Aaron's rod and manna were taken from there before it was brought to this place.

2 Chronicles 5:11

ch2 5:11

And it came to pass, when the priests were come out of the holy [place]: (for all the priests [that were] present were (e) sanctified, [and] did not [then] wait by course:

(e) Were prepared to serve the Lord.

2 Chronicles 5:13

ch2 5:13

It came even to pass, as the trumpeters and singers [were] (f) as one, to make one sound to be heard in praising and thanking the LORD; and when they lifted up [their] voice with the trumpets and cymbals and instruments of musick, and praised the LORD, [saying], (g) For [he is] good; for his mercy [endureth] for ever: that [then] the house was filled with a cloud, [even] the house of the LORD;

(f) They all played the same tune.

(g) This was the effect of their songs, (Psa 118:1, Psa 136:1).

2 Chronicles Chapter 6

2 Chronicles 6:1

ch2 6:1

Then (a) said Solomon, The LORD hath said that he would dwell in the thick darkness.

(a) After he had seen the glory of the Lord in the cloud.

2 Chronicles 6:11

ch2 6:11

And in it have I put the ark, wherein [is] the (b) covenant of the LORD, that he made with the children of Israel.

(b) Meaning the two tables, in which is contained the effect of the covenant that God made with our fathers.

2 Chronicles 6:12

ch2 6:12

And (c) he stood before the altar of the LORD in the presence of all the congregation of Israel, and spread forth his hands:

(c) On a scaffold that was made for that purpose, that he praying for the whole people might be heard by all, as in (Kg1 8:22).

2 Chronicles 6:13

ch2 6:13

For Solomon had made a brasen scaffold, of five cubits long, and five cubits broad, and three cubits high, and had set it in the midst of the court: and upon it he stood, and kneeled down upon his knees before all the congregation of Israel, and (d) spread forth his hands toward heaven,

(d) Both to give thanks for the great benefits of God bestowed on him, and also to pray for the perseverance and prosperity of his people.

2 Chronicles 6:20

ch2 6:20

That thine (e) eyes may be open upon this house day and night, upon the place whereof thou hast said that thou wouldest put thy name there; to hearken unto the prayer which thy servant prayeth toward this place.

(e) That you may declare in effect that you have a continual care over this place.

2 Chronicles 6:22

ch2 6:22

If a man sin against his (f) neighbour, and an oath be laid upon him to make him swear, and the oath come before thine altar in this house;

(f) By retaining anything from him, or by denying that which he has left him to keep, or do him any wrong.

2 Chronicles 6:23

ch2 6:23

Then hear thou from heaven, and do, and judge thy servants, by requiting the wicked, by recompensing his way (g) upon his own head; and by justifying the righteous, by giving him according to his righteousness.

(g) Meaning, to give him that which he has deserved.

2 Chronicles 6:30

ch2 6:30

Then hear thou from heaven thy dwelling place, and forgive, and render unto every man according unto all his ways, whose (h) heart thou knowest; (for thou only knowest the hearts of the children of men:)

(h) He declares that the prayers of hypocrites cannot be heard, nor of any but of them who pray to God with a true faith and in true repentance.

2 Chronicles 6:32

ch2 6:32

Moreover concerning the stranger, which is not of thy people Israel, but is come from a far country for thy great name's sake, and thy mighty hand, and thy stretched out arm; if they come and (i) pray in this house;

(i) He shows that before God there is no deception of person, but all people who fear him and work righteousness are accepted, (Act 10:35).

2 Chronicles 6:34

ch2 6:34

If thy people go out to war against their enemies by the way that (k) thou shalt send them, and they pray unto thee toward this city which thou hast chosen, and the house which I have built for thy name;

(k) Meaning, that no one should enterprise any war, but at the Lord's command, that is, which is lawful by his word.

2 Chronicles 6:41

ch2 6:41

Now therefore arise, O LORD God, into thy (l) resting place, thou, and the ark of thy strength: let thy priests, O LORD God, be clothed with (m) salvation, and let thy saints rejoice in goodness.

(l) That is, into your temple.

(m) Let them be preserved by your power, and made virtuous and holy.

2 Chronicles 6:42

ch2 6:42

O LORD God, turn not away the face of (n) thine anointed: remember the mercies of David thy servant.

(n) Hear my prayer, I who am your anointed king.

2 Chronicles Chapter 7

2 Chronicles 7:1

ch2 7:1

Now when Solomon had made an end of praying, the (a) fire came down from heaven, and consumed the burnt offering and the sacrifices; and the glory of the LORD filled the house.

(a) By this God declared that he was pleased with Solomon's prayer.

2 Chronicles 7:8

ch2 7:8

Also at the same time Solomon kept (b) the feast seven days, and all Israel with him, a very great congregation, from the entering in of Hamath unto the river of Egypt.

(b) The feast of the tabernacles which was kept in the seventh month.

2 Chronicles 7:9

ch2 7:9

And in the eighth day they (c) made a solemn assembly: for they kept the dedication of the altar seven days, and the feast seven days.

(c) They assembled to hear the word of God, after they had remained seven days in the booths or tabernacles.

2 Chronicles 7:10

ch2 7:10

And on the (d) three and twentieth day of the seventh month he sent the people away into their tents, glad and merry in heart for the goodness that the LORD had shewed unto David, and to Solomon, and to Israel his people.

(d) They had permission to depart on the 22nd day, (Kg1 8:66) but they did not leave till the next day.

2 Chronicles 7:14

ch2 7:14

If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will (e) heal their land.

(e) I will cause the pestilence to cease and destroy the beasts that hurt the fruit of the earth, and send rain in due season.

2 Chronicles 7:20

ch2 7:20

Then will I pluck them up by the roots out of my land which I have given them; and this house, which I have (f) sanctified for my name, will I cast out of my sight, and will make it [to be] a proverb and a byword among all nations.

(f) Declaring that God had more concern for their salvation than for the advancement of his own glory: and where men abuse those things which God has appointed to set forth his praise, he withdraws his graces.

2 Chronicles Chapter 8

2 Chronicles 8:1

ch2 8:1

And it came to pass at the end of (a) twenty years, wherein Solomon had built the house of the LORD, and his own house,

(a) Signifying that he was 20 years in building them.

2 Chronicles 8:2

ch2 8:2

That the cities which Hiram had (b) restored to Solomon, Solomon built them, and caused the children of Israel to dwell there.

(b) That is, which Hiram gave again to Solomon because they did not please him and therefore called them Cabul, that is, dirt or filth, (Kg1 9:13).

2 Chronicles 8:4

ch2 8:4

And he built Tadmor in the wilderness, and all the (c) store cities, which he built in Hamath.

(c) Meaning of munitions and treasures for the war.

2 Chronicles 8:5

ch2 8:5

Also he built (d) Bethhoron the upper, and Bethhoron the nether, fenced cities, with walls, gates, and bars;

(d) That is, he repaired and fortified them, for they were built long before by Sherah a noble woman of the tribe of Ephraim, (Ch1 6:68, Ch1 7:24).

2 Chronicles 8:10

ch2 8:10

And these [were] the chief of king Solomon's officers, [even] (f) two hundred and fifty, that bare rule over the people.

(f) For in all there were 3300 but here he means of them who had the principal charge, (Kg1 9:23).

2 Chronicles 8:13

ch2 8:13

Even after a certain rate every day, offering according to the commandment of Moses, on the sabbaths, and on the new moons, and on the solemn feasts, (g) three times in the year, [even] in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles.

(g) Read (Lev. 23:1-44).

2 Chronicles 8:16

ch2 8:16

Now all the (h) work of Solomon was prepared unto the day of the foundation of the house of the LORD, and until it was finished. [So] the house of the LORD was perfected.

(h) Both for the matte and also for the workmanship.

2 Chronicles 8:17

ch2 8:17

Then went Solomon to Eziongeber, and to Eloth, at the (i) sea side in the land of Edom.

(i) Meaning, the Red Sea.

2 Chronicles 8:18

ch2 8:18

And Hiram sent him by the hands of his servants ships, and servants that had knowledge of the sea; and they went with the servants of Solomon to Ophir, and took thence (k) four hundred and fifty talents of gold, and brought [them] to king Solomon.

(k) Which is thought to amount to 3,600,000 crowns, for here mention is made of 30 more than are spoken of, (Kg1 9:28).

2 Chronicles Chapter 9

2 Chronicles 9:1

ch2 9:1

And when the queen of Sheba heard of the fame of Solomon, she came to (a) prove Solomon with hard questions at Jerusalem, with a very great company, and camels that bare spices, and gold in abundance, and precious stones: and when she was come to Solomon, she communed with him of all that was in her heart.

(a) To know whether his wisdom was as great as the report was.

2 Chronicles 9:2

ch2 9:2

And Solomon told her all her questions: and there was (b) nothing hid from Solomon which he told her not.

(b) There was no question so hard that he did not resolve.

2 Chronicles 9:8

ch2 9:8

Blessed be the LORD thy God, which delighted in thee to set thee on his (c) throne, [to be] king for the LORD thy God: because thy God loved Israel, to establish them for ever, therefore made he thee king over them, to do judgment and justice.

(c) Meaning, that the Israelites were God's peculiar people, and that kings are the lieutenants of God, who ought to grant to him the superiority and administer justice to all.

2 Chronicles 9:10

ch2 9:10

And the servants also of Hiram, and the servants of Solomon, which brought gold from Ophir, brought (d) algum trees and precious stones.

(d) Read (Ch2 2:8, Kg1 10:11).

2 Chronicles 9:11

ch2 9:11

And the king made [of] the algum trees (e) terraces to the house of the LORD, and to the king's palace, and harps and psalteries for singers: and there were none such seen before in the land of Judah.

(e) Or pillars: meaning the garnishing and trimming of the stairs or pillars.

2 Chronicles 9:12

ch2 9:12

And king Solomon gave to the queen of Sheba all her desire, whatsoever she asked, (f) beside [that] which she had brought unto the king. So she turned, and went away to her own land, she and her servants.

(f) That is, which the king gave her for recompense of the treasure which she brought.

2 Chronicles 9:15

ch2 9:15

And king Solomon made two hundred targets [of] beaten gold: (g) six hundred [shekels] of beaten gold went to one target.

(g) Which amounts to 2400 crowns of the sun.

(h) Or pounds, called mina, of which every one seemed to make a hundred shekels.

2 Chronicles 9:18

ch2 9:18

And [there were] six steps to the throne, with a footstool of gold, [which were] (i) fastened to the throne, and stays on each side of the sitting place, and two lions standing by the (k) stays:

(i) That is, the steps and the footstool were fastened to the throne.

(k) Upon the pommels or knops.

2 Chronicles 9:21

ch2 9:21

For the king's ships went to Tarshish with the servants of Hiram: every three years once came the ships of (l) Tarshish bringing gold, and silver, ivory, and apes, and peacocks.

(l) Which is thought by the best writers to be Cilicia, (Kg1 10:22).

2 Chronicles 9:25

ch2 9:25

And Solomon had (m) four thousand stalls for horses and chariots, and twelve thousand horsemen; whom he bestowed in the chariot cities, and with the king at Jerusalem.

(m) That is, ten horses in every stable, which in all amounts to 40,000 as in (Kg1 4:26).

2 Chronicles 9:27

ch2 9:27

And the king made silver in Jerusalem (n) as stones, and cedar trees made he as the sycamore trees that [are] in the low plains in abundance.

(n) The abundance of those temporal treasures in Solomon's kingdom is a figure of the spiritual treasures which the elect will enjoy in the heavens under the true Solomon, Christ.

2 Chronicles 9:29

ch2 9:29

Now the rest of the acts of Solomon, first and last, [are] they not written in the book of Nathan the prophet, and in the prophecy of Ahijah the Shilonite, and in the visions of Iddo the seer (o) against Jeroboam the son of Nebat?

(o) That is, who prophesied against him.

2 Chronicles Chapter 10

2 Chronicles 10:1

ch2 10:1

And Rehoboam (a) went to Shechem: for to Shechem were all Israel come to make him king.

(a) After the death of Solomon.

2 Chronicles 10:4

ch2 10:4

Thy father (b) made our yoke grievous: now therefore ease thou somewhat the grievous servitude of thy father, and his heavy yoke that he put upon us, and we will serve thee.

(b) That is, handled us rudely, it seems that God hardened their hearts, so that they murmured without cause, which declares also the inconstancy of the people.

2 Chronicles 10:8

ch2 10:8

But he forsook the counsel which the old men gave him, and took counsel with the young men that were brought up with him, that (c) stood before him.

(c) Or, that stood by him, that is, which were of his counsel and secrets.

2 Chronicles 10:10

ch2 10:10

And the young men that were brought up with him spake unto him, saying, Thus shalt thou answer the people that spake unto thee, saying, Thy father made our yoke heavy, but make thou [it] somewhat lighter for us; thus shalt thou say unto them, My (d) little [finger] shall be thicker than my father's loins.

(d) Or, little finger, meaning that he was of far greater power than his father was.

2 Chronicles 10:15

ch2 10:15

So the king hearkened not unto the people: for the (e) cause was of God, that the LORD might perform his word, which he spake by the hand of Ahijah the Shilonite to Jeroboam the son of Nebat.

(e) God's will overrides all so that nothing can be done but according to the same, and yet man's will works by itself, so that he cannot use the excuse that his deed was of God's ordinance.

2 Chronicles Chapter 11

2 Chronicles 11:1

ch2 11:1

And when Rehoboam was come to Jerusalem, he gathered of the house of Judah and (a) Benjamin an hundred and fourscore thousand chosen [men], which were warriors, to fight against (b) Israel, that he might bring the kingdom again to Rehoboam.

(a) That is, the half tribe of Benjamin for the other half went after Jeroboam.

(b) Meaning the ten tribes who rebelled.

2 Chronicles 11:5

ch2 11:5

And Rehoboam dwelt in Jerusalem, and (c) built cities for defence in Judah.

(c) Or, repaired them and made them strong to be more able to resist Jeroboam.

2 Chronicles 11:15

ch2 11:15

And he ordained him priests for the high places, and for the (d) devils, and for the calves which he had made.

(d) Meaning idols, (Isa 44:15).

2 Chronicles 11:16

ch2 11:16

And after them out of all the tribes of Israel such as set their (e) hearts to seek the LORD God of Israel came to Jerusalem, to sacrifice unto the LORD God of their fathers.

(e) Who were zealous of true religion and feared God.

2 Chronicles 11:17

ch2 11:17

So they strengthened the kingdom of Judah, and made Rehoboam the son of Solomon strong, three years: for three years they (f) walked in the way of David and Solomon.

(f) As long as they feared God, and set forth his word, they prospered.

2 Chronicles 11:22

ch2 11:22

And Rehoboam made (g) Abijah the son of Maachah the chief, [to be] ruler among his brethren: for [he thought] to make him king.

(g) Called also Abijam, who reigned three years, (Kg1 15:2).

2 Chronicles 11:23

ch2 11:23

And he dealt wisely, and dispersed of all his children throughout all the countries of Judah and Benjamin, unto every fenced city: and he gave them victual in abundance. And he (h) desired many wives.

(h) He gave himself to have many wives.

2 Chronicles Chapter 12

2 Chronicles 12:1

ch2 12:1

And it came to pass, when Rehoboam had established the kingdom, and had strengthened himself, he forsook the law of the LORD, and (a) all Israel with him.

(a) For such is the inconstancy of the people, that for the most part they follow the vices of their governors.

2 Chronicles 12:3

ch2 12:3

With twelve hundred chariots, and threescore thousand horsemen: and the people [were] without number that came with him out of Egypt; the Lubims, the (b) Sukkiims, and the Ethiopians.

(b) Who were a people of Africa called the Troglodytes because they lived in holes.

2 Chronicles 12:5

ch2 12:5

Then came Shemaiah the prophet to Rehoboam, and [to] the princes of Judah, that were gathered together to Jerusalem because of Shishak, and said unto them, Thus saith the LORD, Ye have forsaken me, and (c) therefore have I also left you in the hand of Shishak.

(c) Signifying that no calamity can come to us unless we forsake God, and that he never leaves us till we have cast him off.

2 Chronicles 12:6

ch2 12:6

Whereupon the princes of Israel and the king humbled themselves; and they said, The LORD [is] (d) righteous.

(d) Therefore he justly punishes you for your sins.

2 Chronicles 12:8

ch2 12:8

Nevertheless they shall be his servants; that they may know my (e) service, and the service of the kingdoms of the countries.

(e) He shows that God's punishments are not to utterly destroy his, but to chastise them, to bring them to the knowledge of themselves, and to know how much better it is to serve God than tyrants.

2 Chronicles 12:12

ch2 12:12

And when he (f) humbled himself, the wrath of the LORD turned from him, that he would not destroy [him] altogether: and also in Judah things went well.

(f) Which declares that God does not seek the death of a sinner, but his conversion, (Eze 18:32).

2 Chronicles 12:13

ch2 12:13

So king Rehoboam strengthened himself in Jerusalem, and reigned: for Rehoboam [was] one and forty years old when he began to reign, and he reigned (g) seventeen years in Jerusalem, the city which the LORD had chosen out of all the tribes of Israel, to put his name there. And his mother's name [was] Naamah an Ammonitess.

(g) That is, twelve years after he had been overcome by Shishak, (Ch2 12:2).

2 Chronicles Chapter 13

2 Chronicles 13:1

ch2 13:1

Now in the eighteenth year of king Jeroboam began Abijah to reign over (a) Judah.

(a) He means Judah and Benjamin.

2 Chronicles 13:2

ch2 13:2

He reigned three years in Jerusalem. His mother's name also [was] (b) Michaiiah the daughter of (c) Uriel of Gibeah. And there was war between Abijah and Jeroboam.

(b) Or Maacah, (Kg1 15:2).

(c) Called also Absalom, for Absalom was her grandfather, (Kg1 15:2).

2 Chronicles 13:4

ch2 13:4

And Abijah stood up upon mount (d) Zemaraim, which [is] in mount Ephraim, and said, Hear me, thou Jeroboam, and all Israel;

(d) Which was one of the peaks of mount Ephraim.

2 Chronicles 13:5

ch2 13:5

Ought ye not to know that the LORD God of Israel gave the kingdom over Israel to (e) David for ever, [even] to him and to his sons by a covenant of salt?

(e) Therefore whoever usurps it or takes it from that stock transgresses the ordinance of the Lord. Thus like a hypocrite he alleges the word of God for his advantage.

2 Chronicles 13:7

ch2 13:7

And there are gathered unto him (g) vain men, the children of Belial, and have strengthened themselves against Rehoboam the son of Solomon, when Rehoboam was (h) young and tenderhearted, and could not withstand them.

(g) This word in the Chaldee tongue is Racha, which our saviour uses, (Mat 5:22).

(h) Meaning, in heart and courage.

2 Chronicles 13:9

ch2 13:9

Have ye not cast out the priests of the LORD, the sons of Aaron, and the Levites, and have made you priests after the manner of the nations of [other] lands? so that whosoever cometh to consecrate himself with a (i) young bullock and seven rams, [the same] may be a priest of [them that are] no gods.

(i) He shows the nature of idolaters who take no trial of the calling, life and doctrine of their ministers, but think the most vile and greatest beasts sufficient to serve their turn.

2 Chronicles 13:11

ch2 13:11

And they burn unto the LORD every (k) morning and every evening burnt sacrifices and sweet incense: the shewbread also [set they in order] upon the pure table; and the candlestick of gold with the lamps thereof, to burn every evening: for we keep the charge of the LORD our God; but ye have forsaken him.

(k) As it was appointed in the law, (Exo 29:39).

2 Chronicles 13:12

ch2 13:12

And, behold, God himself [is] (l) with us for [our] captain, and his priests with sounding trumpets to cry alarm against you. O children of Israel, fight ye not against the LORD God of your fathers; for ye shall not prosper.

(l) Because their cause was good and approved by the Lord, they did not doubt the success and victory.

2 Chronicles 13:13

ch2 13:13

But Jeroboam caused an ambushment (m) to come about behind them: so they were before Judah, and the ambushment [was] behind them.

(m) Contemning the good counsel which came from the Spirit of God, he thought to have overcome by deceit.

2 Chronicles 13:18

ch2 13:18

Thus the children of Israel were brought under at that time, and the children of Judah prevailed, (n) because they relied upon the LORD God of their fathers.

(n) He shows that the stay of all kingdoms and assurance of victories depends on our trust and confidence in the Lord.

2 Chronicles Chapter 14

2 Chronicles 14:3

ch2 14:3

For he took away the altars of the strange [gods], and the high places, and brake down the images, and cut down the (a) groves:

(a) Which were planted contrary to the Law, (Deu 16:21).

2 Chronicles 14:5

ch2 14:5

Also he took away out of all the cities of Judah the high places and the images: and the kingdom was (b) quiet before him.

(b) He shows that the rest and quietness of kingdoms stands in abolishing idolatry and advancing true religion.

2 Chronicles 14:7

ch2 14:7

Therefore he said unto Judah, Let us build these cities, and make about [them] walls, and towers, gates, and bars, [while] the land [is] yet (c) before us; because we have sought the LORD our God, we have sought [him], and he hath given us rest on every side. So they built and prospered.

(c) While we have the full government of it.

2 Chronicles 14:9

ch2 14:9

And there came out against them Zerah the (d) Ethiopian with an host of a million, and three hundred chariots; and came unto (e) Mareshah.

(d) The king of Ethiopia, or Egypt.

(e) Which was a city in Judah, (Jos 15:44) where Michaiah the prophet was born.

2 Chronicles 14:11

ch2 14:11

And Asa cried unto the LORD his God, and said, LORD, [it is] nothing with thee to help, whether with many, or with them that have no power: help us, O LORD our God; for we rest on thee, and in thy name we go against this multitude. O LORD, thou [art] our God; (f) let not man prevail against thee.

(f) Thus the children of God neither trust in their own power or policy, nor fear the strength and subtilty of their enemies, but consider the cause and see whether their enterprises tend to God's

glory, and thereupon assure themselves of the victory by him, who alone is Almighty and can turn all flesh into dust with the breath of his mouth.

2 Chronicles 14:14

ch2 14:14

And they smote all the cities round about Gerar; for the (g) fear of the LORD came upon them: and they spoiled all the cities; for there was exceeding much spoil in them.

(g) The Lord had stricken them with fear.

2 Chronicles Chapter 15

2 Chronicles 15:1

ch2 15:1

And the Spirit of God came upon (a) Azariah the son of Oded:

(a) Who was called Obed as his father was, (Ch2 15:8).

2 Chronicles 15:3

ch2 15:3

Now for a long season Israel [hath been] without the (b) true God, and without a teaching priest, and without law.

(b) For the space of twelve years under Rehoboam, and three years under Abijah, religion was neglected, and idolatry planted.

2 Chronicles 15:4

ch2 15:4

But when they in their trouble did turn unto the LORD God of Israel, and sought him, he (c) was found of them.

(c) He shows that despite the wickedness of tyrants and their rage, yet God has his whom he hears in their tribulation as he delivered his from Zerah king of the Ethiopians, (Ch2 14:9, Ch2 14:12) and out of all other dangers, when they called upon the Lord.

2 Chronicles 15:7

ch2 15:7

Be ye strong therefore, and let not your hands be weak: for your (d) work shall be rewarded.

(d) Your confidence and trust in God will not be frustrated.

2 Chronicles 15:10

ch2 15:10

So they gathered themselves together at Jerusalem in the (e) third month, in the fifteenth year of the reign of Asa.

(e) Called Shiuam, containing part of May and part of June.

2 Chronicles 15:11

ch2 15:11

And they offered unto the LORD the same time, of the (f) spoil [which] they had brought, seven hundred oxen and seven thousand sheep.

(f) Which they had taken of the Ethiopians.

2 Chronicles 15:13

ch2 15:13

That (g) whosoever would not seek the LORD God of Israel should be put to death, whether small or great, whether man or woman.

(g) These were the words of their covenant, which commanded all idolaters be put to death, according to the law of God, (Deu 13:5, Deu 13:9, Deu 13:15).

2 Chronicles 15:15

ch2 15:15

And all Judah rejoiced at the oath: for they had sworn with all their heart, and sought him with their whole desire; and he was (h) found of them: and the LORD gave them rest round about.

(h) As long as they served him correctly, so long did he preserve and prosper them.

2 Chronicles 15:16

ch2 15:16

And also [concerning] Maachah the (i) mother of Asa the king, he removed her from [being] queen, because she had made an idol in a grove: and Asa cut down her idol, and stamped [it], and burnt [it] at the brook Kidron.

(i) Or grandmother, and in this he showed that he lacked zeal, for she should have died both by the covenant, as (Ch2 15:13) and by the law of God, but he gave place to foolish pity and would also seem after a sort to satisfy the law.

2 Chronicles 15:17

ch2 15:17

But the high places were not (k) taken away out of (l) Israel: nevertheless the heart of Asa was (m) perfect all his days.

(k) Which was partly because of lack of zeal on his part, partly through the negligence of his officers and partly by the superstition of the people that all were not taken away.

(l) Because God was called the God of Israel, by reason of his promise to Jacob, therefore Israel is sometimes taken for Judah, because Judah was his chief people.

(m) In respect to his predecessors.

2 Chronicles Chapter 16

2 Chronicles 16:1

ch2 16:1

In the six and thirtieth year of the reign of Asa (a) Baasha king of Israel came up against Judah, and built (b) Ramah, to the intent that he might let none go out or come in to Asa king of Judah.

(a) Who reigned after Nadab the son of Jeroboam.

(b) He fortified it with walls and ditches: it was a city in Benjamin near Gibeon.

2 Chronicles 16:3

ch2 16:3

[There is] a league between me and thee, as [there was] between my father and thy father: behold, I have sent thee silver and gold; go, (c) break thy league with Baasha king of Israel, that he may depart from me.

(c) He thought to repulse his adversary by an unlawful means, that is, by seeking help from infidels, as they who seek the help of Turks, thinking by it to make themselves stronger.

2 Chronicles 16:10

ch2 16:10

Then Asa was wroth with the seer, and put him in a prison house; for [he was] (d) in a rage with him because of this [thing]. And Asa oppressed [some] of the people the same time.

(d) Thus instead of turning to God in repentance, he disdained the admonition of the prophet, and punished him, as the wicked do when they are told of their faults.

2 Chronicles 16:12

ch2 16:12

And Asa in the thirty and ninth year of his reign was diseased in his feet, until his disease [was] (e) exceeding [great]: yet in his disease he sought not to the LORD, but to the (f) physicians.

(e) God plagued his rebellion and by this declared that it is nothing to begin well, unless we continue to the end, that is, zealous of God's glory and put our whole trust in him.

(f) He shows that it is useless to seek the physicians unless we first seek God to purge our sins, which are the chief cause of all our diseases, and later use the help of the physicians as a means by which God works.

2 Chronicles Chapter 17

2 Chronicles 17:3

ch2 17:3

And the LORD was with Jehoshaphat, because he walked in the (a) first ways of his father David, and sought not unto (b) Baalim;

(a) That is, his virtues meaning before he had committed with Bathsheba, and against Uriah.

(b) Did not seek help from strange Gods.

2 Chronicles 17:6

ch2 17:6

And his heart was (c) lifted up in the ways of the LORD: moreover he took away the high places and groves out of Judah.

(c) He gave himself wholly to serve the Lord.

2 Chronicles 17:7

ch2 17:7

Also in the third year of his reign he sent to his princes, [even] to Benhail, and to Obadiah, and to Zechariah, and to Nethaneel, and to Michaiah, to (d) teach in the cities of Judah.

(d) He knew it was in vain to profess religion, unless such were appointed who could instruct the people in the same, and had authority to put away all idolatry.

2 Chronicles 17:10

ch2 17:10

And the fear of the LORD fell upon all the kingdoms of the lands that [were] round about Judah, so that they (e) made no war against Jehoshaphat.

(e) Thus God prospers all who with a pure heart seek his glory, and keeps their enemies in fear, so that they are not able to execute their rage against them.

2 Chronicles 17:16

ch2 17:16

And next him [was] Amasiah the son of Zichri, (f) who willingly offered himself unto the LORD; and with him two hundred thousand mighty men of valour.

(f) Meaning, who was a Nazarite.

2 Chronicles 17:19

ch2 17:19

These (g) waited on the king, beside [those] whom the king put in the fenced cities throughout all Judah.

(g) That is, they were at his ordinary guard.

2 Chronicles Chapter 18

2 Chronicles 18:1

ch2 18:1

Now Jehoshaphat had riches and honour in abundance, and joined (a) affinity with Ahab.

(a) For Joram Jehoshaphat's son married Ahab's daughter.

2 Chronicles 18:2

ch2 18:2

And after [certain] (b) years he went down to Ahab to Samaria. And Ahab killed sheep and oxen for him in abundance, and for the people that [he had] with him, and persuaded him to go up [with him] to (c) Ramothgilead.

(b) That is, the third year, (Kg1 22:2).

(c) To recover it out of the hands of the Syrians.

2 Chronicles 18:4

ch2 18:4

And Jehoshaphat said unto the king of Israel, Enquire, I pray thee, at the (d) word of the LORD to day.

(d) Hear the advise of some prophet to know whether it is God's will.

2 Chronicles 18:5

ch2 18:5

Therefore the king of Israel gathered together of (e) prophets four hundred men, and said unto them, Shall we go to Ramothgilead to battle, or shall I forbear? And they said, Go up; for God will deliver [it] into the king's hand.

(e) Who were the prophets of Baal, signifying that the wicked esteem none but liars and such as will bear with their inordinate affections.

2 Chronicles 18:7

ch2 18:7

And the king of Israel said unto Jehoshaphat, [There is] yet one man, by whom we may enquire of the LORD: but I (f) hate him; for he never prophesied good unto me, but always evil: the same [is] Micaiah the son of Imla. And Jehoshaphat said, Let not the king say (g) so.

(f) Yet the true ministers of God should not cease to do their duty, even though the wicked magistrates cannot abide them speaking the truth.

(g) Meaning, that he should not refuse to hear any that was from God.

2 Chronicles 18:9

ch2 18:9

And the king of Israel and Jehoshaphat king of Judah sat either of them on his throne, clothed in [their] (h) robes, and they sat in a void place at the entering in of the gate of Samaria; and all the prophets prophesied before them.

(h) That is, in their majesty and royal apparel.

2 Chronicles 18:10

ch2 18:10

And Zedekiah the son of Chenaanah had made him (i) horns of iron, and said, Thus saith the LORD, With these thou shalt push Syria until they be consumed.

(i) Read (Kg1 22:11).

2 Chronicles 18:12

ch2 18:12

And the messenger that went to call Micaiah spake to him, saying, Behold, the words of the prophets [declare] good to the king with one (k) assent; let thy word therefore, I pray thee, be like one of theirs, and speak thou good.

(k) Thinking, that since four hundred prophets had agreed in one thing, that he being but one man and in least estimation, did not dare to go against it.

2 Chronicles 18:14

ch2 18:14

And when he was come to the king, the king said unto him, Micaiah, shall we go to Ramothgilead to battle, or shall I forbear? And he said, (l) Go ye up, and prosper, and they shall be delivered into your hand.

(l) He spoke this in derision of the false prophets as the king well knew.

2 Chronicles 18:16

ch2 18:16

Then he said, I did see all Israel scattered upon the mountains, as sheep that have no shepherd: and the LORD said, (m) These have no master; let them return [therefore] every man to his house in peace.

(m) He prophesied of how the people would be scattered and Ahab slain.

2 Chronicles 18:18

ch2 18:18

Again he said, Therefore hear the word of the LORD; I saw the LORD sitting upon his throne, and all the (n) host of heaven standing on his right hand and [on] his left.

(n) Meaning his angels.

2 Chronicles 18:21

ch2 18:21

And he said, I will go out, and be a lying spirit in the mouth of all his prophets. And (o) [the LORD] said, Thou shalt entice [him], and thou shalt also prevail: go out, and do [even] so.

(o) That is, the Lord.

2 Chronicles 18:22

ch2 18:22

Now therefore, behold, the LORD hath put a (p) lying spirit in the mouth of these thy prophets, and the LORD hath spoken evil against thee.

(p) To those who would not believe the truth, God sent a strong delusion, that they would believe lies, (Th2 2:10).

2 Chronicles 18:23

ch2 18:23

Then Zedekiah the son of Chenaanah came near, and smote Micaiah upon the (q) cheek, and said, Which way went the Spirit of the LORD from me to speak unto thee?

(q) By this cruelty his ambition and hypocrisy was discovered; thus the hypocrites boast of the Spirit which they do not have, and declare their malice against them on whom the true Spirit is.

2 Chronicles 18:26

ch2 18:26

And say, Thus saith the king, Put this [fellow] in the prison, and feed him with bread of (r) affliction and with water of affliction, until I return in peace.

(r) Keep him in prison, and let him feel hunger and thirst.

2 Chronicles 18:29

ch2 18:29

And the king of Israel said unto Jehoshaphat, I will (s) disguise myself, and will go to the battle; but put thou on thy robes. So the king of Israel disguised himself; and they went to the battle.

(s) Thus the wicked think by their own subtilty to escape God's judgments which he threatens by his word.

2 Chronicles 18:31

ch2 18:31

And it came to pass, when the captains of the chariots saw Jehoshaphat, that they said, It [is] the king of Israel. Therefore they compassed about him to fight: but Jehoshaphat (t) cried out, and the LORD helped him; and God moved them [to depart] from him.

(t) He cried to the Lord by acknowledging his fault in going with this wicked king to war against the word of the Lord by his prophet and also by desiring mercy for the same.

2 Chronicles 18:34

ch2 18:34

And the battle increased that day: howbeit the king of Israel (u) stayed [himself] up in [his] chariot against the Syrians until the even: and about the time of the sun going down he died.

(u) He disguised his wound that his soldiers might fight more courageously.

2 Chronicles Chapter 19

2 Chronicles 19:2

ch2 19:2

And Jehu the son of Hanani the seer went out to meet him, and said to king Jehoshaphat, (a) Shouldst thou help the ungodly, and love them that hate the LORD? therefore [is] wrath upon thee from before the LORD.

(a) He declares that the wrath of God is over everyone who supports the wicked and does not show in their actions that they are enemies to everyone that hates the Lord.

2 Chronicles 19:4

ch2 19:4

And Jehoshaphat dwelt at Jerusalem: and he went out again (b) through the people from Beersheba to mount Ephraim, and brought them back unto the LORD God of their fathers.

(b) He visited all his country and brought his people from idolatry to the knowledge of the true God.

2 Chronicles 19:6

ch2 19:6

And said to the judges, Take heed what ye do: for ye judge not for man, but for the LORD, who [is] (c) with you in the judgment.

(c) Both to preserve you if you do justly or to punish you, if you do the contrary.

2 Chronicles 19:7

ch2 19:7

Wherefore now let the fear of the LORD be upon you; take heed and do [it]: for [there is] no (d) iniquity with the LORD our God, nor respect of persons, nor taking of gifts.

(d) He will declare by the sharpness of the punishment that he hates all iniquity.

2 Chronicles 19:8

ch2 19:8

Moreover in Jerusalem did Jehoshaphat set of the Levites, and [of] the priests, and of the chief of the fathers of Israel, for the judgment of the LORD, and for controversies, when they (e) returned to Jerusalem.

(e) The priests and Levites who should judge matters according to the word of the Lord.

2 Chronicles 19:10

ch2 19:10

And what cause soever shall come to you of your brethren that dwell in their cities, between (f) blood and blood, between law and commandment, statutes and judgments, ye shall even warn them that they trespass not against the LORD, and [so] (g) wrath come upon you, and upon your brethren: this do, and ye shall not trespass.

(f) That is, to decide whether or not the murder was done on purpose, (Num 35:11, Deu 4:41).

(g) Meaning, that God would punish them most sharply if they would not execute justice correctly.

2 Chronicles 19:11

ch2 19:11

And, behold, Amariah the chief priest [is] over you in all matters of the LORD; and Zebadiah the son of Ishmael, the ruler of the house of Judah, for all the (h) king's matters: also the Levites [shall be] officers (i) before you. Deal courageously, and the LORD shall be with the (k) good.

(h) Shall be chief overseer of the public affairs of the realm.

(i) They will have the handling of inferior causes.

(k) God will assist them that do justice.

2 Chronicles Chapter 20

2 Chronicles 20:1

ch2 20:1

It came to pass after this also, [that] the children of Moab, and the children of Ammon, and with them [other] beside the (a) Ammonites, came against Jehoshaphat to battle.

(a) That is, who copied the Ammonites in language and apparel. The Hebrews thought that they were the Amalekites, but as it appeared by (Ch2 20:10) they were the Idumeans of mount Seir.

2 Chronicles 20:2

ch2 20:2

Then there came some that told Jehoshaphat, saying, There cometh a great multitude against thee from beyond the (b) sea on this side Syria; and, behold, they [be] in Hazazontamar, which [is] Engedi.

(b) Called the Dead sea, where God destroyed the five cities because of their sin.

2 Chronicles 20:3

ch2 20:3

And Jehoshaphat feared, and set himself (c) to seek the LORD, and proclaimed a fast throughout all Judah.

(c) This declares what the fear of the godly is, which is the prick to stir them to prayer and to depend on the Lord, while it moves the wicked either to seek after worldly means and policies or else to fall into despair.

2 Chronicles 20:7

ch2 20:7

[Art] not thou our God, [who] didst drive out the inhabitants of this land before thy people Israel, and (d) gavest it to the seed of Abraham thy friend for ever?

(d) He grounds his prayer on God's power, by which he is able to help and also on his mercy, which he will continue toward his, as he has once chosen them and began to show his graces toward them.

2 Chronicles 20:9

ch2 20:9

If, [when] evil cometh upon us, [as] the (e) sword, judgment, or pestilence, or famine, we stand before this house, and in thy presence, (for thy name (f) [is] in this house,) and cry unto thee in our affliction, then thou wilt hear and help.

(e) Meaning war which comes by God's just judgments for our sins.

(f) That is, it is here called on and you declared your presence and favour.

2 Chronicles 20:12

ch2 20:12

O our God, wilt thou not judge them? for we have no might against this great company that cometh against us; neither know we what to do: but our eyes (g) [are] upon thee.

(g) We only put our trust in you, and wait for our deliverance from heaven.

2 Chronicles 20:13

ch2 20:13

And all Judah stood (h) before the LORD, with their little ones, their wives, and their children.

(h) That is, before the ark of the covenant.

2 Chronicles 20:14

ch2 20:14

Then upon Jahaziel the son of Zechariah, the son of Benaiah, the son of Jeiel, the son of Mattaniah, a Levite of the sons of Asaph, came (i) the Spirit of the LORD in the midst of the congregation;

(i) Who was moved by the Spirit of God to prophecy.

2 Chronicles 20:15

ch2 20:15

And he said, Hearken ye, all Judah, and ye inhabitants of Jerusalem, and thou king Jehoshaphat, Thus saith the LORD unto you, Be not afraid nor dismayed by reason of this great multitude; for the (k) battle [is] not yours, but God's.

(k) They fight against God and not against you, therefore he will fight for you.

2 Chronicles 20:18

ch2 20:18

And Jehoshaphat (l) bowed his head with [his] face to the ground: and all Judah and the inhabitants of Jerusalem fell before the LORD, worshipping the LORD.

(l) Declaring his faith and obedience to the word of the Lord, and giving thanks for the deliverance promised.

2 Chronicles 20:20

ch2 20:20

And they rose early in the morning, and went forth into the wilderness of Tekoa: and as they went forth, Jehoshaphat stood and said, Hear me, O Judah, and ye inhabitants of Jerusalem; Believe in the LORD your God, so shall ye be established; believe his (m) prophets, so shall ye prosper.

(m) Give credit to their words and doctrine.

2 Chronicles 20:21

ch2 20:21

And when he had consulted with the people, he appointed singers unto the LORD, and that should praise the beauty of holiness, as they went out before the army, and to say, (n) Praise the LORD; for his mercy [endureth] for ever.

(n) This was a psalm of thanksgiving which they used commonly to sing when they praised the Lord for his benefits, and was made by David, (Psa. 136:1-26).

2 Chronicles 20:22

ch2 20:22

And when they began to sing and to praise, the LORD set ambushments against the children of Ammon, Moab, and (o) mount Seir, which were come against Judah; and they were smitten.

(o) Meaning, the Idumeans who dwelt in mount Seir.

2 Chronicles 20:23

ch2 20:23

For the children of Ammon and Moab stood up against the inhabitants of mount Seir, utterly to slay and destroy [them]: and when they had made an end of the inhabitants of Seir, every one helped to (p) destroy another.

(p) Thus the Lord according to Jehoshaphat's prayer declared his power, when he delivered his by causing their enemies to kill one another.

2 Chronicles 20:26

ch2 20:26

And on the fourth day they (q) assembled themselves in the valley of Berachah; for there they blessed the LORD: therefore the name of the same place was called, The valley of Berachah, unto this day.

(q) To give thanks to the Lord for the victory: and therefore the valley was called Berachah, that is, blessing or thanksgiving, which was also called the valley of Jehoshaphat, (Joe 3:2, Joe 3:12) because the Lord judged the enemies according to Jehoshaphat's prayer.

2 Chronicles 20:29

ch2 20:29

And the (r) fear of God was on all the kingdoms of [those] countries, when they had heard that the LORD fought against the enemies of Israel.

(r) He declares by this that the works of God always bring comfort or deliverance to his, and fear or destruction to his enemies.

2 Chronicles 20:32

ch2 20:32

And he walked in the way of (s) Asa his father, and departed not from it, doing [that which was] right in the sight of the LORD.

(s) Meaning, in his virtues, and those ways in which he followed God.

2 Chronicles 20:33

ch2 20:33

Howbeit the high places were (t) not taken away: for as yet the people had not prepared their hearts unto the God of their fathers.

(t) If the great care and diligence of this good king was not able to utterly abolish all the superstition of this people, but they still retained it, how much less are they able to reform evil, who either have little zeal, or not as he had: though here he was not to be excused?

2 Chronicles 20:37

ch2 20:37

Then Eliezer the son of Dodavah of Mareshah prophesied against Jehoshaphat, saying, Because thou hast (u) joined thyself with Ahaziah, the LORD hath broken thy works. And the ships were broken, that they were not able to go to Tarshish.

(u) Thus God would not have his join in company with idolaters and wicked men.

2 Chronicles Chapter 21

2 Chronicles 21:2

ch2 21:2

And he had brethren the sons of Jehoshaphat, Azariah, and Jehiel, and Zechariah, and Azariah, and Michael, and Shephatiah: all these [were] the sons of Jehoshaphat king of (a) Israel.

(a) Read (Ch2 15:17) how by Israel he meant Judah.

2 Chronicles 21:4

ch2 21:4

Now when Jehoram was risen up to the kingdom of his father, he strengthened himself, and (b) slew all his brethren with the sword, and [divers] also of the princes of (c) Israel.

(b) Because the wicked always live in fear, and also are ambitious, they become cruel and spare not to murder them, whom by nature they ought most to cherish and defend.

(c) Meaning, of Judah and Benjamin.

2 Chronicles 21:6

ch2 21:6

And he walked in the way of the kings of Israel, like as did the house of Ahab: for he had the daughter of Ahab to (d) wife: and he wrought [that which was] evil in the eyes of the LORD.

(d) So that we see how it cannot be that we should join with the wicked and serve God.

2 Chronicles 21:10

ch2 21:10

So the Edomites revolted from under the hand of Judah unto this day. The same time [also] did (e) Libnah revolt from under his hand; because he had forsaken the LORD God of his fathers.

(e) Read (Kg2 8:22).

2 Chronicles 21:11

ch2 21:11

Moreover he made high places in the mountains of Judah, and caused the inhabitants of Jerusalem to commit (f) fornication, and compelled Judah [thereto].

(f) Meaning, idolatry because the idolater breaks promise with God as the adulteress does to her husband.

2 Chronicles 21:12

ch2 21:12

And there came a writing to him from (g) Elijah the prophet, saying, Thus saith the LORD God of David thy father, Because thou hast not walked in the ways of Jehoshaphat thy father, nor in the ways of Asa king of Judah,

(g) Some think that this was Elisha so called because he had the Spirit in abundance, as had Elijah.

2 Chronicles 21:15

ch2 21:15

And thou [shalt have] great sickness by disease of thy bowels, until (h) thy bowels fall out by reason of the sickness day by day.

(h) We see this example daily practised on them who fall away from God, and become idolaters and murderers of their brethren.

2 Chronicles 21:16

ch2 21:16

Moreover the LORD stirred up against Jehoram the spirit of the Philistines, and of the Arabians, that [were] near the (l) Ethiopians:

(l) There were other Arabians in Africa southward toward Egypt.

2 Chronicles 21:17

ch2 21:17

And they came up into Judah, and brake into it, and carried away all the substance that was found in the king's house, and his sons also, and his wives; so that there was never a son left him, save (k) Jehoahaz, the youngest of his sons.

(k) Called also Ahaziah, as in (Ch2 22:1) or Azariah in (Ch2 22:6).

2 Chronicles 21:20

ch2 21:20

Thirty and two years old was he when he began to reign, and he reigned in Jerusalem eight years, (l) and departed without being desired. Howbeit they buried him in the city of David, but not in the sepulchres of the kings.

(l) That is, as some write, he was not regarded but deposed for his wickedness and idolatry so that his son reigned 22 years (his father yet living) without honour, and after his father's death he was confirmed to reign still, as in (Ch2 22:2).

2 Chronicles Chapter 22

2 Chronicles 22:1

ch2 22:1

And the inhabitants of Jerusalem made Ahaziah his youngest son king in his stead: for the band of men that came with the (a) Arabians to the camp had slain all the eldest. So Ahaziah the son of Jehoram king of Judah reigned.

(a) Meaning the Philistines.

2 Chronicles 22:2

ch2 22:2

(b) Forty and two years old [was] Ahaziah when he began to reign, and he reigned (c) one year in Jerusalem. His mother's name also [was] Athaliah the daughter (d) of Omri.

(b) Read (Ch2 21:20).

(c) That is, after the death of his father.

(d) She was Ahab's daughter, who was the son of Omri.

2 Chronicles 22:4

ch2 22:4

Wherefore he did evil in the sight of the LORD like the house of Ahab: for they were his (e) counsellors after the death of his father to his destruction.

(e) He shows that it follows that the rulers are as their counsellors are and that there cannot be a good king who allows wicked counsellors.

2 Chronicles 22:7

ch2 22:7

And the destruction of Ahaziah (f) was of God by coming to Joram: for when he was come, he went out with Jehoram against Jehu the son of Nimshi, whom the LORD had anointed to cut off the house of Ahab.

(f) By this we see that nothing can come to any but by God's providence and as he has appointed, and therefore he causes everything to serve his purposes.

2 Chronicles 22:9

ch2 22:9

And he sought Ahaziah: and they caught him, (for he was hid in Samaria,) and brought him to Jehu: and when they had slain him, they buried him: Because, said they, he [is] the son of (g) Jehoshaphat, who sought the LORD with all his heart. So the house of Ahaziah had no power to keep still the kingdom.

(g) This was the just plague of God because he joined himself with God's enemies: yet God to declare the worthiness of Jehoshaphat his grandfather moved them to give him the honour of burial.

2 Chronicles 22:10

ch2 22:10

But when Athaliah the mother of Ahaziah saw that her son was dead, she arose and (h) destroyed all the seed royal of the house of Judah.

(h) So that there would be no one to claim the crown and so she might usurp the government.

2 Chronicles 22:12

ch2 22:12

And he was with them hid in the (i) house of God six years: and Athaliah reigned over the (k) land.

(i) Meaning, in the chamber where the priests and Levites slept, who kept their courses weekly in the temple.

(k) That is, of Judah.

2 Chronicles Chapter 23

2 Chronicles 23:1

ch2 23:1

And (a) in the seventh year Jehoiada strengthened himself, and took the captains of hundreds, Azariah the son of Jeroham, and Ishmael the son of Jehohanan, and Azariah the son of Obed, and Maaseiah the son of Adaiah, and Elishaphat the son of Zichri, into covenant with him.

(a) Of the reign of Athaliah or after the death of Ahaziah.

2 Chronicles 23:2

ch2 23:2

And they went about in Judah, and gathered the Levites out of all the cities of Judah, and the (b) chief of the fathers of Israel, and they came to Jerusalem.

(b) Meaning of Judah and Benjamin. To see why they are called Israel, See Ch2 15:17

2 Chronicles 23:5

ch2 23:5

And a third part [shall be] at the king's house; and a third part at the gate of the (c) foundation: and all the people [shall be] in the courts of the house of the LORD.

(c) Which was the chief gate of the temple toward the east.

2 Chronicles 23:7

ch2 23:7

And the Levites shall compass the king round about, every man with his weapons in his hand; and whosoever [else] cometh (d) into the house, he shall be put to death: but be ye with the king when he cometh in, and when he goeth out.

(d) Meaning to make any tumult, or to hinder their enterprise.

2 Chronicles 23:8

ch2 23:8

So the Levites and all Judah did according to all things that Jehoiada the priest had commanded, and took every man his men that were to come in on the sabbath, with them that (e) were to go [out] on the sabbath: for Jehoiada the priest dismissed not the courses.

(e) Who had finished their course on the Sabbath and so the other part entered to keep their turn.

2 Chronicles 23:10

ch2 23:10

And he set all the people, every man having his weapon in his hand, from the right side of the temple to the left side of the temple, along by the altar and the (f) temple, by the king round about.

(f) Meaning the most holy place where the ark stood.

2 Chronicles 23:11

ch2 23:11

Then they brought out the king's son, and put upon him the crown, and [gave him] the (g) testimony, and made him king. And Jehoiada and his sons anointed him, and said, God save the king.

(g) That is, the book of the law or as some read they put on him his royal apparel.

2 Chronicles 23:13

ch2 23:13

And she looked, and, behold, the king stood at his pillar at the entering in, and the princes and the trumpets by the king: and all the people of the land rejoiced, and sounded with trumpets, also the singers with instruments of musick, and such as taught to sing praise. Then Athaliah rent her clothes, and said, (h) Treason, Treason.

(h) Declaring her vile impudency who having unjustly and by murder usurped the crown would still have defeated the true possessor and therefore called true obedience treason.

2 Chronicles 23:14

ch2 23:14

Then Jehoiada the priest brought out the captains of hundreds that were set over the host, and said unto them, Have her forth of the ranges: and whoso (i) followeth her, let him be slain with the sword. For the priest said, Slay her not in the house of the LORD.

(i) To join with her party and to maintain her authority.

2 Chronicles 23:16

ch2 23:16

And Jehoiada made a (k) covenant between him, and between all the people, and between the king, that they should be the LORD'S people.

(k) That they would only serve him and renounce all idolatry.

2 Chronicles 23:17

ch2 23:17

Then all the people went to the house of Baal, and (l) brake it down, and brake his altars and his images in pieces, and slew (m) Mattan the priest of Baal before the altars.

(l) According to their covenant made to the Lord.

(m) As the Lord commanded in his law both for the person and also the city, (Deu 13:9, Deu 13:15).

2 Chronicles 23:20

ch2 23:20

And he took the captains of hundreds, and the nobles, and the governors of the people, and all the people of the land, and brought down the king from the house of the LORD: and they came through the (n) high gate into the king's house, and set the king upon the throne of the kingdom.

(n) Which was the principal gate that the king might be seen by all the people.

2 Chronicles 23:21

ch2 23:21

And all the people of the land rejoiced: and the city was quiet, (o) after that they had slain Athaliah with the sword.

(o) For where a tyrant and an idolater reigns there can be no peace for the plagues of God are always among such people.

2 Chronicles Chapter 24

2 Chronicles 24:2

ch2 24:2

And Joash did [that which was] right in the sight of the LORD all the days of (a) Jehoiada the priest.

(a) Who was a faithful counsellor and governed him by the word of God.

2 Chronicles 24:5

ch2 24:5

And he gathered together the priests and the Levites, and said to them, Go out unto the cities of Judah, and gather of all (b) Israel money to repair the house of your God from year to year, and see that ye hasten the matter. Howbeit the Levites hastened [it] not.

(b) He does not mean the ten tribes but only the two tribes of Judah and Benjamin.

2 Chronicles 24:6

ch2 24:6

And the king called for Jehoiada the (c) chief, and said unto him, Why hast thou not required of the Levites to bring in out of Judah and out of Jerusalem the collection, [according to the commandment] of Moses the servant of the LORD, and of the congregation of Israel, for the tabernacle of witness?

(c) For he was the high priest.

2 Chronicles 24:7

ch2 24:7

For the sons of Athaliah, that (d) wicked woman, had broken up the house of God; and also all the dedicated things of the house of the LORD did they bestow upon Baalim.

(d) The scriptures call her wicked because she was a cruel murderer and a blasphemous idolater.

2 Chronicles 24:11

ch2 24:11

Now it came to pass, that at what time (e) the chest was brought unto the king's office by the hand of the Levites, and when they saw that [there was] much money, the king's scribe and the high priest's officer came and emptied the chest, and took it, and carried it to his place again. Thus they did day by day, and gathered money in abundance.

(e) Such as were faithful men whom the king had appointed for that matter.

2 Chronicles 24:12

ch2 24:12

And the king and (f) Jehoiada gave it to such as did the work of the service of the house of the LORD, and hired masons and carpenters to repair the house of the LORD, and also such as wrought iron and brass to mend the house of the LORD.

(f) Signifying that this was done by advise and counsel and not by any one man's desire.

2 Chronicles 24:14

ch2 24:14

And when they had finished [it], they brought the rest of the money before the king and Jehoiada, whereof were made (g) vessels for the house of the LORD, [even] vessels to minister, and to offer [withal], and spoons, and vessels of gold and silver. And they offered burnt offerings in the house of the LORD continually all the days of Jehoiada.

(g) For the wicked kings, his predecessors and Athaliah had destroyed the vessels of the temple, or turned them to the use of their idols.

2 Chronicles 24:16

ch2 24:16

And they buried him in the city of David among the (h) kings, because he had done good in Israel, both toward God, and toward his house.

(h) Signifying that they could not honour him too much, who had so excellently served in the work of the Lord, and in the affairs of the commonwealth.

2 Chronicles 24:17

ch2 24:17

Now after the death of Jehoiada came the (i) princes of Judah, and made obeisance to the king. Then the king hearkened unto them.

(i) Who were liars and knew now that the king was destitute of him who watched over him as a father, and therefore brought him to most vile idolatry.

2 Chronicles 24:19

ch2 24:19

Yet he sent prophets to them, to bring them again unto the LORD; and they (k) testified against them: but they would not give ear.

(k) They took heaven and earth and all creatures to witness that unless they returned to the Lord, he would most grievously punish their infidelity and rebellion, (Neh 9:26).

2 Chronicles 24:20

ch2 24:20

And the Spirit of God came upon Zechariah the son of Jehoiada the priest, which stood (l) above the people, and said unto them, Thus saith God, Why transgress ye the commandments of the LORD, that ye cannot prosper? because ye have forsaken the LORD, he hath also forsaken you.

(l) In a place above the people, to the intent that he might be heard.

2 Chronicles 24:21

ch2 24:21

And they conspired against him, and stoned him with stones at the (m) commandment of the king in the court of the house of the LORD.

(m) There is no rage so cruel and beastly as of them whose hearts God has hardened, and who delight more in superstition and idolatry than in the true service of God and pure simplicity of his word.

2 Chronicles 24:22

ch2 24:22

Thus Joash the king remembered not the kindness which Jehoiada his father had done to him, but slew his son. And when he died, he said, The LORD (n) look upon [it], and require [it].

(n) Avenge my death and require my blood at your hands: or he speaks this by prophecy because he knew that God would do it. This Zachariah is also called the son of Barachias, (Mat 23:35) because his progenitors were Iddo, Berachiah, Jehoiada.

2 Chronicles 24:24

ch2 24:24

For the army of the Syrians came with a small company of men, and the LORD delivered a very great host into their hand, because they had forsaken the LORD God of their fathers. So they (o) executed judgment against Joash.

(o) That is, reprov'd and checked him, and handled him rigorously.

2 Chronicles 24:25

ch2 24:25

And when they were departed from him, (for they left him in great diseases,) his own servants conspired against him for the blood of the (p) sons of Jehoiada the priest, and slew him on his bed, and he died: and they buried him in the city of David, but they buried him not in the sepulchres of the kings.

(p) Meaning Zachariah, who was one of Jehoiada's sons and a prophet of the Lord.

2 Chronicles 24:27

ch2 24:27

Now [concerning] his sons, and the greatness of the burdens [laid] upon him, and the (r) repairing of the house of God, behold, they [are] written in the story of the book of the kings. And Amaziah his son reigned in his stead.

(r) Or, foundation.

2 Chronicles Chapter 25

2 Chronicles 25:2

ch2 25:2

And he did [that which was] (a) right in the sight of the LORD, but not with a perfect heart.

(a) Meaning, in respect to his predecessors, though he had his imperfections.

2 Chronicles 25:4

ch2 25:4

But he slew not their children, but [did] as [it is] written in the law in the book of Moses, where the LORD commanded, saying, The fathers shall not die for the (b) children, neither shall the children die for the fathers, but every man shall die for his own sin.

(b) That is, for the fault the child is punished for unless he is guilty of the same.

2 Chronicles 25:5

ch2 25:5

Moreover Amaziah gathered Judah together, and made them captains over thousands, and captains over hundreds, according to the houses of [their] fathers, throughout all Judah and Benjamin: and he numbered them from (c) twenty years old and above, and found them three hundred thousand choice [men, able] to go forth to war, that could handle spear and shield.

(c) So many as were able to bear weapons and go to war.

2 Chronicles 25:6

ch2 25:6

He hired also an hundred thousand mighty men of valour (d) out of Israel for an hundred talents of silver.

(d) That is, out of the ten tribes who had separated themselves before both from God and their true king.

2 Chronicles 25:7

ch2 25:7

But there came a man of God to him, saying, O king, let not the army of Israel go with thee; for the LORD [is] not (e) with Israel, [to wit, with] all the children of Ephraim.

(e) Therefore to think to have help from them, whom the Lord does not favour, is to cast off the help of the Lord.

2 Chronicles 25:8

ch2 25:8

But (f) if thou wilt go, do [it], be strong for the battle: God shall make thee fall before the enemy: for God hath power to help, and to cast down.

(f) If you will not give credit to my words.

2 Chronicles 25:9

ch2 25:9

And Amaziah said to the man of God, But what shall we do for the hundred talents which I have given to the army of Israel? And the man of God answered, The LORD is able to (g) give thee much more than this.

(g) He shows that if we depend only on God, we will not need to be troubled by these worldly things, for he will give at all times that which will be necessary if we obey his word.

2 Chronicles 25:11

ch2 25:11

And Amaziah strengthened himself, and led forth his people, and went to the valley of salt, and smote of the children of (h) Seir ten thousand.

(h) For the Idumeans whom David had brought to subjection rebelled under Jehoram Jehoshaphat's son.

2 Chronicles 25:12

ch2 25:12

And [other] ten thousand [left] alive did the children of Judah carry away captive, and brought them unto the top of the (i) rock, and cast them down from the top of the rock, that they all were broken in pieces.

(i) In (Kg2 14:7) this rock is called the city Sela.

2 Chronicles 25:13

ch2 25:13

But the soldiers of the (k) army which Amaziah sent back, that they should not go with him to battle, fell upon the cities of Judah, from Samaria even unto Bethhoron, and smote three thousand of them, and took much spoil.

(k) That is, the 100,000 of Israel.

2 Chronicles 25:14

ch2 25:14

Now it came to pass, after that Amaziah was come from the slaughter of the Edomites, that he brought the gods of the children of Seir, and set them up [to be] his gods, and (l) bowed down himself before them, and burned incense unto them.

(l) That where he should have praised God for his benefits and great victory, he fell from God and most vilely dishonoured him.

2 Chronicles 25:15

ch2 25:15

Wherefore the anger of the LORD was kindled against Amaziah, and he sent unto him a prophet, which said unto him, Why hast thou sought after the gods of the people, which could not (m) deliver their own people out of thine hand?

(m) He proves that whatever cannot save himself nor his worshipper is no god but an idol.

2 Chronicles 25:16

ch2 25:16

And it came to pass, as he talked with him, that (n) [the king] said unto him, Art thou made of the king's counsel? forbear; why shouldest thou be (o) smitten? Then the prophet forbore, and said, I know that God hath determined to destroy thee, because thou hast done this, and hast not hearkened unto my counsel.

(n) Meaning the king.

(o) So hard it is, for the carnal man to be admonished for his fault, that he condemns, mocks and threatens him who warns him: yea, imprisons him and puts him to death, (Ch2 16:10, Ch2 18:26, Ch2 24:21).

2 Chronicles 25:17

ch2 25:17

Then Amaziah king of Judah took advice, and sent to Joash, the son of Jehoahaz, the son of Jehu, king of Israel, saying, Come, (p) let us see one another in the face.

(p) That is, let us try the matter hand to hand: for he was offended, that the army of the Israelites whom he had in wages and dismissed by the counsel of the prophet, had destroyed certain of the cities of Judah.

2 Chronicles 25:20

ch2 25:20

But Amaziah would not hear; for (q) it [came] of God, that he might deliver them into the hand [of their enemies], because they sought after the gods of Edom.

(q) Thus God often plagues by those means on which men must rely, to teach them to seek help only from him, and to show his judgments, he moves their hearts to follow that which will lead to their destruction.

2 Chronicles 25:24

ch2 25:24

And [he took] all the gold and the silver, and all the vessels that were found in the house of God with (r) Obededom, and the treasures of the king's house, the hostages also, and returned to Samaria.

(r) Meaning, the successors of Obededom: for the house bore the name of the chief father.

2 Chronicles Chapter 26

2 Chronicles 26:1

ch2 26:1

Then all the people of Judah took (a) Uzziah, who [was] sixteen years old, and made him king in the room of his father Amaziah.

(a) Called also Azariah.

2 Chronicles 26:2

ch2 26:2

He built (b) Eloth, and restored it to Judah, after that the king slept with his fathers.

(b) He fortified it and made it strong: this city was also called Elath and Elanon near the Red sea.

2 Chronicles 26:5

ch2 26:5

And he sought God in the days of (c) Zechariah, who had understanding in the visions of God: and as long as (d) he sought the LORD, God made him to prosper.

(c) This was not the Zechariah that was the son of Jehoiada, but some other prophet of that name.

(d) For God never forsakes any who seek him, and therefore man is the cause of his own destruction.

2 Chronicles 26:8

ch2 26:8

And the Ammonites gave (e) gifts to Uzziah: and his name spread abroad [even] to the entering in of Egypt; for he strengthened [himself] exceedingly.

(e) That is, they paid tribute in a sign of subjection.

2 Chronicles 26:9

ch2 26:9

Moreover Uzziah built towers in Jerusalem at the corner gate, and at the valley gate, and at the (f) turning [of the wall], and fortified them.

(f) Where the wall or tower turns.

2 Chronicles 26:10

ch2 26:10

Also he built towers in the desert, and digged many wells: for he had much cattle, both in the low country, and in the plains: husbandmen [also], and vine dressers in the mountains, and in (g) Carmel: for he loved husbandry.

(g) That is, in mount Carmel, or as the word signifies in the fruitful field, it is also taken for a green ear of corn when it is full, (Lev 2:14).

2 Chronicles 26:12

ch2 26:12

The whole (h) number of the chief of the fathers of the mighty men of valour [were] two thousand and six hundred.

(h) Of the chief officers of the king's house, or of the captains and sergeants for war.

2 Chronicles 26:16

ch2 26:16

But when he was strong, his heart (i) was lifted up to [his] destruction: for he transgressed against the LORD his God, and went into the temple of the LORD to burn incense upon the altar of incense.

(i) Thus prosperity causes men to trust in themselves and by forgetting him who is the author of it, procure their own punishment.

2 Chronicles 26:18

ch2 26:18

And they withstood Uzziah the king, and said unto him, [It appertaineth] not unto thee, Uzziah, to burn incense unto the LORD, but to the priests the sons of Aaron, that are consecrated to burn incense: (k) go out of the sanctuary; for thou hast trespassed; neither [shall it be] for thine honour from the LORD God.

(k) Though his zeal seemed to be good and also his intention, yet because they were not governed by the word of God, he did wickedly and was therefore both justly resisted and also punished.

2 Chronicles 26:21

ch2 26:21

And Uzziah the king was a leper unto the day of his death, and dwelt in a (l) several house, [being] a leper; for he was cut off from the house of the LORD: and Jotham his son [was] over the king's house, judging the people of the land.

(l) According to the commandment of the Lord, (Lev 13:46).

2 Chronicles 26:23

ch2 26:23

So Uzziah slept with his fathers, and they buried him with his fathers in the field of the burial which [belonged] to the kings; for they said, He (m) [is] a leper: and Jotham his son reigned in his stead.

(m) Therefore was buried apart in the same field but not in the same sepulchre with his predecessors.

2 Chronicles Chapter 27

2 Chronicles 27:2

ch2 27:2

And he did [that which was] right in the sight of the LORD, according to all that his father Uzziah did: howbeit he entered not into the (a) temple of the LORD. And the people did yet (b) corruptly.

(a) That is, to offer incense against the word of God, which is spoken of in the commendation of Jotham.

(b) They were not completely purged from idolatry.

2 Chronicles 27:3

ch2 27:3

He built the high (c) gate of the house of the LORD, and on the wall of Ophel he built much.

(c) Which was 60 cubits high and was for the height called Ophel: it was at the east gate and mention is made of it in (Ch2 3:4).

2 Chronicles 27:6

ch2 27:6

So Jotham became mighty, (d) because he prepared his ways before the LORD his God.

(d) He shows that all prosperity comes from God, who never fails when we put our trust in him.

2 Chronicles Chapter 28

2 Chronicles 28:2

ch2 28:2

For (a) he walked in the ways of the kings of Israel, and made also molten images for (b) Baalim.

(a) He was an idolater like them.

(b) As the idolaters have certain chief idols, who are as patrons (as were these Baalim) so have they others who are inferior and represent the great idols.

2 Chronicles 28:6

ch2 28:6

For (c) Pekah the son of Remaliah slew in Judah an hundred and twenty thousand in one day, [which were] all valiant men; because they had forsaken the LORD God of their fathers.

(c) Who was king of Israel.

2 Chronicles 28:8

ch2 28:8

And the children of Israel carried away captive of their brethren (d) two hundred thousand, women, sons, and daughters, and took also away much spoil from them, and brought the spoil to Samaria.

(d) Thus by the just judgment of God, Israel destroyed Judah.

2 Chronicles 28:9

ch2 28:9

But a prophet of the LORD was there, whose name [was] Oded: and he went out before the host that came to Samaria, and said unto them, Behold, (e) because the LORD God of your fathers was wroth with Judah, he hath delivered them into your hand, and ye have slain them in a rage [that] reacheth up unto heaven.

(e) For they thought they had overcome them by their own valiantness, and did not consider that God had delivered them into their hands, because Judah had offended him.

2 Chronicles 28:10

ch2 28:10

And now ye purpose to keep under the children of Judah and Jerusalem for bondmen and bondwomen unto you: [but are there] not with you, even with you, (f) sins against the LORD your God?

(f) May not God also punish you for your sins as he has done these men for theirs, seeing that yours are greater?

2 Chronicles 28:12

ch2 28:12

Then certain of the heads of the children of (g) Ephraim, Azariah the son of Johanan, Berechiah the son of Meshillemoth, and Jehizkiah the son of Shallum, and Amasa the son of Hadlai, stood up against them that came from the war,

(g) Which tribe was now greatest and had most authority.

2 Chronicles 28:13

ch2 28:13

And said unto them, Ye shall not bring in the captives hither: for whereas we have (h) offended against the LORD [already], ye intend to add [more] to our sins and to our trespass: for our trespass is great, and [there is] fierce wrath against Israel.

(h) God will not allow this sin which we commit against him, to go unpunished.

2 Chronicles 28:15

ch2 28:15

And the men which were (i) expressed by name rose up, and took the captives, and with the spoil clothed all that were naked among them, and arrayed them, and shod them, and gave them to eat and to drink, and (k) anointed them, and carried all the feeble of them upon asses, and brought them to Jericho, the city of palm trees, to their (l) brethren: then they returned to Samaria.

(i) Whose name were rehearsed before, (Ch2 28:12).

(k) Either for their wounds or weariness.

(l) To them of the tribe of Judah.

2 Chronicles 28:16

ch2 28:16

At that time did king Ahaz send unto the (m) kings of Assyria to help him.

(m) To Tiglath Pileser and those kings who were under his dominion, (Kg2 16:7).

2 Chronicles 28:19

ch2 28:19

For the LORD brought Judah low because of Ahaz king of (n) Israel; for he made Judah naked, and transgressed sore against the LORD.

(n) He means Judah, because Ahaz forsook the Lord and sought help from the infidels. See Ch2 15:17 for when Judah was called Israel.

2 Chronicles 28:23

ch2 28:23

For he sacrificed unto the gods of Damascus, which (o) smote him: and he said, Because the gods of the kings of Syria help them, [therefore] will I sacrifice to them, that they may (p) help me. But they were the ruin of him, and of all Israel.

(o) As he falsely supposed.

(p) Thus the wicked measure God's favour by prosperity and adversity: for if idolaters prosper, they make their idols gods, not considering that God often punishes them whom he loves and gives his enemies good success for a time whom afterward he will destroy.

2 Chronicles 28:27

ch2 28:27

And Ahaz slept with his fathers, and they buried him in the city, [even] in Jerusalem: but they brought him not into the (q) sepulchres of the kings of Israel: and Hezekiah his son reigned in his stead.

(q) They did not bury him in the city of David, where the sepulchres of the kings were.

2 Chronicles Chapter 29

2 Chronicles 29:3

ch2 29:3

He in the first year of his reign, in the (a) first month, opened the (b) doors of the house of the LORD, and repaired them.

(a) This is a notable example for all princes, first to establish the pure religion of God and to procure that the Lord may be honoured and served correctly.

(b) Which Ahaz had shut up, (Ch2 28:24).

2 Chronicles 29:5

ch2 29:5

And said unto them, Hear me, ye Levites, sanctify now yourselves, and sanctify the house of the LORD God of your fathers, and carry forth (c) the filthiness out of the holy [place].

(c) Meaning, all the idols, altar groves and whatever was occupied in their service and with which the temple was polluted.

2 Chronicles 29:8

ch2 29:8

(d) Wherefore the wrath of the LORD was upon Judah and Jerusalem, and he hath delivered them to trouble, to astonishment, and to hissing, as ye see with your eyes.

(d) He shows that the contempt of religion is the cause of all God's plagues.

2 Chronicles 29:10

ch2 29:10

Now [it is] in mine heart to make a covenant with the LORD God of Israel, that his fierce wrath may (e) turn away from us.

(e) He proves by the judgments of God on those who have contemned his word, that there is no way to avoid his plagues, but by conforming themselves to his will.

2 Chronicles 29:16

ch2 29:16

And the priests went into the inner part of the house of the LORD, to (f) cleanse [it], and brought out all the uncleanness that they found in the temple of the LORD into the court of the house of the LORD. And the Levites took [it], to carry [it] out abroad into the brook Kidron.

(f) From the pollution and filth that Ahaz had brought in.

2 Chronicles 29:17

ch2 29:17

Now they began on the first [day] of the (g) first month to sanctify, and on the eighth day of the month came they to the porch of the LORD: so they sanctified the house of the LORD in eight days; and in the sixteenth day of the first month they made an end.

(g) Which contained part of March and part of April.

2 Chronicles 29:20

ch2 29:20

Then Hezekiah the king (h) rose early, and gathered the rulers of the city, and went up to the house of the LORD.

(h) By this manner of speech the Hebrews mean a certain diligence and speed to do a thing; and when there is no delay.

2 Chronicles 29:22

ch2 29:22

So they killed the bullocks, and the priests received the blood, and (i) sprinkled [it] on the altar: likewise, when they had killed the rams, they sprinkled the blood upon the altar: they killed also the lambs, and they sprinkled the blood upon the altar.

(i) For without sprinkling of blood nothing could be sanctified, (Heb 9:21; Exo 24:8).

2 Chronicles 29:23

ch2 29:23

And they brought forth the he goats [for] the sin offering before the king and the congregation; (k) and they laid their hands upon them:

(k) That is, the king and the elders, as in (Lev 4:15) for they who offered a sin offering must lay their hands on it, to signify that they had deserved that death, and also that they consecrated it to God to be sanctified by it, (Exo 29:10).

2 Chronicles 29:25

ch2 29:25

And he set the Levites in the house of the LORD with cymbals, with psalteries, and with harps, according to the commandment of David, and of Gad the king's seer, and Nathan the prophet: for [so was] the (l) commandment of the LORD by his prophets.

(l) This thing was not appointed by man, but it was the commandment of God.

2 Chronicles 29:27

ch2 29:27

And Hezekiah commanded to offer the burnt offering upon the altar. And when the burnt offering began, the song of the (m) LORD began [also] with the trumpets, and with the instruments [ordained] (n) by David king of Israel.

(m) The psalm which David had appointed to be sung for thanksgiving.

(n) Which David had appointed to praise the Lord with.

2 Chronicles 29:30

ch2 29:30

Moreover Hezekiah the king and the princes commanded the Levites to sing praise unto the LORD with the (o) words of David, and of Asaph the seer. And they sang praises with gladness, and they bowed their heads and worshipped.

(o) With the psalm mentioned in (Ch1 16:8).

2 Chronicles 29:33

ch2 29:33

And the (p) consecrated things [were] six hundred oxen and three thousand sheep.

(p) That is, for the holy offerings.

2 Chronicles 29:34

ch2 29:34

But the priests were too few, so that they could not flay all the burnt offerings: wherefore their brethren the Levites did help them, till the work was ended, and until the [other] priests had sanctified themselves: for the Levites [were] (q) more upright in heart to sanctify themselves than the priests.

(q) Meaning, were more zealous to set forth the religion.

2 Chronicles 29:36

ch2 29:36

And Hezekiah rejoiced, and all the people, that God had (r) prepared the people: for the thing was [done] suddenly.

(r) He shows that religion cannot proceed unless God touches the heart of the people.

2 Chronicles Chapter 30

2 Chronicles 30:1

ch2 30:1

And Hezekiah sent to all Israel and Judah, and wrote letters also to (a) Ephraim and Manasseh, that they should come to the house of the LORD at Jerusalem, to keep the passover unto the LORD God of Israel.

(a) Meaning, all Israel, whom Tiglath Pileser had not taken away into captivity, (Kg2 15:29).

2 Chronicles 30:2

ch2 30:2

For the king had taken counsel, and his princes, and all the congregation in Jerusalem, to keep the passover in the (b) second month.

(b) Though they should have done it in the first month, as in (Exo 12:18; Num 9:3), yet if any were not clean or else had a long journey, they could delay it to the second month, as in (Num 9:10-11).

2 Chronicles 30:5

ch2 30:5

So they established a decree to make proclamation throughout all Israel, from (c) Beersheba even to Dan, that they should come to keep the passover unto the LORD God of Israel at Jerusalem: for they had not done [it] of a long [time in such sort] (d) as it was written.

(c) From one end of the land to the other, north and south.

(d) In such sort and perfection as God had appointed.

2 Chronicles 30:6

ch2 30:6

So the posts went with the letters from the king and his princes throughout all Israel and Judah, and according to the commandment of the king, saying, Ye children of Israel, turn again unto the LORD God of Abraham, Isaac, and Israel, and (e) he will return to the remnant of you, that are escaped out of the hand of the kings of Assyria.

(e) He will have compassion on them and preserve them.

2 Chronicles 30:8

ch2 30:8

Now be ye not stiffnecked, as your fathers [were, but] (f) yield yourselves unto the LORD, and enter into his sanctuary, which he hath sanctified for ever: and serve the LORD your God, that the fierceness of his wrath may turn away from you.

(f) Submit yourselves to the Lord, and rebel no more.

2 Chronicles 30:9

ch2 30:9

For if ye turn again unto the LORD, your brethren and your children [shall find] compassion before them that lead them captive, so that they shall (g) come again into this land: for the LORD your God [is] gracious and merciful, and will not turn away [his] face from you, if ye return unto him.

(g) God will not only preserve you, but through your repentance restore your brethren, who for their sins he gave into the hands of the enemies.

2 Chronicles 30:10

ch2 30:10

So the posts passed from city to city through the country of Ephraim and Manasseh even unto Zebulun: but they (h) laughed them to scorn, and mocked them.

(h) Though the wicked mock the servants of God, by whom he calls them to repentance, as in (Gen 19:14), yet the word does not cease to ripen in the hearts of God's elect.

2 Chronicles 30:12

ch2 30:12

Also in Judah the hand of God was to give them one (i) heart to do the commandment of the king and of the princes, by the word of the LORD.

(i) He shows the reason why some obey and some mock God's calling, that is, because his Spirit is with the one sort and moves in their heart, and the others are left to themselves.

2 Chronicles 30:14

ch2 30:14

And they arose and took away the (k) altars that [were] in Jerusalem, and all the altars for incense took they away, and cast [them] into the brook Kidron.

(k) Which declares that we must put away those things with which God is offended, before we can serve him correctly.

2 Chronicles 30:15

ch2 30:15

Then they killed the passover on the fourteenth [day] of the second month: and the priests and the Levites were (l) ashamed, and sanctified themselves, and brought in the burnt offerings into the house of the LORD.

(l) Seeing their own negligence (who should have been most prompt) and the readiness of the people, (Ch2 29:36).

2 Chronicles 30:16

ch2 30:16

And they stood in their place after their manner, according to the law of Moses the man of God: the priests sprinkled the (m) blood, [which they received] of the hand of the Levites.

(m) That is, of the lamb of the passover.

2 Chronicles 30:18

ch2 30:18

For a multitude of the people, [even] many of Ephraim, and Manasseh, Issachar, and Zebulun, had not cleansed themselves, yet did they eat the passover otherwise than it was written. But Hezekiah prayed for them, saying, The (n) good LORD pardon every one

(n) He knew that faith and sincerity of heart were more agreeable to God than the observation of the ceremonies and therefore he prayed to God to pardon this fault to the people who did not offend out of malice, but out of ignorance.

2 Chronicles 30:20

ch2 30:20

And the LORD hearkened to Hezekiah, and (o) healed the people.

(o) That is, accepted them as purified.

2 Chronicles 30:24

ch2 30:24

For Hezekiah king of Judah did give to the congregation a (p) thousand bullocks and seven thousand sheep; and the princes gave to the congregation a thousand bullocks and ten thousand sheep: and a great number of priests sanctified themselves.

(p) This great liberality declares how kings, princes and all they to whom God has given, should be ready to bestow it in the setting forth of God's glory.

2 Chronicles 30:27

ch2 30:27

Then the priests the Levites arose and (q) blessed the people: and their voice was heard, and their prayer came [up] to his holy dwelling place, [even] unto heaven.

(q) According to that which is written in (Num 6:23) when they should dismiss the people.

2 Chronicles Chapter 31

2 Chronicles 31:1

ch2 31:1

Now when all this was finished, all Israel that were present went out to the cities of Judah, and (a) brake the images in pieces, and cut down the groves, and threw down the high places and the altars out of all Judah and Benjamin, in Ephraim also and Manasseh, until they had utterly destroyed them all. Then all the (b) children of Israel returned, every man to his possession, into their own cities.

(a) According to the commandment of the Lord, (Deu 7:25; Jos 7:12).

(b) That is, all they who came to the passover.

2 Chronicles 31:2

ch2 31:2

And Hezekiah appointed the courses of the priests and the Levites after their courses, every man according to his service, the priests and Levites for burnt offerings and for peace offerings, to minister, and to give thanks, and to praise in the gates of the (c) tents of the LORD.

(c) That is, in the temple where they assembled as in a tent.

2 Chronicles 31:4

ch2 31:4

Moreover he commanded the people that dwelt in Jerusalem to give the (d) portion of the priests and the Levites, that they might be (e) encouraged in the law of the LORD.

(d) The tithes and firstfruits for the maintenance of the priests and Levites.

(e) That their minds might not be entangled with provision of worldly things, but that they might wholly and cheerfully serve the Lord.

2 Chronicles 31:6

ch2 31:6

And [concerning] the children of Israel and Judah, that dwelt in the cities of Judah, they also brought in the tithe of oxen and sheep, and the tithe of holy things (f) which were consecrated unto the LORD their God, and laid [them] by (g) heaps.

(f) Which they had dedicated to the Lord by a vow.

(g) For the relief of the priests, Levites, widows, pupils, fatherless, strangers, and such as were in need.

2 Chronicles 31:8

ch2 31:8

And when Hezekiah and the princes came and saw the heaps, they (h) blessed the LORD, and his people Israel.

(h) They praised the Lord and prayed for all prosperity to his people.

2 Chronicles 31:10

ch2 31:10

And Azariah the chief priest of the house of Zadok answered him, and said, Since [the people] began to bring the offerings into the house of the LORD, we have (i) had enough to eat, and have left plenty: for the LORD hath blessed his people; and that which is left [is] this great store.

(i) He shows that this plenteous liberality is expedient for the maintenance of the ministers and that God therefore prospers his people and increases by his blessing that which is given.

2 Chronicles 31:16

ch2 31:16

Beside their genealogy of males, (k) from three years old and upward, [even] unto every one that entereth into the house of the LORD, his daily portion for their service in their charges according to their courses;

(k) Who had also a portion and allowance in this distribution.

2 Chronicles 31:18

ch2 31:18

And to the genealogy of all their little ones, their wives, and their sons, and their daughters, through all the congregation: for in their (l) set office they sanctified themselves in holiness:

(l) Meaning, that either by the faithful distribution of the officers, everyone had their part in the things that were offered, or else that their wives and children were relieved, because the Levites were faithful in their office, and so depended on them.

2 Chronicles Chapter 32

2 Chronicles 32:5

ch2 32:5

Also he strengthened himself, and built up all the wall that was broken, and raised [it] up to the towers, and another wall without, and repaired (a) Millo [in] the (b) city of David, and made (c) darts and shields in abundance.

- (a) He made a double wall.
- (b) Read (Sa2 5:9).
- (c) Some read, swords or daggers.

2 Chronicles 32:8

ch2 32:8

With him [is] an (d) arm of flesh; but with us [is] the (e) LORD our God to help us, and to fight our battles. And the people rested themselves upon the words of Hezekiah king of Judah.

- (d) That is, the power of man.
- (e) This declares that Hezekiah always put his trust in God, and yet made himself strong and used lawful means, lest he should seem to tempt God.

2 Chronicles 32:9

ch2 32:9

After this did Sennacherib king of Assyria send his servants to Jerusalem, (but he [himself laid siege] (f) against Lachish, and all his power with him,) unto Hezekiah king of Judah, and unto all Judah that [were] at Jerusalem, saying,

- (f) While he besieged Lachish.

2 Chronicles 32:12

ch2 32:12

Hath not the same Hezekiah taken away his high places and his (g) altars, and commanded Judah and Jerusalem, saying, Ye shall worship before one altar, and burn incense upon it?

- (g) Thus the wicked put no difference between true religion and false, God and idols: for Hezekiah only destroyed idolatry and replaced it with true religion. Thus the papists slander the servants of God: for when they destroy idolatry, they say that they abolish religion.

2 Chronicles 32:14

ch2 32:14

Who [was there] among all the (h) gods of those nations that my fathers utterly destroyed, that could deliver his people out of mine hand, that your God should be able to deliver you out of mine hand?

(h) This is his blasphemy that he will compare the living God to vile idols.

2 Chronicles 32:15

ch2 32:15

Now therefore let not Hezekiah deceive you, nor persuade you on this manner, neither yet believe him: for no god of any nation or kingdom was able to deliver his people out of (i) mine hand, and out of the hand of my fathers: how much less shall your God deliver you out of mine hand?

(i) When man has prosperity, he swells in pride, and thinks himself able to resist and overcome even God himself.

2 Chronicles 32:16

ch2 32:16

And his servants spake yet [more] against the LORD God, and against his (k) servant Hezekiah.

(k) In this we see that when the wicked speak evil of the servants of God, they care not to blaspheme God himself for if they feared God, they would love his servants.

2 Chronicles 32:18

ch2 32:18

Then they (l) cried with a loud voice in the Jews' speech unto the people of Jerusalem that [were] on the wall, to affright them, and to trouble them; that they might take the city.

(l) Their words are written, (Kg2 18:19).

2 Chronicles 32:19

ch2 32:19

And they spake against the God of Jerusalem, as against the gods of the people of the earth, [which were] the (m) work of the hands of man.

(m) Which were invented, made and authorized by man.

2 Chronicles 32:20

ch2 32:20

And for this [cause] Hezekiah the king, and the prophet Isaiah the son of Amoz, (n) prayed and cried to heaven.

(n) This shows what the best refuge in all troubles and dangers is.

2 Chronicles 32:21

ch2 32:21

And the LORD sent an angel, which cut off all the mighty men of valour, and the leaders and (o) captains in the camp of the king of Assyria. So he returned with shame of face to his own land. And when he was come into the house of his god, they that came forth of his (p) own bowels slew him there with the sword.

(o) To the number of 185,000 as in (Kg2 19:35-36).

(p) Meaning, Adrammelech and Sharezer his sons.

2 Chronicles 32:23

ch2 32:23

And many brought gifts unto the LORD to Jerusalem, and presents to Hezekiah king of Judah: so that he was (q) magnified in the sight of all nations from thenceforth.

(q) Thus after trouble God sends comfort to all them who patiently wait on him, and constantly put their trust in his mercies.

2 Chronicles 32:24

ch2 32:24

In those days Hezekiah was sick to the death, and prayed unto the LORD: and he spake unto him, and he gave him (r) a sign.

(r) To confirm his faith in God's promise, who declared to him by his prophet that his life would be prolonged fifteen years.

2 Chronicles 32:25

ch2 32:25

But Hezekiah rendered not again according to the benefit [done] unto him; for his heart (s) was lifted up: therefore there was wrath upon him, and upon Judah and Jerusalem.

(s) He was lifted up with the pride of his victory and treasures, and shows them for an ostentation to the ambassadors of Babylon.

2 Chronicles 32:30

ch2 32:30

This same Hezekiah also stopped the upper watercourse of (t) Gihon, and brought it straight down to the west side of the city of David. And Hezekiah prospered in all his works.

(t) Which also was called Shiloh, of which mention is made in (Isa 8:6; Joh 9:7).

2 Chronicles 32:31

ch2 32:31

Howbeit in [the business of] the ambassadors of the princes of Babylon, who sent unto him to enquire of the wonder that was [done] in the land, God left him, to (u) try him, that he might know all [that was] in his heart.

(u) Here we see the reason why the faithful are tempted, which is to determine whether they have faith or not, and that they may feel the presence of God who does not allow them to be overcome by temptations, but in their weakness administers strength.

2 Chronicles Chapter 33

2 Chronicles 33:6

ch2 33:6

(a) And he caused his children to pass through the fire in the valley of the son of Hinnom: also he observed times, and used enchantments, and used witchcraft, and dealt with a familiar spirit, and with wizards: he wrought much evil in the sight of the LORD, to provoke him to anger.

(a) Read (Kg2 16:3).

2 Chronicles 33:8

ch2 33:8

Neither will I any more remove the foot of Israel from out of the land which I have appointed for your fathers; so that they will take heed to do all that I have commanded them, according to the whole law and the statutes and the ordinances by the (b) hand of Moses.

(b) By the charge given to Moses.

2 Chronicles 33:10

ch2 33:10

And the LORD spake (c) to Manasseh, and to his people: but they would not hearken.

(c) Meaning by his prophets, but their hearts were not touched to believe and repent, without which the preaching of the word has no effect.

2 Chronicles 33:13

ch2 33:13

And prayed unto him: and he was (d) intreated of him, and heard his supplication, and brought him again to Jerusalem into his kingdom. Then Manasseh knew that the LORD he [was] God.

(d) Thus affliction gives understanding: for he that hated God in his prosperity now in his misery seeks him.

2 Chronicles 33:14

ch2 33:14

Now after this he built a wall without the city of David, on the west side of (e) Gihon, in the valley, even to the entering in at the fish gate, and compassed about (f) Ophel, and raised it up a very great height, and put captains of war in all the fenced cities of Judah.

(e) Read (Ch2 32:30).

(f) Read (Ch2 27:3).

2 Chronicles 33:16

ch2 33:16

And he repaired the (g) altar of the LORD, and sacrificed thereon peace offerings and thank offerings, and commanded Judah to serve the LORD God of Israel.

(g) Which Solomon had caused to be made.

2 Chronicles 33:17

ch2 33:17

Nevertheless the people did sacrifice still in the high places, [yet] unto the (h) LORD their God only.

(h) Thus by ignorance they were deceived, thinking it nothing to keep the altars, so that they worshipped God: but it is idolatry to worship God any other way than he has appointed.

2 Chronicles 33:18

ch2 33:18

Now the rest of the acts of Manasseh, and his (i) prayer unto his God, and the words of the seers that spake to him in the name of the LORD God of Israel, behold, they [are written] in the book of the kings of Israel.

(i) Which although it is not contained in the Hebrew, yet because it is here mentioned and is written in the Greek, we have placed it in the end of this book.

2 Chronicles 33:20

ch2 33:20

So Manasseh slept with his fathers, and they buried him in his own (k) house: and Amon his son reigned in his stead.

(k) Because he had so horribly offended against the Lord, they did not bury him in the sepulchres of the kings, but in the garden of the king's house.

2 Chronicles Chapter 34

2 Chronicles 34:2

ch2 34:2

And he did [that which was] right in the sight of the LORD, and walked in the ways of (a) David his father, and declined [neither] to the right hand, nor to the left.

(a) He followed David in all points that he followed the Lord.

2 Chronicles 34:3

ch2 34:3

For in the eighth year of his reign, while he was yet (b) young, he began to seek after the God of David his father: and in the twelfth year he began to purge Judah and Jerusalem from the high places, and the groves, and the carved images, and the molten images.

(b) When he was but sixteen years old he showed himself zealous of God's glory, and at twenty years old he abolished idolatry and restored the true religion.

2 Chronicles 34:4

ch2 34:4

And they brake down (c) the altars of Baalim in his presence; and the images, that [were] on high above them, he cut down; and the groves, and the carved images, and the molten images, he brake in pieces, and made dust [of them], and strowed [it] upon the graves of them that had sacrificed unto them.

(c) Which shows that he would see the reformation with his own eyes.

2 Chronicles 34:5

ch2 34:5

And he burnt the (d) bones of the priests upon their altars, and cleansed Judah and Jerusalem.

(d) Read (Kg2 23:16).

2 Chronicles 34:7

ch2 34:7

And when he had (d) broken down the altars and the groves, and had beaten the graven images into powder, and cut down all the idols throughout all the land of Israel, he returned to Jerusalem.

(d) This great zeal of this godly king the Holy Spirit sets forth as an example and pattern to other kings and rulers, to teach them what God requires of them.

2 Chronicles 34:10

ch2 34:10

(e) And they put [it] in the hand of the workmen that had the oversight of the house of the LORD, and they gave it to the workmen that wrought in the house of the LORD, to repair and amend the house:

(e) Meaning Shaphan, etc.

2 Chronicles 34:11

ch2 34:11

Even to the artificers and builders gave they [it], to buy hewn stone, and timber for couplings, and to floor the (f) houses which the kings of Judah had destroyed.

(f) For there were many portions and pieces annexed to the temple.

2 Chronicles 34:12

ch2 34:12

And the men did the work (g) faithfully: and the overseers of them [were] Jahath and Obadiah, the Levites, of the sons of Merari; and Zechariah and Meshullam, of the sons of the Kohathites, to set [it] forward; and [other of] the Levites, all that could skill of instruments of musick.

(g) Meaning that they were in such credit for their fidelity that they made no accounts of that which they received, (Kg2 22:7, Kg2 22:9).

2 Chronicles 34:14

ch2 34:14

And when they brought out the money that was brought into the house of the LORD, Hilkiyah the priest found a (h) book of the law of the LORD [given] by Moses.

(h) Read (Kg2 22:8).

2 Chronicles 34:16

ch2 34:16

And Shaphan carried the book to (i) the king, and brought the king word back again, saying, All that was committed to thy servants, they do [it].

(i) For the king was commanded to continually have a copy of this book and to read in it day and night, (Deu 17:18).

2 Chronicles 34:19

ch2 34:19

And it came to pass, when the king had heard the words of the law, that he (k) rent his clothes.

(k) For sorrow that the word of God had been so long suppressed and the people kept in ignorance, considering also the curses contained in it against the transgressors.

2 Chronicles 34:21

ch2 34:21

Go, enquire of the LORD for me, and for them that are left in Israel and in Judah, concerning the words of the book that is found: for great [is] the wrath of the LORD that is poured out upon us, because our (l) fathers have not kept the word of the LORD, to do after all that is written in this book.

(l) Thus the godly not only lament their own sins, but also that their fathers and predecessors have offended God.

2 Chronicles 34:22

ch2 34:22

And Hilkiyah, and [they] that the king [had appointed], went to Huldah the prophetess, the wife of Shallum the son of Tikvath, the son of Hasrah, keeper of the (m) wardrobe; (now she dwelt in Jerusalem in the (n) college:) and they spake to her to that [effect].

(m) Meaning, either of the priests apparel or the kings.

(n) Read (Kg2 22:15).

2 Chronicles 34:23

ch2 34:23

And she answered them, Thus saith the LORD God of Israel, Tell ye (o) the man that sent you to me,

(o) That is, to the king.

2 Chronicles 34:25

ch2 34:25

Because they have forsaken me, and have burned incense unto other gods, that they might provoke me to anger with all the works of their (p) hands; therefore my wrath shall be poured out upon this place, and shall not be quenched.

(p) This she speaks in contempt of the idolaters, who contrary to reason and nature call a god that which they have made and framed with their own hands.

2 Chronicles 34:27

ch2 34:27

Because thine heart was (q) tender, and thou didst humble thyself before God, when thou heardest his words against this place, and against the inhabitants thereof, and humbledst thyself before me, and didst rend thy clothes, and weep before me; I have even heard [thee] also, saith the LORD.

(q) This declares the end of God's threatenings, to call his to repentance, and to assure the unrepentant of their destruction.

2 Chronicles 34:28

ch2 34:28

Behold, I will gather thee to thy fathers, and thou shalt be gathered to thy grave in peace, neither shall thine eyes see all the evil that I will bring upon this (r) place, and upon the inhabitants of the same. So they brought the king word again.

(r) It may appear that very few were touched with true repentance, seeing that God spared them for a time only for the king's sake.

2 Chronicles 34:30

ch2 34:30

And the king went up into the house of the LORD, and all the men of Judah, and the inhabitants of Jerusalem, and the priests, and the Levites, and all the people, great and (s) small: and he read in their ears all the words of the book of the covenant that was found in the house of the LORD.

(s) Though neither young nor old could be exempted from the curses contained in it, if they did transgress, he knew it pertained to all and was his duty to see it read to all sorts, that everyone might learn to avoid those punishments by serving God correctly.

2 Chronicles 34:33

ch2 34:33

And Josiah took away all the abominations out of all the countries that [pertained] to the children of Israel, and made all (t) that were present in Israel to serve, [even] to serve the LORD their God. [And] all his days they departed not from following the LORD, the God of their fathers.

(t) Because he had charge over all, and must answer for everyone that perished: he thought it his duty to see that all should make profession to receive the word of God.

2 Chronicles Chapter 35

2 Chronicles 35:1

ch2 35:1

Moreover Josiah kept a passover unto the LORD in Jerusalem: and they killed the (a) passover on the fourteenth [day] of the first month.

(a) The scripture in various places calls the lamb the "passover" even though it is only the sign of the passover for in all sacraments the signs have the names of the things signified.

2 Chronicles 35:3

ch2 35:3

And said unto the Levites that (b) taught all Israel, which were holy unto the LORD, Put the holy ark in the house which Solomon the son of David king of Israel did build; [it shall] not [be] a (c) burden upon [your] shoulders: serve now the LORD your God, and his people Israel,

(b) So that the Levites charge was not only to minister in the temple, but also to instruct the people in the word of God.

(c) As it was before the temple was built: therefore your office is to teach the people and to praise God.

2 Chronicles 35:6

ch2 35:6

So kill the passover, and sanctify yourselves, and (d) prepare your brethren, that [they] may do according to the word of the LORD by the hand of Moses.

(d) Exhort everyone to examine themselves to ensure that they are not unfit to eat the passover.

2 Chronicles 35:9

ch2 35:9

(e) Conaniah also, and Shemaiah and Nethaneel, his brethren, and Hashabiah and Jeiel and Jozabad, chief of the Levites, gave unto the Levites for passover offerings five thousand [small cattle], and five hundred oxen.

(e) So that every one and of all sorts gave of what they had, a liberal portion to the service of God.

2 Chronicles 35:11

ch2 35:11

And they killed the passover, and the priests (f) sprinkled [the blood] from their hands, and the Levites flayed [them].

(f) Meaning, of the lamb, which was called the passover, for only the priests could sprinkle, and in necessity the Levites could kill the sacrifice.

2 Chronicles 35:12

ch2 35:12

And they removed the (g) burnt offerings, that they might give according to the divisions of the families of the people, to offer unto the LORD, as [it is] written in the book of Moses. And so [did they] with the oxen.

(g) They reserved for the people that which was not expedient to be offered, that every man might offer peace offerings, and so have his portion.

2 Chronicles 35:15

ch2 35:15

And the singers the sons of Asaph [were] in their place, according to the commandment of David, and Asaph, and Heman, and Jeduthun the king's (h) seer; and the porters [waited] at every gate; they might not depart from their service; for their brethren the Levites prepared for them.

(h) Meaning, by this his prophet, because he appointed the psalms and prophecies which were to be sung.

2 Chronicles 35:19

ch2 35:19

In (i) the eighteenth year of the reign of Josiah was this passover kept.

(i) Which was in his 26th year.

2 Chronicles 35:20

ch2 35:20

After all this, when Josiah had prepared the temple, Necho king of Egypt came up to fight against (k) Carchemish by Euphrates: and Josiah went out against him.

(k) Which was a city of the Assyrians and Josiah fearing lest in passing through Judah he would have taken his kingdom, made war against him and did not consult the Lord.

2 Chronicles 35:22

ch2 35:22

Nevertheless Josiah would not turn his face from him, but (l) disguised himself, that he might fight with him, and hearkened not unto the words of Necho from the mouth of God, and came to fight in the valley of Megiddo.

(l) That is, armed or disguised himself so that he would not be recognized.

2 Chronicles 35:24

ch2 35:24

His servants therefore took him out of that chariot, and put him in the second chariot that he had; and they brought him to Jerusalem, and he died, and was buried in [one of] the sepulchres of his fathers. And all Judah and Jerusalem (m) mourned for Josiah.

(m) The people so lamented the loss of this good king that after when there was any great lamentation this was spoken of as a proverb, (Zac 12:11).

2 Chronicles 35:25

ch2 35:25

And Jeremiah lamented for Josiah: and all the singing men and the singing women spake of Josiah in their lamentations to this day, and made them an ordinance in Israel: and, behold, they [are] written in the (n) lamentations.

(n) Which some think Jeremiah wrote, in which he laments the state of the church after this king's death.

2 Chronicles Chapter 36

2 Chronicles 36:2

ch2 36:2

Jehoahaz [was] twenty and three years old when he began to reign, and he reigned three (a) months in Jerusalem.

(a) Three months after the death of Josiah, Necho came to Jerusalem, and so the plagues began, which Huldah and the prophets forewarned would come on Jerusalem.

2 Chronicles 36:3

ch2 36:3

And the king of Egypt put him down at Jerusalem, and condemned the land in an (b) hundred talents of silver and a talent of gold.

(b) To pay this as a yearly tribute.

2 Chronicles 36:5

ch2 36:5

Jehoiakim [was] twenty and five years old when he began to reign, and he reigned eleven years in Jerusalem: and he did [that which was] (c) evil in the sight of the LORD his God.

(c) Because he and the people did not turn to God by his first plague, he brought a new one on him, and at length rooted them out.

2 Chronicles 36:8

ch2 36:8

Now the rest of the acts of Jehoiakim, and his abominations which he did, and (d) that which was found in him, behold, they [are] written in the book of the kings of Israel and Judah: and Jehoiachin his son reigned in his stead.

(d) He means superstitious marks which were found on his body when he was dead, which declared how deeply idolatry was rooted in his heart, seeing he bore the marks in his flesh.

2 Chronicles 36:9

ch2 36:9

Jehoiachin [was] (e) eight years old when he began to reign, and he reigned three months and ten days in Jerusalem: and he did [that which was] evil in the sight of the LORD.

(e) That is, he began his reign at eight years old, and reigned ten years when his father was alive, and after his father's death, which was in his eighteenth year, he reigned alone three months and ten days.

2 Chronicles 36:15

ch2 36:15

And the LORD God of their fathers sent to them by his messengers, (f) rising up betimes, and sending; because he had compassion on his people, and on his dwelling place:

(f) By this phrase the scripture means often and diligently as in (Jer 11:7, Jer 25:3, Jer 26:5, Jer 32:33).

2 Chronicles 36:16

ch2 36:16

But they mocked the messengers of God, and despised his words, and misused his prophets, until the wrath of the LORD arose against his people, till [there was] no (g) remedy.

(g) Till God could no longer allow their sins, but must punish them.

2 Chronicles 36:17

ch2 36:17

Therefore he brought upon them the king of the Chaldees, who slew their young men with the sword (h) in the house of their sanctuary, and had no compassion upon young man or maiden, old man, or him that stooped for age: he (i) gave [them] all into his hand.

(h) Where they fled, thinking to have been saved for the holiness of it.

(i) Which is not because God approves him, who yet is the minister of his justice, but because God would by his just judgment punish this people: for this king was led with ambition and vain glory, to which were joined fury and cruelty: therefore his work was condemnable, even though it was just and holy on God's part, who used this wicked instrument to declare his justice.

2 Chronicles 36:20

ch2 36:20

And them that had escaped from the sword carried he away to Babylon; where they were servants to him and his sons until the reign of the kingdom of (k) Persia:

(k) When Gyrus king of Persia had made the Babylonians subject.

2 Chronicles 36:21

ch2 36:21

To fulfil the word of the LORD by the (l) mouth of Jeremiah, until the land had enjoyed her sabbaths: [for] as long as she lay desolate she kept sabbath, to fulfil threescore and ten years.

(l) Who threatened the vengeance of God and 70 years captivity, which he called the sabbaths or rest of the land, (Jer 25:11).

2 Chronicles 36:22

ch2 36:22

Now in the (m) first year of Cyrus king of Persia, that the word of the LORD [spoken] by the mouth of Jeremiah might be accomplished, the LORD stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and [put it] also in writing, saying,

(m) In the first year that he reigned over the Chaldeans, (Ezr 1:1).

2 Chronicles 36:23

ch2 36:23

Thus saith Cyrus king of Persia, All the kingdoms of the earth hath the LORD God of heaven given me; and he hath (n) charged me to build him an house in Jerusalem, which [is] in Judah. Who [is there] among you of all his people? The LORD his God [be] with him, and let him go up.

(n) God had so forewarned by his prophet over 100 years before Cyrus was born, (Isa 44:28) that Jerusalem and the temple would be rebuilt by Cyrus his anointed: so called because God used his service for a time to deliver his Church.

Ezra

Ezra Chapter 1

Ezra 1:1

ezr 1:1

Now in the (a) first year of Cyrus king of Persia, that the word of the LORD by the (b) mouth of Jeremiah might be fulfilled, the LORD stirred up the (c) spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and [put it] also in writing, saying,

The Argument - As the Lord is always merciful to his Church, and does not punish them, but so that they should see their own miseries, and be exercised under the cross, that they might contemn the world, and aspire to the heavens: so after he had visited the Jews, and kept them in bondage 70 years in a strange country among infidels and idolaters, he remembered his tender mercies and their infirmities, and therefore for his own sake raised up a deliverer, and moved both the heart of the chief ruler to pity them, and also by him punished those who had kept them in slavery. Nonetheless, lest they should grow into a contempt of God's great benefits, he keeps them still in exercise, and raises domestic enemies, who try as much as they can to hinder their worthy enterprises: yet by the exhortation of the prophet they went forward little by little till their work was finished. The author of this book was Ezra, who was a priest and scribe of the Law, as in (Ezr 7:6). He returned to Jerusalem the sixth year of Darius, who succeeded Cyrus, that is, about fifty years after the first return under Zerubbabel, when the temple was built. He brought with him a great company and much treasure, with letters to the king's officers for all things needed for the temple: and at his coming he fixed that which was amiss, and set things in order.

- (a) After he and Darius had won Babylon.
- (b) Who promised deliverance to them after 70 years were past, (Jer 25:12).
- (c) That is, moved him and gave him heart.

Ezra 1:2

ezr 1:2

Thus saith Cyrus king of Persia, The LORD God of heaven hath given me (d) all the kingdoms of the earth; and he hath charged me to build him an house at Jerusalem, which [is] in Judah.

(d) For he was chief monarch and had many nations under his dominion, which this heathen king confesses to have received from the living God.

Ezra 1:4

ezr 1:4

And whosoever remaineth in any place where he sojourneth, (e) let the men of his place help him with silver, and with gold, and with goods, and with beasts, (f) beside the freewill offering for the house of God that [is] in Jerusalem.

(e) If any through poverty were not able to return, the king's commission was that he should be furnished with all he needed.

(f) Which they themselves should send for the repairing of the temple.

Ezra 1:6

ezr 1:6

And all (g) they that [were] about them strengthened their hands with vessels of silver, with gold, with goods, and with beasts, and with precious things, beside all [that] was willingly offered.

(g) The Babylonians and Chaldeans gave them these presents: thus rather than have the children of God be in need, he would stir the heart of the infidels to help them.

Ezra 1:8

ezr 1:8

Even those did Cyrus king of Persia bring forth by the hand of Mithredath the treasurer, and numbered them unto (h) Sheshbazzar, the prince of Judah.

(h) So the Chaldeans called Zerubbabel who was the chief governor, so that the preeminence still remained in the house of David.

Ezra 1:9

ezr 1:9

And this [is] the number of them: thirty chargers of gold, a thousand chargers of silver, nine and twenty (i) knives,

(i) Which served to kill the beasts that were offered in sacrifice.

Ezra 1:11

ezr 1:11

All the vessels of gold and of silver [were] five thousand and four hundred. All [these] did Sheshbazzar bring up (k) with [them of] the captivity that were brought up from Babylon unto Jerusalem.

(k) With the Jews who had been kept captive in Babylon.

Ezra Chapter 2

Ezra 2:1

eZR 2:1

Now these [are] the children (a) of the province that went up out of the captivity, of those which had been carried away, whom Nebuchadnezzar the king of Babylon had carried away unto Babylon, and came again unto Jerusalem and Judah, every one unto his city;

(a) Meaning Judea, which was a province that is, a country which was in subjection.

Ezra 2:2

eZR 2:2

Which came with (b) Zerubbabel: Jeshua, Nehemiah, Seraiah, Reelaiah, (c) Mordecai, Bilshan, Mispar, Bigvai, Rehum, Baanah. The number (d) of the men of the people of Israel:

(b) Zerubbabel was chief captain and Joshua the high priest: but Nehemiah a man of great authority did not come now, but came after 64 years.

(c) This was not the Mordecai who was Esther's kinsman.

(d) Meaning, of the common people.

Ezra 2:16

eZR 2:16

The children of Ater of (e) Hezekiah, ninety and eight.

(e) Who were of the posterity of Hezekiah.

Ezra 2:21

eZR 2:21

(f) The children of Bethlehem, an hundred twenty and three.

(f) That is inhabitants, for so this word

(some) signifies when it is joined with the names of places.

Ezra 2:36

eZR 2:36

The (g) priests: the children of Jedaiah, of the house of Jeshua, nine hundred seventy and three.

(g) Before he has declared the two tribes of Judah and Benjamin, and now comes to the tribe of Levi and begins at the priests.

Ezra 2:43

eZR 2:43

The (h) Nethinims: the children of Ziha, the children of Hasupha, the children of Tabbaoth,

(h) So called because they were given to the temple, to cut wood and bear water for the use of the sacrifices and came of the Gibeonites who were appointed to this use by Joshua, (Jos 9:23).

Ezra 2:55

eZR 2:55

The children of Solomon's (i) servants: the children of Sotai, the children of Sophereth, the children of Peruda,

(i) Which came of them that Solomon had appointed for the work of the temple.

Ezra 2:61

eZR 2:61

And of the children of the priests: the children of Habaiah, the children of Koz, the children of (k) Barzillai; which took a wife of the daughters of Barzillai the Gileadite, and was called after their name:

(k) He is mentioned in (Sa2 17:27, Sa2 19:31) and because the priest's office was held in contempt these would have changed their estate by their name, and so by God's just judgment lost both the estimation of the world and the dignity of their office.

Ezra 2:63

eZR 2:63

And the (l) Tirshatha said unto them, that they should not eat of the most holy things, till there stood up a priest with (m) Urim and with Thummim.

(l) This is a Chaldee name, and signifies him who has authority over others.

(m) Read (Exo 28:30).

Ezra 2:69

eZR 2:69

They gave after their ability unto the treasure of the work threescore and one thousand (n) drams of gold, and five thousand (o) pounds of silver, and one hundred priests' garments.

(n) Which in our money amounts to 24,826 pounds, 13 shillings and 4 pence, valuing the french crown at 6 shillings and 4 pence for the dram is the eighth part of an ounce, and the ounce the eighth part of a mark.

(o) Which are called "mina" and contain 2 marks apiece, so 50,000 minas make 55,000 franks which in our money amounts to 69,666 pounds, 13 shillings and 4 pence so that the whole sum was 94,493 pounds, 6 shillings, and 8 pence.

Ezra Chapter 3

Ezra 3:1

eZR 3:1

And when the (a) seventh month was come, and the children of Israel [were] in the cities, the people gathered themselves together as one man to Jerusalem.

(a) Called Tishri which had part of September and part of October.

Ezra 3:2

eZR 3:2

Then stood up Jeshua the son of Jozadak, and his brethren the priests, and Zerubbabel the (b) son of Shealtiel, and his brethren, and builded the altar of the God of Israel, to offer burnt offerings thereon, as [it is] written in the law of Moses the man of God.

(b) Meaning nephew, for he was the son of Pedaiah, (Ch1 3:19).

Ezra 3:3

eZR 3:3

And they set the altar upon (c) his bases; for fear [was] upon them because of the people of those countries: and they offered burnt offerings thereon unto the LORD, [even] burnt offerings morning and evening.

(c) In the place where Solomon had placed it.

Ezra 3:5

eZR 3:5

And afterward [offered] (d) the continual burnt offering, both of the new moons, and of all the set feasts of the LORD that were consecrated, and of every one that willingly offered a freewill offering unto the LORD.

(d) That is, after the feast of tabernacles.

Ezra 3:8

eZR 3:8

Now in the second year of their coming unto the house of God at Jerusalem, in the (e) second month, began Zerubbabel the son of Shealtiel, and Jeshua the son of Jozadak, and the remnant of their brethren the priests and the Levites, and all they that were come out of the captivity unto Jerusalem; and appointed the Levites, from twenty years old and upward, to set forward the work of the house of the LORD.

(e) Which contains part of April and part of May, for in the mean season they had provided for things needed for the work.

Ezra 3:9

eze 3:9

Then stood Jeshua (f) [with] his sons and his brethren, Kadmiel and his sons, the sons of Judah, together, to set forward the workmen in the house of God: the sons of Henadad, [with] their sons and their brethren the Levites.

(f) They gave them exhortations and encouraged every man forward in the work.

Ezra 3:12

eze 3:12

But many of the priests and Levites and chief of the fathers, [who were] ancient men, that had seen the first house, when the foundation of this house was laid before their eyes, (g) wept with a loud voice; and many shouted aloud for joy:

(g) Because they saw that it was not nearly as glorious as the temple Solomon had built, nonetheless Aggeus comforted them and prophesied that it would be more beautiful than the first, meaning the spiritual temple, they who are the members of Christ's body.

Ezra Chapter 4

Ezra 4:1

eZR 4:1

Now when (a) the adversaries of Judah and Benjamin heard that the children of the captivity builded the temple unto the LORD God of Israel;

(a) Meaning, the inhabitants of Samaria, whom the king of Assyria had placed in the place of the ten tribes, (Kg2 17:24, Kg2 19:37). They professed God but worshipped idols and therefore were the greatest enemies to the true servants of God.

Ezra 4:3

eZR 4:3

But Zerubbabel, and Jeshua, and the rest of the chief of the fathers of Israel, said unto them, Ye have nothing to do with us to build an house unto our God; (b) but we ourselves together will build unto the LORD God of Israel, as king Cyrus the king of Persia hath commanded us.

(b) For they knew their pretence, that is to erect idolatry instead of true religion.

Ezra 4:5

eZR 4:5

And (c) hired counsellors against them, to frustrate their purpose, all the days of Cyrus king of Persia, even until the reign of Darius king of Persia.

(c) They bribed the governors under the king to hinder their work, thus they that hinder cannot understand that God would be purely served.

Ezra 4:6

eZR 4:6

And in the reign of (d) Ahasuerus, in the beginning of his reign, wrote they [unto him] an accusation against the inhabitants of Judah and Jerusalem.

(d) He was also called Artaxerxes which is a Persian name, some think it was Cambises Cyrus' son, or Darius, as in (Ezr 4:5).

Ezra 4:7

eZR 4:7

And in the days of (e) Artaxerxes wrote Bishlam, Mithredath, Tabeel, and the rest of their companions, unto Artaxerxes king of Persia; and the writing of the letter [was] written in the Syrian tongue, and interpreted in the Syrian tongue.

(e) Called Artaxerxes, which signifies in the Persian tongue an excellent warrior.

Ezra 4:9

eZR 4:9

Then [wrote] Rehum the chancellor, and Shimshai the scribe, and the rest of their companions; the (f) Dinaites, the Apharsathchites, the Tarpelites, the Apharsites, the Archevites, the Babylonians, the Susanchites, the Dehavites, [and] the Elamites,

(f) These were people whom the Assyrians placed in Samaria instead of the ten tribes.

Ezra 4:10

eZR 4:10

And the rest of the nations whom the great and noble (g) Asnappar brought over, and set in the cities of Samaria, and the rest [that are] on this side the (h) river, and (i) at such a time.

(g) Some think it was not Sennacherib, but rather Salmanasar.

(h) That is, Euphrates, and he means in respect to Babel that they dwelt beyond it.

(i) Or Cheeneth, who were a certain people who envied the Jews.

Ezra 4:13

eZR 4:13

Be it known now unto the king, that, if this city be builded, and the walls set up [again, then] will they not pay toll, tribute, and (k) custom, and [so] thou shalt endamage the revenue of the kings.

(k) Meaning, the gifts that are wont to be given to kings when they pass by any country.

Ezra 4:17

eZR 4:17

[Then] sent the king an answer unto Rehum the chancellor, and [to] Shimshai the scribe, and [to] the rest of their companions that dwell in Samaria, and [unto] the rest beyond the river, (l) Peace, and (m) at such a time.

(l) Or Shalom, salvation or greeting.

(m) Or, Cheeth, also called Cheeneth as in (Ezr 4:10).

Ezra 4:24

eZR 4:24

Then (n) ceased the work of the house of God which [is] at Jerusalem. So it ceased unto the second year of the reign of Darius king of Persia.

(n) Not altogether for the prophets exhorted them to continue but they used less diligence because of the troubles.

Ezra Chapter 5

Ezra 5:2

eZR 5:2

Then rose up Zerubbabel the son of Shealtiel, and Jeshua the son of Jozadak, and began to build the house of God which [is] at Jerusalem: and with them [were] the prophets of God (a) helping them.

(a) Who encouraged them to go forward, and cursed them because they were more careful to build their own houses, than zealous to build the temple of God.

Ezra 5:4

eZR 5:4

(b) Then said we unto them after this manner, What are the names of the men that make this building?

(b) That is, the enemies asked this, as in (Ezr 5:10).

Ezra 5:5

eZR 5:5

But the (c) eye of their God was upon the elders of the Jews, that they could not cause them to cease, till the matter came to Darius: and then they returned answer by letter concerning this [matter].

(c) His favour and the spirit of strength.

Ezra 5:11

eZR 5:11

And thus they returned us answer, saying, We are the servants of the God of heaven and earth, and build the house that was builded these many years ago, which a (d) great king of Israel builded and set up.

(d) That is, Solomon.

Ezra 5:13

eZR 5:13

But in the (e) first year of Cyrus the king of Babylon [the same] king Cyrus made a decree to build this house of God.

(e) Read (Ezr 1:1,2).

Ezra 5:14

eZR 5:14

And the vessels also of gold and silver of the house of God, which Nebuchadnezzar took out of the temple that [was] in Jerusalem, and brought them into the temple of Babylon, those did Cyrus

the king take out of the temple of Babylon, and they were delivered unto [one], whose name [was] (f) Sheshbazzar, whom he had made governor;

(f) Read (Ezr 1:8).

Ezra 5:17

ezr 5:17

Now therefore, if [it seem] good to the king, let there be search made in the king's (g) treasure house, which [is] there at Babylon, whether it be [so], that a decree was made of Cyrus the king to build this house of God at Jerusalem, and let the king send his pleasure to us concerning this matter.

(g) Meaning in the library or places where lay the register or record of times.

Ezra Chapter 6

Ezra 6:2

eZR 6:2

And there was found at (a) Achmetha, in the palace that [is] in the province of the Medes, a roll, and therein [was] a record thus written:

(a) In which were the acts of the kings of the Medes and Persians.

Ezra 6:5

eZR 6:5

And also let the golden and silver vessels of the house of God, which Nebuchadnezzar took forth out of the temple which [is] at Jerusalem, and brought unto Babylon, be restored, and (b) brought again unto the temple which [is] at Jerusalem, [every one] to his place, and place [them] in the house of God.

(b) Meaning Zerubbabel to whom he gives charge.

Ezra 6:6

eZR 6:6

Now [therefore], Tatnai, governor beyond the river, Shetharboznai, and your companions the Apharsachites, which [are] beyond the river, be ye far (c) from thence:

(c) Meddle not with them neither hinder them.

Ezra 6:8

eZR 6:8

Moreover I make a decree what ye shall do to the elders of these Jews for the building of this house of God: that of the king's goods, [even] of the tribute beyond the river, forthwith expenses be given unto these men, that they be (d) not hindered.

(d) For lack of money.

Ezra 6:12

eZR 6:12

And the God that hath caused his name (e) to dwell there destroy all kings and people, that shall put to their hand to alter [and] to destroy this house of God which [is] at Jerusalem. I Darius have made a decree; let it be done with speed.

(e) Who has appointed that place to have his Name called on there.

Ezra 6:14

eZR 6:14

And the elders of the Jews builded, and they prospered through the prophesying of (f) Haggai the prophet and Zechariah the son of Iddo. And they builded, and finished [it], according to the commandment of the God of Israel, and according to the commandment of Cyrus, and Darius, and Artaxerxes king of Persia.

(f) Whom God stirs up to assure them that he would give their work good success.

Ezra 6:15

eZR 6:15

And this house was finished on the third day of the month (g) Adar, which was in (h) the sixth year of the reign of Darius the king.

(g) This is the twelfth month and contains part of February and part of March.

(h) The 42nd year after their first return.

Ezra 6:21

eZR 6:21

And the children of Israel, which were come again out of captivity, and all such as had (i) separated themselves unto them from the filthiness of the heathen of the land, to seek the LORD God of Israel, did eat,

(i) Who were of the heathen and forsook their idolatry to worship the true God.

Ezra 6:22

eZR 6:22

And kept the feast of unleavened bread seven days with joy: for the LORD had made them joyful, and turned the heart of the king of (k) Assyria unto them, to strengthen their hands in the work of the house of God, the God of Israel.

(k) Meaning Darius who was king of the Medes, Persians and Assyrians.

Ezra Chapter 7

Ezra 7:1

ezr 7:1

Now after these things, in the reign of (a) Artaxerxes king of Persia, Ezra the son of Seraiah, the son of Azariah, the son of Hilkiah,

(a) The Hebrews write that many of the kings of Persia were called by this name, as Pharaoh was a common name to the kings of Egypt and Caesar to the Romans emperors.

Ezra 7:5

ezr 7:5

The son of Abishua, the son of Phinehas, the son of Eleazar, the son of (b) Aaron the chief priest:

(b) Ezra traces his family till he comes to Aaron, to prove that he came from him.

Ezra 7:6

ezr 7:6

This Ezra went up from Babylon; and he [was] a ready (c) scribe in the law of Moses, which the LORD God of Israel had given: and the king granted him all his request, according to the hand of the LORD his God upon him.

(c) He shows here what a scribe is, who had charge to write the law and to expound it. Whom Mark calls a scribe, (Mar 12:28), Matthew and Luke called a lawyer or doctor of the law, (Mat 22:35; Luk 10:25).

Ezra 7:8

ezr 7:8

And he came to Jerusalem in the (d) fifth month, which [was] in the seventh year (e) of the king.

(d) That contained part of July and part of August.

(e) Of king Darius.

Ezra 7:12

ezr 7:12

Artaxerxes, king of kings, unto Ezra the priest, a scribe of the law of the God of heaven, perfect [peace], and (f) at such a time.

(f) Some take this for the name of a people, some for time or continuance, meaning that the king wished him long life.

Ezra 7:13

ezr 7:13

I make a decree, that all they of the people of Israel, and [of] his priests and Levites, in my realm, which are minded of their own freewill (g) to go up to Jerusalem, go with thee.

(g) Who still remained in Babylon and had not returned with Zerubbabel.

Ezra 7:14

ezr 7:14

Forasmuch as thou art sent of the king, and of his seven counsellors, to (h) enquire concerning Judah and Jerusalem, according to the law of thy God which [is] in (i) thine hand;

(h) To examine who lived according to the law.

(i) Of which you are an expert.

Ezra 7:18

ezr 7:18

And whatsoever shall seem good to thee, and to thy brethren, to do with the rest of the silver and the gold, that do after the will of your (k) God.

(k) As you know best may serve to God's glory.

Ezra 7:21

ezr 7:21

And I, [even] I Artaxerxes the king, do make a decree to all the treasurers which [are] beyond (l) the river, that whatsoever Ezra the priest, the scribe of the law of the God of heaven, shall require of you, it be done speedily,

(l) Which was the Euphrates river and they were beyond it in respect to Babylon.

Ezra 7:22

ezr 7:22

Unto an hundred talents of silver, and to an hundred measures of wheat, and to an hundred baths of wine, and to an hundred (m) baths of oil, and salt without prescribing [how much].

(m) Read (Kg1 7:26; Ch2 2:10).

Ezra 7:23

ezr 7:23

Whatsoever is commanded by the God of heaven, let it be diligently done for the house of the God of heaven: for why should there be wrath (n) against the realm of the king and his sons?

(n) This declares that the fear of God's judgment causes him to use this liberality, and not the love that he bore for God's glory or affection for his people.

Ezra 7:25

ezr 7:25

And thou, Ezra, after the wisdom of thy God, that [is] in thine hand, (o) set magistrates and judges, which may judge all the people that [are] beyond the river, all such as know the laws of thy God; and teach ye them that know [them] not.

(o) He gave Ezra full authority to restore all things according to the word of God, and to punish them who resisted and would not obey.

Ezra 7:27

ezr 7:27

(p) Blessed [be] the LORD God of our fathers, which hath put [such a thing] as this in the king's heart, to beautify the house of the LORD which [is] in Jerusalem:

(p) Thus Ezra gave thanks to God for giving him success in his business with the king.

Ezra Chapter 8

Ezra 8:1

ezr 8:1

These [are] now the chief of their fathers, and [this is] the genealogy of them that went up with me from Babylon, in the reign of (a) Artaxerxes the king.

(a) Read (Ezr. 7:1-28).

Ezra 8:13

ezr 8:13

And of the (b) last sons of Adonikam, whose names [are] these, Eliphelet, Jeiel, and Shemaiah, and with them threescore males.

(b) That came to go with Ezra.

Ezra 8:15

ezr 8:15

And I gathered them together to the (c) river that runneth to Ahava; and there abode we in tents three days: and I viewed the people, and the priests, and found there none of the sons of Levi.

(c) To that place of Euphrates, where the Ahava river enters it.

Ezra 8:17

ezr 8:17

And I sent them with commandment unto Iddo the (d) chief at the place Casiphia, and I told them what they should say unto Iddo, [and] to his brethren the Nethinims, at the place Casiphia, that they should bring unto us ministers for the house of our God.

(d) He was the chief teacher of the law to the Levites.

Ezra 8:21

ezr 8:21

Then I proclaimed a fast there, at the river of Ahava, that we might afflict (f) ourselves before our God, to seek of him a right way for us, and for our little ones, and for all our substance.

(f) He shows that the purpose of fasting is to humble the body to the spirit, which must proceed from the heart that is touched, or else it is hypocrisy.

Ezra 8:22

ezr 8:22

For I was (g) ashamed to require of the king a band of soldiers and horsemen to help us against the enemy in the way: because we had spoken unto the king, saying, The hand of our God [is] upon all them for good that seek him; but his power and his wrath [is] against all them that forsake him.

(g) He thought it better to commit himself to the protection of God, than by seeking these ordinary means to give others a reason to think that he doubted God's power.

Ezra 8:26

eze 8:26

I even weighed unto their hand six hundred and fifty (h) talents of silver, and silver vessels an hundred talents, [and] of gold an hundred talents;

(h) Read (Kg1 9:14).

Ezra 8:27

eze 8:27

Also twenty basons of gold, of a thousand (i) drams; and two vessels of fine copper, precious as gold.

(i) Read (Eze 2:69).

Ezra 8:31

eze 8:31

Then we departed from the river of Ahava on the twelfth [day] of the first month, to go unto Jerusalem: and the hand of our God was upon us, and he delivered us from the hand of the enemy, and of such as lay in (k) wait by the way.

(k) This declared that their journey was full of danger and yet God delivered them according to their prayer.

Ezra 8:33

eze 8:33

Now on the fourth day was the silver and the gold and the vessels weighed in the house of our God by the hand of Meremoth the son of Uriah the priest; and with him [was] Eleazar the son of Phinehas; and with them [was] Jozabad the son of Jeshua, and Noadiah the son of Binnui, (l) Levites;

(l) This was a token of a good conscience and of his integrity that he would have witnesses of his fidelity.

Ezra Chapter 9

Ezra 9:1

ezr 9:1

Now when these things were done, the princes came to me, saying, The people of Israel, and the priests, and the Levites, have not (a) separated themselves from the people of the lands, [doing] according to their abominations, [even] of the Canaanites, the Hittites, the Perizzites, the Jebusites, the Ammonites, the Moabites, the Egyptians, and the Amorites.

(a) From the time they came home under Zerubbabel until the coming of Ezra, they had degenerated contrary to the law of God, and married where it was not lawful, (Deu 7:3).

Ezra 9:2

ezr 9:2

For they have taken of their daughters for themselves, and for their sons: so that the holy seed have mingled themselves with the people of [those] lands: yea, the hand of the (b) princes and rulers hath been chief in this trespass.

(b) That is, the governors are the chief beginners of it.

Ezra 9:3

ezr 9:3

And when I heard this thing, I rent my garment and my mantle, and plucked off the hair of my head and of my beard, and sat down (c) astonished.

(c) As one doubting whether God would continue his benefits toward us, or else destroy what he had begun.

Ezra 9:6

ezr 9:6

And said, O my God, I am ashamed and blush to lift up my face to thee, my God: for our iniquities are increased (d) over [our] head, and our trespass is grown up unto the (e) heavens.

(d) That is, we are drowned in sin.

(e) They so exceed that they cannot grow greater.

Ezra 9:8

ezr 9:8

And now for a little space grace hath been [shewed] from the LORD our God, to leave us a remnant to escape, and to give us a (f) nail in his holy place, that our God may lighten our eyes, and give us a little reviving in our bondage.

(f) In giving us a resting place it is a comparison taken from them that still remain in a place who strike nails to hang things on, (Isa 22:23).

Ezra 9:13

eZR 9:13

And after all that is come upon us for our evil deeds, and for our great trespass, seeing that thou our God hast punished us less than our (g) iniquities [deserve], and hast given us [such] deliverance as this;

(g) Has not utterly cast us down and destroyed us for our sins, (Deu 28:13).

Ezra 9:15

eZR 9:15

O LORD God of Israel, thou [art] righteous: for we (h) remain yet escaped, as [it is] this day: behold, we [are] before thee in our trespasses: for we cannot stand before thee because of this.

(h) He shows that God is just in punishing his people, and yet merciful in preserving a residue in whom he shows favour.

Ezra Chapter 10

Ezra 10:1

eZR 10:1

Now when Ezra had prayed, and when he had (a) confessed, weeping and casting himself down before the house of God, there assembled unto him out of Israel a very great congregation of men and women and children: for the people wept very sore.

(a) He confessed his sins, and the sins of the people.

Ezra 10:2

eZR 10:2

And Shechaniah the son of Jehiel, [one] of the sons of Elam, answered and said unto Ezra, We have trespassed against our God, and have taken strange wives of the people of the land: yet now there is (b) hope in Israel concerning this thing.

(b) Meaning, that God would receive them in mercy.

Ezra 10:3

eZR 10:3

Now therefore let us make a covenant with our God to put away (c) all the wives, and such as are born of them, according to the counsel of my lord, and of those that tremble at the commandment of our God; and let it be done according to the law.

(c) Who are strangers and married contrary to the law of God.

Ezra 10:4

eZR 10:4

Arise; for [this] matter (d) [belongeth] unto thee: we also [will be] with thee: be of good courage, and do [it].

(d) Because God has given you authority and learning to persuade the people in this and to command them.

Ezra 10:9

eZR 10:9

Then all the men of Judah and Benjamin gathered themselves together unto Jerusalem within three days. It [was] the (e) ninth month, on the twentieth [day] of the month; and all the people sat in the street of the house of God, trembling because of [this] matter, and for the great (f) rain.

(e) Which contained part of November and part of December.

(f) For the season was given to rain and so the weather was more sharp and cold and also their conscience touched them.

Ezra 10:10

eze 10:10

And Ezra the priest stood up, and said unto them, Ye have transgressed, and have taken strange wives, to (g) increase the trespass of Israel.

(g) You have laid one sin on another.

Ezra 10:11

eze 10:11

Now therefore (h) make confession unto the LORD God of your fathers, and do his pleasure: and separate yourselves from the people of the land, and from the strange wives.

(h) Read (Jos 7:19).

Ezra 10:14

eze 10:14

Let now our rulers of all the congregation stand, (i) and let all them which have taken strange wives in our cities come at appointed times, and with them the elders of every city, and the judges thereof, until the fierce wrath of our God for this matter be turned from us.

(i) Let them be appointed to examine this matter.

Ezra 10:16

eze 10:16

And the children of the captivity did so. And Ezra the priest, [with] certain chief of the fathers, after the house of their fathers, and all of them by [their] names, (k) were separated, and sat down in the first day of the tenth month to examine the matter.

(k) They went to the chief cities to sit on this matter which took three months to finish.

Ezra 10:19

eze 10:19

And they gave (l) their hands that they would put away their wives; and [being] guilty, [they offered] a ram of the flock for their trespass.

(l) As a token that they would keep their promise and do it.

Ezra 10:25

eze 10:25

Moreover of (m) Israel: of the sons of Parosh; Ramiah, and Jeziah, and Malchiah, and Miamin, and Eleazar, and Malchijah, and Benaiah.

(m) Meaning of the common people: for before he spoke of the priests and Levites.

Ezra 10:44

ezr 10:44

All these had taken strange wives: and [some] of them had wives by whom they had (n) children.

(n) Who also were made illegitimate because the marriage was unlawful.

Nehemiah

Nehemiah Chapter 1

Nehemiah 1:1

neh 1:1

The words of Nehemiah the son of Hachaliah. And it came to pass in the month (a) Chisleu, in the twentieth year, as I was in Shushan the palace,

The Argument - God, in all ages and at all times, sets up worthy persons for the convenience and profit of his Church, as now within the compass of seventy years he raised up various excellent men for the preservation of his people after their return from Babylon. Zerubbabel, Ezra, and Nehemiah, of which the first was their captain to bring them home, and provided that the temple was built: the second reformed their manners and planted religion: and the third built up the walls, delivered the people from oppression and provided that the law of God was carried out among them. He was a godly man, and in great authority with the king, so that the king favoured him greatly and gave him letters to accomplish all the things he desired. This book is also called the second of Ezra by the Latins because he was the author of it.

(a) Which contains part of November and part of December, and was their ninth month.

Nehemiah 1:2

neh 1:2

That Hanani, one of my (b) brethren, came, he and [certain] men of Judah; and I asked them concerning the Jews that had escaped, which were left of the captivity, and concerning Jerusalem.

(b) A Jew as I was.

Nehemiah 1:3

neh 1:3

And they said unto me, The remnant that are left of the captivity there in the (c) province [are] in great affliction and reproach: the wall of Jerusalem also [is] broken down, and the gates thereof are burned with fire.

(c) Meaning in Judea.

Nehemiah 1:11

neh 1:11

O Lord, I beseech thee, let now thine ear be attentive to the prayer of thy servant, and to the prayer of thy servants, who desire to (d) fear thy name: and prosper, I pray thee, thy servant this day, and grant him mercy in the sight of (e) this man. For I was the king's cupbearer.

(d) That is, to worship you.

(e) That is, the king Artaxerxes.

Nehemiah Chapter 2

Nehemiah 2:1

neh 2:1

And it came to pass in the month (a) Nisan, in the twentieth year of (b) Artaxerxes the king, [that] wine [was] before him: and I took up the wine, and gave [it] unto the king. Now I had not been [beforetime] sad in his presence.

(a) Which was the first month of the year, and contains part of March and part of April.

(b) Who is also called Darius, (Ezr 7:1) and was the son of Hystaspis.

Nehemiah 2:4

neh 2:4

Then the king said unto me, For what dost thou make request? So I prayed (e) to the God of heaven.

(e) I desired God in my heart to prosper my enterprise.

Nehemiah 2:8

neh 2:8

And a letter unto Asaph the keeper of the king's forest, that he may give me timber to make beams for the gates of the palace which [appertained] to the house, and for the wall of the city, and for the house that I shall enter into. And the king granted me, according to (d) the good hand of my God upon me.

(d) As God moved me to ask, and as he gave me success in it.

Nehemiah 2:10

neh 2:10

When (e) Sanballat the Horonite, and Tobiah the servant, the Ammonite, heard [of it], it grieved them exceedingly that there was come a man to seek the welfare of the children of Israel.

(e) These were great enemies to the Jews, and laboured always both by force and subtilty to overcome them and Tobiah, because his wife was a Jewess, knew of their affairs and so brought them great trouble.

Nehemiah 2:17

neh 2:17

Then said I unto them, Ye see the distress that we [are] in, how Jerusalem [lieth] waste, and the gates thereof are burned with fire: come, and let us build up the wall of Jerusalem, that we be no more (f) a reproach.

(f) That is, contemned by other nations as though God had forsaken us.

Nehemiah 2:18

neh 2:18

Then I told them of the hand of my God which was good upon me; as also the king's words that he had spoken unto me. And they said, Let us rise up and build. So they (g) strengthened their hands for [this] good [work].

(g) They were encouraged and gave themselves to do well, and to travel in this worthy enterprise.

Nehemiah 2:19

neh 2:19

But when Sanballat the Horonite, and Tobiah the servant, the Ammonite, and (h) Geshem the Arabian, heard [it], they laughed us to scorn, and despised us, and said, What [is] this thing that ye do? will ye (i) rebel against the king?

(h) These were three chief governors under the king of Persia beyond the Euphrates.

(i) Thus the wicked when they will burden the children of God, always lay treason to their charge both because it makes them most odious to the world, and also stirs the hatred of princes against them.

Nehemiah 2:20

neh 2:20

Then answered I them, and said unto them, The God of heaven, he will prosper us; therefore we his servants will arise and build: but ye have no portion, nor right, nor (k) memorial, in Jerusalem.

(k) Neither are you of the number of the children of God (to whom he has appointed this city only) neither did any of your predecessors ever fear God.

Nehemiah Chapter 3

Nehemiah 3:1

neh 3:1

Then Eliashib the high priest rose up with his brethren the priests, and they builded the sheep gate; they (a) sanctified it, and set up the doors of it; even unto the tower of Meah they sanctified it, unto the tower of Hananeel.

(a) In Hebrew they sanctified it, that is, they finished it, and so dedicated it to the Lord by prayer, in desiring him to maintain it.

Nehemiah 3:5

neh 3:5

And next unto them the Tekoites repaired; but their nobles (b) put not their necks to the work of their Lord.

(b) The rich and mighty would not obey those who were appointed officers in this work, neither would they help them.

Nehemiah 3:7

neh 3:7

And next unto them repaired Melatiah the Gibeonite, and Jadon the Meronothite, the men of Gibeon, and of Mizpah, unto the (c) throne of the governor on this side the river.

(c) To the place where the Duke was wont to sit in judgment, who governed the country in their absence.

Nehemiah 3:19

neh 3:19

And next to him repaired Ezer the son of Jeshua, the ruler of Mizpah, another piece over against the going up to the armoury at the (d) turning [of the wall].

(d) Where the weapons and armour of the city lay.

Nehemiah 3:22

neh 3:22

And after him repaired the priests, the men of (e) the plain.

(e) Who dwelt in the plain country by Jordan and Jericho.

Nehemiah 3:26

neh 3:26

Moreover the (f) Nethinims dwelt in Ophel, unto [the place] over against the water gate toward the east, and the tower that lieth out.

(f) Read (Ezr 2:43).

Nehemiah 3:30

neh 3:30

After him repaired Hananiah the son of Shelemiah, and Hanun the (g) sixth son of Zalaph, another piece. After him repaired Meshullam the son of Berechiah over against his chamber.

(g) Meaning the sixth of his sons.

Nehemiah 3:31

neh 3:31

After him repaired Malchiah the goldsmith's son unto the place of the Nethinims, and of the merchants, over against the gate (h) Miphkad, and to the going up of the corner.

(h) Which was the place of judgment or execution.

Nehemiah Chapter 4

Nehemiah 4:2

neh 4:2

And he spake before his (a) brethren and the army of Samaria, and said, What do these (b) feeble Jews? will they fortify themselves? will they sacrifice? will they make an end in a day? will they revive the stones out of the heaps of the rubbish which are burned?

(a) Of his companions who dwelt in Samaria.

(b) Thus the wicked who do not consider that God's power is always ready to defend his, mock them as thought they were weak and feeble.

Nehemiah 4:4

neh 4:4

(c) Hear, O our God; for we are despised: and turn their reproach upon their own head, and give them for a prey (d) in the land of captivity:

(c) This is the remedy that the children of God have against the derision and threatenings of their enemies, to flee to God by prayer.

(d) Let them be spoiled and led away captive.

Nehemiah 4:5

neh 4:5

And cover not their (e) iniquity, and let not their sin be blotted out from before thee: for they have provoked [thee] to anger before the builders.

(e) Let the plagues declare to the world that they set themselves against you and your Church: that he prays only having respect for God's glory and not for any private affection, or grudge.

Nehemiah 4:12

neh 4:12

And it came to pass, that when the Jews which dwelt by them came, they said unto us (f) ten times, (g) From all places whence ye shall return unto us [they will be upon you].

(f) That is, often.

(g) They who brought the tidings said this, when you leave your work, and go either to eat or to rest, your enemies will assail you.

Nehemiah 4:14

neh 4:14

And I looked, and rose up, and said unto the nobles, and to the rulers, and to the rest of the people, Be not ye afraid of them: (h) remember the Lord, [which is] great and terrible, and fight for your brethren, your sons, and your daughters, your wives, and your houses.

(h) Who is always on hand to deliver his out of danger: and therefore seeing they should fight for the maintenance of God's glory, and for the preservation of their own lives and of theirs, he encourages them to play the valiant men.

Nehemiah 4:16

neh 4:16

And it came to pass from that time forth, [that] the half of my servants wrought in the work, and the other half of them held both the spears, the shields, and the bows, and the habergeons; and the rulers [were] (i) behind all the house of Judah.

(i) To overcome them and encourage them in their work.

Nehemiah 4:20

neh 4:20

In what place [therefore] ye hear the sound of the trumpet, (k) resort ye thither unto us: our God shall fight for us.

(k) Meaning, to resist their enemies, if need be.

Nehemiah 4:23

neh 4:23

So neither I, nor my brethren, nor my servants, nor the men of the guard which followed me, none of us put off our clothes, [saving that] every one put them off (l) for washing.

(l) That is, when they purified themselves or else when they washed their clothes.

Nehemiah Chapter 5

Nehemiah 5:1

neh 5:1

And there was a great cry of the people and of their wives (a) against their brethren the Jews.

(a) Against the rich who oppressed them.

Nehemiah 5:2

neh 5:2

For there were that said, We, our sons, and our daughters, [are] many: therefore we take up (b) corn [for them], that we may eat, and live.

(b) This is the complaint of the people, showing the extremity they were brought to.

Nehemiah 5:4

neh 5:4

There were also that said, We have borrowed money for the king's (c) tribute, [and that upon] our lands and vineyards.

(c) To pay our tribute to the king of the Persians, which was exacted yearly from us.

Nehemiah 5:5

neh 5:5

Yet now our flesh [is] as (d) the flesh of our brethren, our children as their children: and, lo, we bring into bondage our sons and our daughters to be servants, and [some] of our daughters are brought unto bondage [already]: neither [is it] in our power (e) [to redeem them]; for other men have our lands and vineyards.

(d) By nature the rich are no better than the poor.

(e) We are not able to redeem them, but out of poverty are forced to sell them to others.

Nehemiah 5:7

neh 5:7

Then I consulted with myself, and I rebuked the nobles, and the rulers, and said unto them, Ye (f) exact usury, every one of his brother. And I set a great (g) assembly against them.

(f) You press them with usury, and seek to bring all thing into your hands.

(g) Both because they should be moved with pity seeing how many were oppressed by them, and also hear the judgment of others, who should be witnesses of their dealings with their brethren.

Nehemiah 5:8

neh 5:8

And I said unto them, We after our ability have redeemed our brethren the Jews, which were sold unto the heathen; and will ye even sell your brethren? or shall they be (h) sold unto us? Then held they their peace, and found nothing [to answer].

(h) Seeing God has once delivered them from the bondage of the heathen, shall we make them our slaves?

Nehemiah 5:9

neh 5:9

(i) Also I said, It [is] not good that ye do: ought ye not to walk in the fear of our God because of the (k) reproach of the heathen our enemies?

(i) Meaning, Nehemiah.

(k) Who by this occasion will blaspheme the Name of God, seeing that our actions are no better than theirs.

Nehemiah 5:11

neh 5:11

Restore, I pray you, to them, even this day, their lands, their vineyards, their oliveyards, and their houses, also the hundredth [part] of the money, and of the corn, the wine, and the oil, (l) that ye exact of them.

(l) Which you take from them for the loan.

Nehemiah 5:14

neh 5:14

Moreover from the time that I was appointed to be their governor in the land of Judah, from the twentieth year even unto the two and thirtieth year of Artaxerxes the king, [that is], twelve years, I and my brethren have not eaten the (m) bread of the governor.

(m) I did not receive the portion and diet which the governors who were before me exacted, in which he declares that he rather sought the wealth of the people than his own convenience.

Nehemiah 5:18

neh 5:18

Now [that] which was prepared [for me] daily [was] one ox [and] six choice sheep; also fowls were prepared for me, and once in ten days store of (n) all sorts of wine: yet for all this required not I the bread of the governor, because the bondage was heavy upon this people.

(n) While at other times they had by measure, at this time they had most liberally.

Nehemiah Chapter 6

Nehemiah 6:1

neh 6:1

Now it came to pass, when Sanballat, and Tobiah, and Geshem the Arabian, and the rest of our enemies, heard that I had builded the wall, and [that] there was no (a) breach left therein; (though at that time I had not set up the doors upon the gates;)

(a) That is, that they were joined together, as in (Neh 4:6).

Nehemiah 6:3

neh 6:3

And I sent messengers unto them, saying, I [am] doing a great work, so that I cannot come down: (b) why should the work cease, whilst I leave it, and come down to you?

(b) Meaning, that if he obeyed their request, the work God had appointed would cease: showing by this that we should not commit ourselves to the hands of the wicked.

Nehemiah 6:6

neh 6:6

Wherein [was] written, It is reported among the heathen, and Gashmu saith [it, that] thou and the Jews think to rebel: for which cause thou buildest the wall, that thou mayest be their king, according to these (c) words.

(c) As the same goes.

Nehemiah 6:7

neh 6:7

And thou hast also appointed (d) prophets to preach of thee at Jerusalem, saying, [There is] a king in Judah: and now shall it be reported to the king according to these words. Come now therefore, and let us take counsel together.

(d) You have bribed and set up false prophets, to make yourself king, and so to defraud the king of Persia of that subjection which you owe to him.

Nehemiah 6:10

neh 6:10

Afterward I came unto the house of Shemaiah the son of Delaiah the son of Mehetabeel, who [was] (e) shut up; and he said, Let us meet together in the house of God, within the temple, and let us shut the doors of the temple: for they will come to slay thee; yea, in the night will they come to slay thee.

(e) As though he would be secret, to the intent that he might pray to God with greater liberty, and receive some revelation, which in him was only hypocrisy.

Nehemiah 6:11

neh 6:11

And I said, (f) Should such a man as I flee? and who [is there], that, [being] as I [am], would go into the temple to save his life? I will not go in.

(f) He did not doubt that God was able to preserve him and knew that if he had obeyed this counsel he would have discouraged all the people: thus God gives power to his to resist false prophecies, though they seem to have great probability.

Nehemiah 6:14

neh 6:14

My God, think thou upon Tobiah and Sanballat according to these their works, and on the (g) prophetess Noadiah, and the rest of the prophets, that would have put me in fear.

(g) Grief caused him to pray against such, who under the pretence of being the ministers of God, were adversaries to his glory, and went about to overthrow his Church, declaring also by this that where there is one true minister of God, the devil has many hirelings.

Nehemiah 6:15

neh 6:15

So the wall was finished in the twenty and fifth [day] of [the month] (h) Elul, in (i) fifty and two days.

(h) Which was the sixth month and contained part of August, and part of September.

(i) After I had sent Sanballat his answer.

Nehemiah 6:17

neh 6:17

Moreover in those days the nobles of Judah sent many (k) letters unto Tobiah, and [the letters] of Tobiah came unto them.

(k) Thus the Church of God always has enemies within itself, which is more dangerous than outward and professed enemies.

Nehemiah Chapter 7

Nehemiah 7:3

neh 7:3

And I said unto them, Let not the gates of Jerusalem be opened until the sun be hot; and while (a) they stand by, let them shut the doors, and bar [them]: and appoint watches of the inhabitants of Jerusalem, every one in his watch, and every one [to be] over against his house.

(a) That is, they who are mentioned, (Neh 7:2).

Nehemiah 7:6

neh 7:6

These [are] the (b) children of the province, that went up out of the captivity, of those that had been carried away, whom Nebuchadnezzar the king of Babylon had carried away, and came again to Jerusalem and to Judah, every one unto his city;

(b) That is, the inhabitants of Judah.

Nehemiah 7:7

neh 7:7

Who came with Zerubbabel, Jeshua, Nehemiah, (c) Azariah, Raamiah, Nahamani, Mordecai, Bilshan, Mispereth, Bigvai, Nehum, Baanah. The number, [I say], of the men of the people of Israel [was this];

(c) Azariah in Ezra is called Seraiah, and Raamiah Reelaiah (Ezr 2:2).

Nehemiah 7:25

neh 7:25

The (d) children of Gibeon, ninety and five.

(d) That is, the inhabitants of Gibeon.

Nehemiah 7:33

neh 7:33

The men (e) of the other Nebo, fifty and two.

(e) For there were two cities with this name.

Nehemiah 7:46

neh 7:46

The (f) Nethinims: the children of Ziha, the children of Hashupha, the children of Tabbaoth,

(f) Read (Ezr 2:43).

Nehemiah 7:65

neh 7:65

And (g) the Tirshatha said unto them, that they should not eat of the most holy things, till there stood [up] a priest with Urim and Thummim.

(g) Meaning, Nehemiah: for Tirshatha in the Chaldee tongue means a butler.

Nehemiah 7:70

neh 7:70

And some of the chief of the fathers gave unto the work. The Tirshatha gave to the treasure a thousand (h) drams of gold, fifty basons, five hundred and thirty priests' garments.

(h) Read (Ezr 2:69).

Nehemiah 7:73

neh 7:73

So the priests, and the Levites, and the porters, and the singers, and [some] of the people, and the Nethinims, and all Israel, dwelt in their cities; and when the (i) seventh month came, the children of Israel [were] in their cities.

(i) Which contained part of September and part of October.

Nehemiah Chapter 8

Nehemiah 8:1

neh 8:1

And all the people gathered themselves together as one man into the street that [was] before the water gate; and they spake unto Ezra the (a) scribe to bring the book of the law of Moses, which the LORD had commanded to Israel.

(a) Read (Ezr 7:6).

Nehemiah 8:2

neh 8:2

And Ezra the priest brought the law before the congregation both of men and women, and all (b) that could hear with understanding, upon the first day of the seventh month.

(b) Who had age and discretion to understand.

Nehemiah 8:3

neh 8:3

And he read therein before the street that [was] before the water gate from the morning until (c) midday, before the men and the women, and those that could understand; and the ears of all the people [were attentive] unto the book of the law.

(c) This declares the great zeal that the people had to hear the word of God.

Nehemiah 8:5

neh 8:5

And Ezra opened the book in the sight of all the people; (for he was (d) above all the people;) and when he opened it, all the people stood up:

(d) So that his voice might be heard the better.

Nehemiah 8:9

neh 8:9

And Nehemiah, which [is] the Tirshatha, and Ezra the priest the scribe, and the Levites that taught the people, said unto all the people, This day [is] holy unto the LORD your God; mourn not, nor weep. For all the people (e) wept, when they heard the words of the law.

(e) In considering their offences against the Law, therefore the Levites do not reprove them for mourning, but assure them of God's mercies if they are repentant.

Nehemiah 8:10

neh 8:10

Then he said unto them, Go your way, eat the fat, and drink the sweet, and send portions unto them for whom nothing is (f) prepared: for [this] day [is] holy unto our Lord: neither be ye sorry; for the (g) joy of the LORD is your strength.

(f) That is, remember the poor.

(g) Rejoice in the Lord, and he will give you strength.

Nehemiah 8:16

neh 8:16

So the people went forth, and brought [them], and made themselves booths, every one upon the (h) roof of his house, and in their courts, and in the courts of the house of God, and in the street of the water gate, and in the street of the gate of Ephraim.

(h) For their houses were made with flat roofs, read (Deu 22:8).

Nehemiah 8:17

neh 8:17

And all the congregation of them that were come again out of the captivity made booths, and sat under the booths: for since the (i) days of Jeshua the son of Nun unto that day had not the children of Israel done so. And there was very great gladness.

(i) Which was almost a thousand years.

Nehemiah Chapter 9

Nehemiah 9:1

neh 9:1

Now in the twenty and fourth day of this (a) month the children of Israel were assembled with fasting, and with sackclothes, and earth upon them.

(a) Meaning, the seventh.

Nehemiah 9:3

neh 9:3

And they stood up in their place, and read in the book of the law of the LORD their God [one] fourth part of the day; and [another] fourth part they (b) confessed, and worshipped the LORD their God.

(b) They confessed their sins, and used prayers.

Nehemiah 9:21

neh 9:21

Yea, forty years didst thou sustain them in the wilderness, [so that] they lacked nothing; their clothes waxed not old, and their feet (c) swelled not.

(c) Though the way was tedious and long.

Nehemiah 9:22

neh 9:22

Moreover thou gavest them kingdoms and nations, and didst (d) divide them into corners: so they possessed the land of Sihon, and the land of the king of Heshbon, and the land of Og king of Bashan.

(d) Meaning, the heathen whom he drove out.

Nehemiah 9:26

neh 9:26

Nevertheless they were disobedient, and rebelled against thee, and cast thy law behind their backs, and slew thy prophets which (e) testified against them to turn them to thee, and they wrought great provocations.

(e) Taking heaven and earth to witness that God would destroy them unless they returned, as in (Ch2 24:19).

Nehemiah 9:28

neh 9:28

But after they had (f) rest, they did evil again before thee: therefore leftest thou them in the hand of their enemies, so that they had the dominion over them: yet when they returned, and cried unto thee, thou heardest [them] from heaven; and many times didst thou deliver them according to thy mercies;

(f) He declares how God's mercies always contended with the wickedness of the people, who always in their prosperity forgot God.

Nehemiah 9:29

neh 9:29

And testifiedst against them, that thou mightest bring them again unto thy law: yet they dealt proudly, and hearkened not unto thy commandments, but sinned against thy judgments, (which if a man do, he shall live in them;) and (g) withdrew the shoulder, and hardened their neck, and would not (h) hear.

(g) Which is a sign taken from oxen that shrink at the yoke or burden in (Zac 7:11).

(h) When you admonished them by your prophets.

Nehemiah 9:32

neh 9:32

Now therefore, our God, the great, the mighty, and the terrible God, who keepest covenant and mercy, let not all the trouble seem little before thee, that hath come upon us, on our kings, on our princes, and on our priests, and on our prophets, and on our fathers, and on all thy people, since the time of the (i) kings of Assyria unto this day.

(i) By whom we were led away into captivity and have been appointed to be slain, as in (Est 3:13).

Nehemiah 9:33

neh 9:33

Howbeit thou [art] just in all that is brought upon us; for thou hast (k) done right, but we have done wickedly:

(k) He confesses that all these things came to them justly for their sins, but he appeals from God's justice to his mercies.

Nehemiah 9:34

neh 9:34

Neither have our kings, our princes, our priests, nor our fathers, kept thy law, nor hearkened unto thy commandments and thy testimonies, wherewith thou didst (l) testify against them.

(l) That you would destroy them, unless they would return to you, as in (Neh 9:26).

Nehemiah 9:36

neh 9:36

Behold, we [are] servants this day, and [for] the land that thou gavest unto our fathers to eat the (m) fruit thereof and the good thereof, behold, we [are] servants in it:

(m) That is, to be the Lord's.

Nehemiah 9:38

neh 9:38

And because of all this we make (n) a sure [covenant], and write [it]; and our princes, Levites, [and] priests, seal [unto it].

(n) Thus by affliction they promise to keep God's commandments to which they could not be brought by God's great benefits.

Nehemiah Chapter 10

Nehemiah 10:8

neh 10:8

Maaziah, Bilgai, Shemaiah: these [were] (a) the priests.

(a) Who subscribed to keep the promise.

Nehemiah 10:28

neh 10:28

And the rest of the people, the priests, the Levites, the porters, the singers, the (b) Nethinims, and all they that had (c) separated themselves from the people of the lands unto the law of God, their wives, their sons, and their daughters, every one having knowledge, and having understanding;

(b) Read (Ezr 2:43).

(c) Who being idolaters forsook their wickedness and gave themselves to serve God.

Nehemiah 10:29

neh 10:29

They (d) clave to their brethren, their nobles, and entered into a (e) curse, and into an oath, to walk in God's law, which was given by Moses the servant of God, and to observe and do all the commandments of the LORD our Lord, and his judgments and his statutes;

(d) They made the oath in the name of the whole multitude.

(e) To which they gave themselves if they broke the law, (Deu 28:15).

Nehemiah 10:31

neh 10:31

And [if] the people of the land bring ware or any victuals on the sabbath day to sell, (f) [that] we would not buy it of them on the sabbath, or on the holy day: and [that] we would leave the seventh year, and the exaction of every debt.

(f) Which nonetheless they broke soon after, (Neh 13:15).

Nehemiah 10:33

neh 10:33

For the (g) shewbread, and for the continual meat offering, and for the continual burnt offering, of the sabbaths, of the new moons, for the set feasts, and for the holy [things], and for the sin offerings to make an atonement for Israel, and [for] all the work of the house of our God.

(g) This states why they gave this third part of the shekel which was beyond the half shekel that they were required to pay, (Exo 30:13).

Nehemiah 10:36

neh 10:36

Also the firstborn of our sons, and of our cattle, as [it is] (h) written in the law, and the firstlings of our herds and of our flocks, to bring to the house of our God, unto the priests that minister in the house of our God:

(h) This rehearsal shows that there was no part or ceremony in the Law, to which they did not bind themselves by covenant.

Nehemiah 10:37

neh 10:37

And [that] we should bring the firstfruits of our dough, and our offerings, and the fruit of all manner of trees, of wine and of oil, unto the priests, to the chambers of the house of our God; and the tithes of our ground unto the Levites, that the same Levites might have the tithes in all the cities of our (i) tillage.

(i) Wherever we laboured or worked, there the tithes were due to the Lord both by the law, and according to the oath and covenant that we made.

Nehemiah 10:39

neh 10:39

For the children of Israel and the children of Levi shall bring the offering of the corn, of the new wine, and the oil, unto the chambers, where [are] the vessels of the sanctuary, and the priests that minister, and the porters, and the singers: and (k) we will not forsake the house of our God.

(k) We will not leave it destitute of that which is needed for it.

Nehemiah Chapter 11

Nehemiah 11:1

neh 11:1

And the rulers of the people dwelt at Jerusalem: the rest of the people also cast lots, (a) to bring one of ten to dwell in Jerusalem the holy city, and nine parts [to dwell] in [other] cities.

(a) Because their enemies dwelt round about them, they provided that it might be replenished with men, and used this policy because there were few who offered themselves willingly.

Nehemiah 11:4

neh 11:4

And at Jerusalem dwelt [certain] of the children of Judah, and of the children of Benjamin. Of the children of Judah; Athaiah the son of Uziah, the son of Zechariah, the son of Amariah, the son of Shephatiah, the son of Mahalaleel, of the children of (b) Perez;

(b) Which came from Perez the son of Judah.

Nehemiah 11:11

neh 11:11

Seraiah the son of Hilkiah, the son of Meshullam, the son of Zadok, the son of Meraioth, the son of Ahitub, (c) [was] the ruler of the house of God.

(c) That is, was the high priest.

Nehemiah 11:12

neh 11:12

And their brethren (d) that did the work of the house [were] eight hundred twenty and two: and Adaiah the son of Jeroham, the son of Pelaliah, the son of Amzi, the son of Zechariah, the son of Pashur, the son of Malchiah,

(d) That served and ministered in the temple.

Nehemiah 11:17

neh 11:17

And Mattaniah the son of Micha, the son of Zabdi, the son of Asaph, [was] the principal to (e) begin the thanksgiving in prayer: and Bakbukiah the second among his brethren, and Abda the son of Shammua, the son of Galal, the son of Jeduthun.

(e) That is, he began the psalm and was the chanter.

Nehemiah 11:19

neh 11:19

Moreover the porters, Akkub, Talmon, and their brethren that kept the (f) gates, [were] an hundred seventy and two.

(f) Meaning of the temple.

Nehemiah 11:20

neh 11:20

And the (g) residue of Israel, of the priests, [and] the Levites, [were] in all the cities of Judah, every one in his inheritance.

(g) Of them who dwelt not in Jerusalem.

Nehemiah 11:24

neh 11:24

And Pethahiah the son of Meshezabeel, of the children of Zerah the son of Judah, (h) [was] at the king's hand in all matters concerning the people.

(h) Was chief about the king for all high affairs.

Nehemiah Chapter 12

Nehemiah 12:1

neh 12:1

Now these [are] the priests and the Levites that (a) went up with Zerubbabel the son of Shealtiel, and Jeshua: Seraiah, Jeremiah, Ezra,

(a) From Babylon to Jerusalem.

Nehemiah 12:7

neh 12:7

Sallu, Amok, Hilkiah, Jedaiah. These [were] the (b) chief of the priests and of their brethren in the days of Jeshua.

(b) Next in dignity to the high priests and who were of the stock of Aaron.

Nehemiah 12:8

neh 12:8

Moreover the Levites: Jeshua, Binnui, Kadmiel, Sherebiah, Judah, [and] Mattaniah, (c) [which was] over the thanksgiving, he and his brethren.

(c) Had charge of them who sang the psalms.

Nehemiah 12:9

neh 12:9

Also Bakbukiah and Unni, their brethren, [were] over against them in the (d) watches.

(d) They kept the wards and watches according to their turns, (Ch2 23:6).

Nehemiah 12:12

neh 12:12

And in the days of Joiakim were priests, the chief of the fathers: of (e) Seraiah, Meraiah; of Jeremiah, Hananiah;

(e) That is, next to Seraiah or rather of the order, who was called after the name of Seraiah.

Nehemiah 12:17

neh 12:17

Of (f) Abijah, Zichri; of Miniamin, of Moadiah, Piltai;

(f) Of which was Zachariah, John the Baptist's father.

Nehemiah 12:24

neh 12:24

And the chief of the Levites: Hashabiah, Sherebiah, and Jeshua the son of Kadmiel, with their brethren over against them, to praise [and] to give thanks, according to the commandment of David the man of God, ward over (g) against ward.

(g) That is, one after another and every one in his course.

Nehemiah 12:28

neh 12:28

And the sons of the singers gathered themselves together, both out of the plain country round about Jerusalem, and from the villages of (h) Netophathi;

(h) Who were a certain family and had their possessions in the fields, (Ch1 2:54).

Nehemiah 12:31

neh 12:31

Then (i) I brought up the princes of Judah upon the wall, and appointed two great [companies of them that gave] thanks, [whereof one] went on the right hand upon the wall toward the dung gate:

(i) Meaning, Nehemiah.

Nehemiah 12:36

neh 12:36

And (k) his brethren, Shemaiah, and Azarael, Milalai, Gilalai, Maai, Nethaneel, and Judah, Hanani, with the musical instruments of David the man of God, and Ezra the scribe before them.

(k) That is, the brass throne of Zaccur.

Nehemiah 12:37

neh 12:37

And at the fountain gate, which was over against them, they went up by the (l) stairs of the city of David, at the going up of the wall, above the house of David, even unto the water gate eastward.

(l) Which was going up to the mount Zion, which is called the city of David.

Nehemiah 12:44

neh 12:44

And at that time were some appointed (m) over the chambers for the treasures, for the offerings, for the firstfruits, and for the tithes, to gather into them out of the fields of the cities the portions of the law for the priests and Levites: for Judah rejoiced for the priests and for the Levites that waited.

(m) Which were chambers appointed by Hezekiah to put in the tither, and such things, (Ch2 31:11) and now were repaired again for the same use.

Nehemiah 12:47

neh 12:47

And all Israel in the days of Zerubbabel, and in the days of Nehemiah, gave the portions of the singers and the porters, every day his portion: and they sanctified [holy things] unto the Levites; and the Levites (n) sanctified [them] unto the children of Aaron.

(n) That is, the tenth part of the tithes.

Nehemiah Chapter 13

Nehemiah 13:3

neh 13:3

Now it came to pass, when they had heard the law, that they separated from Israel (a) all the mixed multitude.

(a) That is, all who had joined in unlawful marriage and also those with whom God had forbidden them to mingle with.

Nehemiah 13:4

neh 13:4

And before (b) this, Eliashib the priest, having the oversight of the chamber of the house of our God, [was] (c) allied unto Tobiah:

(b) That the separation was made.

(c) He was united with Tobiah the Ammonite the enemy of the Jews.

Nehemiah 13:6

neh 13:6

But in all this [time] was not I at Jerusalem: for in the two and thirtieth year of (d) Artaxerxes king of Babylon came I unto the king, and after certain days obtained I leave of the king:

(d) Called also Darius, (Ezr 6:1).

Nehemiah 13:7

neh 13:7

And I came to Jerusalem, and understood of (e) the evil that Eliashib did for Tobiah, in preparing him a chamber in the courts of the house of God.

(e) Thus we see to what inconveniences the people fall into when they are destitute of one who fears God, seeing that their chief governor was absent only for a little while and yet they fell into such great absurdities: as appears in, (Exo 32:1).

Nehemiah 13:14

neh 13:14

Remember me, O my God, concerning this, and wipe not out my (f) good deeds that I have done for the house of my God, and for the offices thereof.

(f) He protests that he did his duty with a good conscience yet he does not justify himself in it, but desires God to favour him and to be merciful to him for his own goodness' sake, as in (Neh 13:22, Neh 13:31).

Nehemiah 13:15

neh 13:15

In those days saw I in Judah [some] treading wine presses on the sabbath, and bringing in sheaves, and lading asses; as also wine, grapes, and figs, and all [manner of] burdens, which they brought into Jerusalem on the sabbath day: and (g) I testified [against them] in the day wherein they sold victuals.

(g) I declared to them that God would not allow such transgressors of his law to go unpunished.

Nehemiah 13:18

neh 13:18

Did not your fathers (h) thus, and did not our God bring all this evil upon us, and upon this city? yet ye bring more wrath upon Israel by profaning the sabbath.

(h) Was this not the reason God plagued us in times past: meaning, that if they transgressed now in the same way, their plague would be greater.

Nehemiah 13:19

neh 13:19

And it came to pass, that when the gates of Jerusalem began to be (i) dark before the sabbath, I commanded that the gates should be shut, and charged that they should not be opened till after the sabbath: and [some] of my servants set I at the gates, [that] there should no burden be brought in on the sabbath day.

(i) About the time that the sun went down, for the sabbath lasted from the sun setting one day, to the sun setting the next day.

Nehemiah 13:22

neh 13:22

And I commanded the Levites that they should cleanse themselves, and [that] they should come [and] (k) keep the gates, to sanctify the sabbath day. Remember me, O my God, [concerning] this also, and spare me according to the greatness of thy mercy.

(k) Meaning, of the temple that none that was unclean should enter.

Nehemiah 13:23

neh 13:23

In those days also saw I Jews [that] had married wives of (l) Ashdod, of Ammon, [and] of Moab:

(l) Which was a city of the Philistines and they had married wives from it and so had corrupted their speech and religion.

Nehemiah 13:25

neh 13:25

And I contended with them, and (m) cursed them, and smote certain of them, and plucked off their hair, and made them swear by God, [saying], Ye shall not give your daughters unto their sons, nor take their daughters unto your sons, or for yourselves.

(m) That is, I excommunicated them and drove them out of the congregation.

Nehemiah 13:29

neh 13:29

Remember them, O my God, because they have (n) defiled the priesthood, and the covenant of the priesthood, and of the Levites.

(n) Punish them according to their sin and the evil example they have given to the rest of the people contrary to their calling.

Nehemiah 13:31

neh 13:31

And for the wood offering, at times appointed, and for the firstfruits. Remember me, O my God, (o) for good.

(o) That is, to show mercy to me.

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Esther

Esther Chapter 1

Esther 1:6

est 1:6

[Where were] white, green, and blue, [hangings], fastened with cords of fine linen and purple to silver rings and pillars of marble: the (d) beds [were of] gold and silver, upon a pavement of red, and blue, and white, and black, marble.

(d) Which they used in those countries instead of tables.

Esther 1:7

est 1:7

And they gave [them] drink in vessels of gold, (the vessels being diverse one from another,) and royal wine in abundance, according to the (e) state of the king.

(e) As was befitting for so magnificent a king.

Esther 1:8

est 1:8

And the drinking [was] according to the law; none did (f) compel: for so the king had appointed to all the officers of his house, that they should do according to every man's pleasure.

(f) No one was forced to drink more than it pleased him.

Esther 1:10

est 1:10

On the (g) seventh day, when the heart of the king was merry with wine, he commanded Mehuman, Biztha, Harbona, Bigtha, and Abagtha, Zethar, and Carcas, the seven chamberlains that served in the presence of Ahasuerus the king,

(g) Which was the last day of the feast that the king made for the people as in (Est 1:5).

Esther 1:13

est 1:13

Then the king said to the wise men, (h) which knew the times, (for so [was] the king's manner toward all that knew law and judgment:

(h) Who had experience in things as they had learned by diligent marking in continuance of time.

Esther 1:14

est 1:14

And the next unto him [was] Carshena, Shethar, Admatha, Tarshish, Meres, Marsena, [and] Memucan, the seven princes of Persia and Media, which saw the (i) king's face, [and] which sat the first in the kingdom;

(i) Who were his chief counsellors that always had access to him.

Esther 1:16

est 1:16

And Memucan answered before the king and the princes, Vashti the queen hath not done (k) wrong to the king only, but also to all the princes, and to all the people that [are] in all the provinces of the king Ahasuerus.

(k) By her disobedience she has given an example to all women to do the same to their husbands.

Esther 1:17

est 1:17

For [this] (l) deed of the queen shall come abroad unto all women, so that they shall despise their husbands in their eyes, when it shall be reported, The king Ahasuerus commanded Vashti the queen to be brought in before him, but she came not.

(l) That is, her disobedience.

Esther 1:18

est 1:18

[Likewise] shall the (m) ladies of Persia and Media say this day unto all the king's princes, which have heard of the deed of the queen. Thus [shall there arise] too much contempt and wrath.

(m) Meaning, that they would take the first opportunity to do the same and the rest of the women would also do the same.

Esther 1:19

est 1:19

If it please the king, let there go a royal commandment from him, and let it be written among the laws of the Persians and the Medes, that it be not altered, That Vashti come (n) no more before king Ahasuerus; and let the king give her royal estate unto another that is better than she.

(n) Let her be divorced and another made queen.

Esther 1:20

est 1:20

And when the king's decree which he shall make shall be published throughout all his empire, (for it is (o) great,) all the wives shall give to their husbands honour, both to great and small.

(o) For he had under him a hundred and twenty-seven countries.

Esther 1:22

est 1:22

For he sent letters into all the king's provinces, into every province according to the writing thereof, and to every people after their language, that every man should (p) bear rule in his own house, and that [it] should be published according to the language of every people.

(p) That is, that the wife should be subject to the husband and at his commandment.

Esther 1:1

est 1:1

Now it came to pass in the days of (a) Ahasuerus, (this [is] Ahasuerus which reigned, from India even unto Ethiopia, [over] an (b) hundred and seven and twenty provinces:)

The Argument - Because of the variety of names, by which they used to call their kings, and the number of years in which the Hebrews and the Greeks vary, various authors write concerning that Ahasuerus but it seems in (Dan 6:1, Dan 9:1) that he was Darius king of the Medes and son of Astyages also called Ahasuerus which was a name of honour and signified great and chief as chief head. In this is declared the great mercies of God toward his church: who never fails them in their greatest dangers, but when all hope of worldly help fades, he stirs up some, by whom he sends comfort and deliverance. In this also is described the ambition, pride and cruelty of the wicked when they come to honour and their sudden fall when they are at their highest and how God preserves and prefers them who are zealous of his glory and have a care and love for their brethren.

(a) Also called Darius, who was now the favourite monarch and had the government of the Medes, Persians and Chaldeans. Some think he was Darius Hystaspis also called Artaxerxes.

(b) (Dan 6:1) makes mention of only 120 leaving out the number that are imperfect as the scripture uses in various places.

Esther 1:2

est 1:2

[That] in those days, when the king Ahasuerus (c) sat on the throne of his kingdom, which [was] in Shushan the palace,

(c) That is, had rest and quietness.

Esther Chapter 2

Esther 2:1

est 2:1

After these things, when the wrath of king Ahasuerus was appeased, he (a) remembered Vashti, and what she had done, and what was decreed (b) against her.

(a) That is, he brought the matter again into discussion. (b) By the seven wise men of his counsel.

Esther 2:3

est 2:3

And let the king appoint officers in all the provinces of his kingdom, that they may gather together all the fair young virgins unto Shushan the palace, to the house of the women, unto the custody of Hege the king's chamberlain, (c) keeper of the women; and let their things (d) for purification be given [them]:

(c) The abuse of these countries was so great, that they invented many means to serve the lusts of princes and therefore they ordained wicked laws that the king might have whose daughters he would. They had many houses appointed, one for the virgins, another for the concubines and another for the queen.

(d) Read what this purification was in (Est 2:12).

Esther 2:11

est 2:11

And Mordecai walked (e) every day before the court of the women's house, to know how Esther did, and what should become of her.

(e) For though she was taken away by a cruel law, yet he did not cease to have a fatherly care for her, and therefore often sought to hear of her.

Esther 2:13

est 2:13

Then thus came [every] maiden unto the king; whatsoever she desired was (f) given her to go with her out of the house of the women unto the king's house.

(f) Whatever apparel she asked for, the eunuch was bound to give to her.

Esther 2:15

est 2:15

Now when the turn of Esther, the daughter of Abihail the uncle of Mordecai, who had taken her for his daughter, was come to go in unto the king, she required nothing but what Hegai the king's chamberlain, the keeper of the women, (g) appointed. And Esther obtained favour in the sight of all them that looked upon her.

(g) In which her modesty appeared because she did not seek to dress to command her beauty but sought the eunuch's appointment.

Esther 2:16

est 2:16

So Esther was taken unto king Ahasuerus into his house royal in the tenth month, which [is] the (h) month Tebeth, in the seventh year of his reign.

(h) Which contained part of December and part of January.

Esther 2:18

est 2:18

Then the king made a great feast unto all his princes and his servants, [even] Esther's (i) feast; and he made a release (k) to the provinces, and gave gifts, according to the (l) state of the king.

(i) That is, made for her sake.

(k) He released their tribute.

(l) That is, great and magnificent.

Esther 2:19

est 2:19

And when the virgins were gathered together the (m) second time, then Mordecai sat in the king's gate.

(m) That is, at the marriage of Esther, which was the second marriage for the king.

Esther 2:21

est 2:21

In those days, while Mordecai sat in the king's gate, two of the king's chamberlains, Bigthan and Teresh, of those which kept the door, were wroth, and sought to lay (n) hand on the king Ahasuerus.

(n) Meaning, to kill him.

Esther 2:23

est 2:23

And when inquisition was made of the matter, it was found out; therefore they were both hanged on a tree: and it was written in the book of the (o) chronicles before the king.

(o) In the chronicles of the Medes and Persians, (Est 10:2).

Esther Chapter 3

Esther 3:2

est 3:2

And all the king's servants, that [were] in the king's gate, bowed, and revered Haman: for the king had so commanded concerning him. But Mordecai (a) bowed not, nor did [him] reverence.

(a) The Persians custom was to kneel down and reverence their kings, and such as he anointed in chief authority, which Mordecai would not do to this ambitious and proud man.

Esther 3:4

est 3:4

Now it came to pass, when they spake daily unto him, and he hearkened not unto them, that they (b) told Haman, to see whether Mordecai's matters would stand: for he had told them that he [was] a Jew.

(b) Thus we see that there is no one so wicked but they have their flatterers to accuse the godly.

Esther 3:7

est 3:7

In the first month, that [is], the month (c) Nisan, in the twelfth year of king Ahasuerus, they cast Pur, that [is], the lot, (d) before Haman from day to day, and from month to month, [to] the twelfth [month], that [is], the month (e) Adar.

(c) Which contains part of March and part of April.

(d) To know what month and day would be good to attempt this thing, that it might be successful: but God disappointed their lots and expectations.

(e) Containing part of February and part of March.

Esther 3:8

est 3:8

And Haman said unto king Ahasuerus, There is a certain people scattered abroad and dispersed among the people in all the provinces of thy kingdom; and their laws [are] diverse from all people; neither keep they the (f) king's laws: therefore it [is] not for the king's profit to suffer them.

(f) These are the two arguments which commonly the worldlings and the wicked use toward princes against the godly, that is, the contempt of their laws and diminishing of their profit without concern as to whether God is pleased or displeased.

Esther 3:15

est 3:15

The posts went out, being hastened by the king's commandment, and the decree was given in Shushan the palace. And the king and Haman sat down to drink; but the (g) city Shushan was perplexed.

(g) That is, the Jews that were in Shushan.

Esther Chapter 4

Esther 4:2

est 4:2

And came even before the king's (a) gate: for none [might] enter into the king's gate clothed with sackcloth.

(a) Because he would inform Esther of this cruel proclamation.

Esther 4:14

est 4:14

For if thou altogether holdest thy peace at this time, [then] shall there enlargement and deliverance (b) arise to the Jews from another place; but thou and thy father's house shall be destroyed: and who knoweth whether thou art come to the kingdom for (c) [such] a time as this?

(b) Thus Mordecai spoke in the confidence of that faith which all God's children should have; which is that God will deliver them, though all worldly means fail.

(c) To deliver God's Church out of these present dangers.

Esther 4:16

est 4:16

Go, gather together all the Jews that are present in Shushan, and fast ye for me, and neither eat nor drink three days, night or day: I also and my maidens will fast likewise; and so will I go in unto the king, which [is] not according to the law: and if I perish, (d) I perish.

(d) I will put my life in danger and refer the success to God, seeing it is for his glory and the deliverance of his Church.

Esther Chapter 5

Esther 5:1

est 5:1

Now it came to pass on the third (a) day, that Esther put on [her] royal [apparel], and stood in the inner court of the king's house, over against the king's house: and the king sat upon his royal throne in the royal house, over against the gate of the house.

(a) That is, after the Jews had begun to fast.

Esther 5:2

est 5:2

And it was so, when the king saw Esther the queen standing in the court, [that] she obtained favour in his sight: and the king (b) held out to Esther the golden sceptre that [was] in his hand. So Esther drew near, and touched the top of the sceptre.

(b) Which was a sign that her coming was agreeable to him, (Est 4:11).

Esther 5:3

est 5:3

Then said the king unto her, What wilt thou, queen Esther? and what [is] thy request? it shall be even (c) given thee to the half of the kingdom.

(c) Meaning by this that whatever she asked would be granted as in (Mar 6:23).

Esther 5:6

est 5:6

And the king said unto Esther at the banquet of (d) wine, What [is] thy petition? and it shall be granted thee: and what [is] thy request? even to the half of the kingdom it shall be performed.

(d) Because they used to drink excessively in their banquets they called the banquet by that which was most in use or esteemed.

Esther 5:8

est 5:8

If I have found favour in the sight of the king, and if it please the king to grant my petition, and to perform my request, let the king and Haman come to the banquet that I shall prepare for them, and I will do to morrow as the king hath (e) said.

(e) I will declare what I demand.

Esther 5:11

est 5:11

And Haman told them of the glory of his riches, and the multitude of his children, and all [the things] wherein the king had (f) promoted him, and how he had advanced him above the princes and servants of the king.

(f) Thus the wicked when they are promoted instead of acknowledging their charge and humbling themselves, wax ambitious, disdainful and cruel.

Esther 5:14

est 5:14

Then said Zeresh his wife and all his friends unto him, Let a gallows be made of fifty (g) cubits high, and to morrow speak thou unto the king that Mordecai may be hanged thereon: then go thou in merrily with the king unto the banquet. And the thing pleased Haman; and he caused the gallows to be made.

(g) Meaning, the highest that could be found.

Esther Chapter 6

Esther 6:3

est 6:3

And the king said, What honour and dignity hath been done to Mordecai (a) for this? Then said the king's servants that ministered unto him, There is nothing done for him.

(a) For he thought it unworthy of his estate to receive a benefit and not reward it.

Esther 6:4

est 6:4

And the king said, Who [is] in the court? Now Haman was come into the outward court of the king's house, to speak unto the king to (b) hang Mordecai on the gallows that he had prepared for him.

(b) Thus while the wicked imagine the destruction of others, they themselves fall into the same pit.

Esther 6:8

est 6:8

Let the royal apparel be brought which the king [useth] to wear, and the (c) horse that the king rideth upon, and the crown royal which is set upon his head:

(c) Meaning by this that the king should make him next to himself as Joseph was known to be next to Pharaoh in (Gen 41:43).

Esther 6:13

est 6:13

And Haman told Zeresh his wife and all his friends every [thing] that had befallen him. Then said his wise men and Zeresh his wife unto him, If Mordecai [be] of the seed of the Jews, before whom thou hast begun to fall, thou shalt not prevail against him, (d) but shalt surely fall before him.

(d) Thus God sometimes puts in the mouth of the very wicked to speak that thing which he has decreed shall come to pass.

Esther Chapter 7

Esther 7:4

est 7:4

For we are sold, I and my people, to be destroyed, to be slain, and to perish. But if we had been sold for bondmen and bondwomen, I had held my tongue, although the enemy could not (b) countervail the king's damage.

(b) Haman could not profit the king by his malice as much he would hinder him by the loss of the Jews and the tribute which he had from them.

Esther 7:7

est 7:7

And the king arising from the banquet of wine in his wrath [went] into the palace garden: and Haman stood up to make request for his life to Esther the queen; for he saw that there was (c) evil determined against him by the king.

(c) His conscience accused him that as he had conspired the death of innocents, so the vengeance of God would fall on him for the same.

Esther 7:8

est 7:8

Then the king returned out of the palace garden into the place of the banquet of wine; and Haman was (d) fallen upon the bed whereon Esther [was]. Then said the king, Will he force the queen also before me in the house? As the word went out of the king's mouth, they (e) covered Haman's face.

(d) He fell down at the couch on which she sat and made request for his life.

(e) This was the manner of the Persians, when one was out of favour with the king.

Esther 7:9

est 7:9

And Harbonah, one of the chamberlains, said before the king, Behold also, the gallows fifty cubits high, which Haman had made for Mordecai, who had spoken (f) good for the king, standeth in the house of Haman. Then the king said, Hang him thereon.

(f) Who discovered the conspiracy against the king, (Est 2:21-22).

Esther Chapter 8

Esther 8:1

est 8:1

On that day did the king Ahasuerus give the house of Haman the Jews' enemy unto Esther the queen. And Mordecai (a) came before the king; for Esther had told what he [was] (b) unto her.

(a) That is, was received into the king's favour and presence.

(b) That he was her uncle, and had brought her up.

Esther 8:3

est 8:3

And Esther spake yet again before the king, and fell down at his feet, and besought him with tears to put away the (c) mischief of Haman the Agagite, and his device that he had devised against the Jews.

(c) Meaning, that he should abolish the wicked decrees, which he had made for the destruction of the Jews.

Esther 8:4

est 8:4

Then the king held out the golden (d) sceptre toward Esther. So Esther arose, and stood before the king,

(d) Read (Est 5:2).

Esther 8:8

est 8:8

Write ye also for the Jews, as it liketh you, in the king's name, and seal [it] with the king's ring: for the writing which is written in the king's name, and sealed with the king's ring, may (e) no man reverse.

(e) This was the law of the Medes and Persians, as in (Dan 6:15) nonetheless the king revoked the former decree granted to Haman for Esther's sake.

Esther 8:9

est 8:9

Then were the king's scribes called at that time in the third month, that [is], the month (f) Sivan, on the three and twentieth [day] thereof; and it was written according to all that Mordecai commanded unto the Jews, and to the lieutenants, and the deputies and rulers of the provinces which [are] from India unto Ethiopia, an hundred twenty and seven provinces, unto every province according to the (g) writing thereof, and unto every people after their language, and to the Jews according to their writing, and according to their language.

(f) Which contains part of May and part of June.

(g) That is, in such letters and languages as was usual in every province.

Esther 8:11

est 8:11

Wherein the king granted the Jews which [were] in every city to gather themselves together, and to stand for (h) their life, to destroy, to slay, and to cause to perish, all the power of the people and province that would assault them, [both] little ones and women, and [to take] the spoil of them for a prey,

(h) That is, to defend themselves against all who would assail them.

Esther 8:12

est 8:12

Upon one day in all the provinces of king Ahasuerus, [namely], upon the thirteenth [day] of the twelfth month, which [is] the month (i) Adar.

(i) Which has part of February and part of March.

Esther 8:13

est 8:13

The copy of the writing for a commandment to be given in every province [was] published unto all people, and that the Jews should be ready against that day to (k) avenge themselves on their enemies.

(k) The king gave them permission to kill all who oppressed them.

Esther 8:16

est 8:16

The Jews had light, and (l) gladness, and joy, and honour.

(l) He showed by the words that follow, what this light was.

Esther 8:17

est 8:17

And in every province, and in every city, whithersoever the king's commandment and his decree came, the Jews had joy and gladness, a feast and a good day. And many of the people of the land (m) became Jews; for the fear of the Jews fell upon them.

(m) Conformed themselves to the Jew's religion.

Esther Chapter 9

Esther 9:1

est 9:1

Now in the twelfth month, that [is], the month Adar, on the thirteenth day of the same, when the king's commandment and his decree drew near to be put in execution, in the day that the enemies of the Jews hoped to have power over them, (though it was (a) turned to the contrary, that the Jews had rule over them that hated them;)

(a) This was by God's great providence, who turns the joy of the wicked into sorrow, and the tears of the godly into gladness.

Esther 9:3

est 9:3

And all the rulers of the provinces, and the lieutenants, and the deputies, and officers of the king, (b) helped the Jews; because the fear of Mordecai fell upon them.

(b) Honoured them and befriended them.

Esther 9:5

est 9:5

Thus the Jews smote all their (c) enemies with the stroke of the sword, and slaughter, and destruction, and did what they would unto those that hated them.

(c) Who had conspired their death by the permission of the wicked Haman.

Esther 9:6

est 9:6

And in Shushan the palace the Jews slew and destroyed (d) five hundred men.

(d) Besides the three hundred that they slew the second day, (Est 9:15).

Esther 9:10

est 9:10

The ten sons of Haman the son of Hammedatha, the enemy of the Jews, slew they; but (e) on the spoil laid they not their hand.

(e) By which they declared that this was God's just judgment on the enemies of his Church as they fought not for their own gain, but to execute his vengeance.

Esther 9:13

est 9:13

Then said Esther, If it please the king, let it be granted to the Jews which [are] in Shushan to do to morrow also according (f) unto this day's decree, and let Haman's ten sons be hanged upon the gallows.

(f) This she requires not out of a desire for vengeance but with zeal to see God's judgment's executed against his enemies.

Esther 9:16

est 9:16

But the other Jews that [were] in the king's provinces gathered themselves together, and stood for (g) their lives, and had rest from their enemies, and slew of their (h) foes seventy and five thousand, but they laid not their hands on the prey,

(g) Read (Est 8:11).

(h) Meaning, that they laid hands on no one that was not the enemy of God.

Esther 9:17

est 9:17

On the (i) thirteenth day of the month Adar; and on the fourteenth day of the same rested they, and made it a day of feasting and gladness.

(i) Meaning, in all places saving Shushan.

Esther 9:19

est 9:19

Therefore the Jews of the villages, that dwelt in the unwalled towns, (k) made the fourteenth day of the month Adar [a day of] gladness and feasting, and a good day, and of sending portions one to another.

(k) As the Jews do even to this day, calling it in the Persian language Purim, that is, the day of lots.

Esther 9:20

est 9:20

And Mordecai wrote (l) these things, and sent letters unto all the Jews that [were] in all the provinces of the king Ahasuerus, [both] nigh and far,

(l) The Jews gather from this that Mordecai wrote this book, but it seems that he wrote only these letters and decrees that follow.

Esther 9:22

est 9:22

As the days wherein the Jews rested from their enemies, and the month which was turned unto them from sorrow to joy, and from mourning into a good day: that they should make them days of feasting and joy, and of (m) sending portions one to another, and gifts to the poor.

(m) He sets before our eyes the use of this feast which was for the remembrance of God's deliverance, the maintenance of mutual friendship and relief of the poor.

Esther 9:24

est 9:24

Because Haman the son of Hammedatha, the Agagite, the enemy of all the Jews, had devised against the Jews to destroy them, and had (n) cast Pur, that [is], the lot, to consume them, and to destroy them;

(n) Read (Est 3:7).

Esther 9:25

est 9:25

But when (o) [Esther] came before the king, he commanded by letters that his wicked (p) device, which he devised against the Jews, should return upon his own head, and that he and his sons should be hanged on the gallows.

(o) That is, Esther.

(p) These are the words of the kings commandment to disannul Haman's wicked enterprise.

Esther 9:27

est 9:27

The Jews ordained, and took upon them, and upon their seed, and upon all such as joined themselves unto them, so as it should not fail, that they would keep these two (q) days according to their writing, and according to their [appointed] time every year;

(q) Meaning, the fourteenth and fifteenth days of the month of Adar.

Esther 9:30

est 9:30

And he sent the letters unto all the Jews, to the hundred twenty and seven provinces of the kingdom of Ahasuerus, [with] (r) words of peace and truth,

(r) Which were letters declaring to them quietness and assurance and putting them out of doubt and fear.

Esther 9:31

est 9:31

To confirm these days of Purim in their times [appointed], according as Mordecai the Jew and Esther the queen had enjoined them, and as they had decreed for themselves and for their seed, the matters of the (s) fastings and their cry.

(s) That they would observe this feast with fasting and earnest prayer, which in Hebrew is signified by this word (they cry).

Esther Chapter 10

Esther 10:3

est 10:3

For Mordecai the Jew [was] next unto king Ahasuerus, and great among the Jews, and (a) accepted of the multitude of his brethren, seeking the wealth of his people, and speaking peace to all his seed.

(a) These three points are here set forth as commendable and necessary for him that is in authority to have the favour of the people, to procure their wealth, and to be gentle and loving to them.

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Job

Job Chapter 1

Job 1:1

job 1:1

There was a man in the land of (a) Uz, whose name [was] Job; and that man was perfect and (b) upright, and (c) one that feared God, and eschewed evil.

The Argument - In this history the example of patience is set before our eyes. This holy man Job was not only extremely afflicted in outward things and in his body, but also in his mind and conscience, by the sharp temptation of his wife and friends: who by their vehement words and subtle disputations brought him almost to despair. They set forth God as a sincere judge, and mortal enemy to him who had cast him off, therefore in vain he should seek him for help. These friends came to him under pretence of consolation, and yet they tormented him more than all his afflictions did. Even so, he constantly resisted them, and eventually succeeded. In this story we must note that Job maintains a good cause, but handles it badly. His adversaries have an evil matter, but they defend it craftily. Job held that God did not always punish men according to their sins, but that he had secret judgments, of which man knew not the cause, and therefore man could not reason against God in it, but he should be convicted. Moreover, he was assured that God had not rejected him, yet through his great torments and afflictions he speaks many inconveniences and shows himself as a desperate man in many things, and as one that would resist God, and this is his good cause which he handles well. Again the adversaries maintain with many good arguments that God punishes continually according to the trespass, grounding on God's providence, his justice and man's sins, yet their intention is evil; for they labour to bring Job into despair, and so they maintain an evil cause. Ezekiel commends Job as a just man, (Eze 14:14) and James sets out his patience for an example, (Jam 5:11).

(a) That is, of the country of Idumea, (Lam 4:21), or bordering on it: for the land was called by the name of Uz, the son of Dishan, the son of Seir (Gen 36:28).

(b) Since he was a Gentile and not a Jew and yet is pronounced upright and without hypocrisy, it declares that among the heathen God revealed himself.

(c) By this it is declared what is meant by an upright and just man.

Job 1:3

job 1:3

His (d) substance also was seven thousand sheep, and three thousand camels, and five hundred yoke of oxen, and five hundred she asses, and a very great household; so that this man was the greatest of all the men of (e) the east.

(d) His children and riches are declared, to commend his virtue in his prosperity and his patience and constancy when God took them from him.

(e) Meaning, the Arabians, Chaldeans, Idumeans etc.

Job 1:5

job 1:5

And it was so, when the days of [their] feasting were gone about, that Job sent and (f) sanctified them, and rose up early in the morning, and (g) offered burnt offerings [according] to the number of them all: for Job said, It may be that my sons have sinned, and (h) cursed God in their hearts. Thus did Job (i) continually.

(f) That is, commanded them to be sanctified: meaning, that they should consider the faults that they had committed, and reconcile themselves for the same.

(g) That is, he offered for each of his children an offering of reconciliation, which declared his religion toward God, and the care that he had for his children.

(h) In Hebrew it is, "blessed God", which is sometimes taken for blaspheming and cursing, as it is here and in (Kg1 21:10, Kg1 21:13).

(i) While the feast lasted.

Job 1:6

job 1:6

Now there was a day when the (k) sons of God came to present themselves (l) before the LORD, and Satan (m) came also among them.

(k) Meaning the angels, who are called the sons of God because they are willing to execute his will.

(l) Because our infirmity cannot comprehend God in his majesty, he is set forth to us as a King, that our capacity may be able to understand that which is spoken of him.

(m) This declares that although Satan is an adversary to God, yet he is compelled to obey him, and do him all homage, without whose permission and appointment he can do nothing.

Job 1:7

job 1:7

And the LORD said unto Satan, Whence (n) comest thou? Then Satan answered the LORD, and said, (o) From going to and fro in the earth, and from walking up and down in it.

(n) This question is asked for our infirmity: for God knew where he had come from.

(o) In this is described the nature of Satan, which is always seeking his prey, (Pe1 5:8).

Job 1:9

job 1:9

Then Satan answered the LORD, and said, Doth Job fear God for (p) nought?

(p) He fears you not for your own sake, but for the blessing that he received from you.

Job 1:10

job 1:10

Hast not thou made (q) an hedge about him, and about his house, and about all that he hath on every side? thou hast blessed the work of his hands, and his substance is increased in the land.

(q) Meaning, the grace of God, which served Job as a rampart against all temptations.

Job 1:11

job 1:11

But put forth thine hand now, and (r) touch all that he hath, and he will curse thee to (s) thy face.

(r) This signifies that Satan is not able to touch us, but it is God that must do it.

(s) Satan notes the vice to which men are commonly subjected, that is, to hide their rebellion and to be content with God in the time of prosperity which view is disclosed in the time of their adversity.

Job 1:12

job 1:12

And the LORD said unto Satan, Behold, all that he hath [is] in (t) thy power; only upon himself put not forth thine hand. So Satan went forth from the (u) presence of the LORD.

(t) God does not give Satan power over man to gratify him, but to declare that he has no power over man, but that which God gives him.

(u) That is, went to execute that which God had permitted him to do for else he can never go out of God's presence.

Job 1:15

job 1:15

And the (x) Sabeans fell [upon them], and took them away; yea, they have slain the servants with the edge of the sword; and I only am escaped alone to tell thee.

(x) That is, the Arabians.

Job 1:16

job 1:16

While he [was] yet speaking, there came also another, and said, The (y) fire of God is fallen from heaven, and hath burned up the sheep, and the servants, and consumed them; and I only am escaped alone to tell thee.

(y) Which was also done by the craft of Satan, to tempt Job even more grievously, so he might see that not only men were his enemies, but that God made war against him.

Job 1:18

job 1:18

While he [was] yet speaking, there came also another, and said, Thy (z) sons and thy daughters [were] eating and drinking wine in their eldest brother's house:

(z) This last plague declares that when one plague is past which seems hard to bear, God can send us another far more grievous, to try his and teach them obedience.

Job 1:20

job 1:20

Then Job arose, and (a) rent his mantle, and shaved his head, and fell down upon the ground, and worshipped,

(a) Which came not from impatience, but declares that the children of God are not insensible like blocks, but that in their patience they feel affliction and grief of mind: yet they do not rebel against God as the wicked do.

Job 1:21

job 1:21

And said, Naked came I out of my mother's womb, and naked shall I return (b) thither: the LORD gave, and the LORD hath taken away; (c) blessed be the name of the LORD.

(b) That is, into the belly of the earth, which is the mother of all.

(c) By this he confesses that God is just and good, although his hand is sore on him.

Job 1:22

job 1:22

In all this Job sinned not, nor charged God (d) foolishly.

(d) But declared that God did all things according to justice and equity.

Job Chapter 2

Job 2:1

job 2:1

Again there was a day when the (a) sons of God came to present themselves before the LORD, and (b) Satan came also among them to present himself before the LORD.

(a) That is, the angels, (Job 1:6).

(b) Read (Job 1:6).

Job 2:3

job 2:3

And the LORD said unto Satan, Hast thou considered my servant Job, that [there is] none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil? and still he holdeth fast his integrity, (c) although thou movedst me against (d) him, to destroy him without cause.

(c) He proves Job's integrity by this that he ceased not to fear God when his plagues were grievously upon him.

(d) That is, when you had nothing against him, or when you were not able to bring your purpose to pass.

Job 2:4

job 2:4

And Satan answered the LORD, and said, (e) Skin for skin, yea, all that a man hath will he give for his life.

(e) By this he means that a man's own skin is dearer to him than another man's.

Job 2:5

job 2:5

But put forth thine hand now, and touch his (f) bone and his flesh, and he will curse thee to thy face.

(f) Meaning, his own person.

Job 2:6

job 2:6

And the LORD said unto Satan, Behold, he [is] in thine hand; but save (g) his life.

(g) Thus Satan can go no further in punishing than God has limited him.

Job 2:7

job 2:7

So went Satan forth from the presence of the LORD, and smote Job with sore (h) boils from the sole of his foot unto his crown.

(h) This sore was most vehement, with which God also plagued the Egyptians, (Exo 9:9) and threatened to punish rebellious people, (Deu 28:27) so that this temptation was most grievous: for if Job had measured God's favour by the vehemency of his disease, he might have thought that God had cast him off.

Job 2:8

job 2:8

And he took him a (i) potsherd to scrape himself withal; and he sat down among the ashes.

(i) As destitute of all other help and means and wonderfully afflicted with the sorrow of his disease.

Job 2:9

job 2:9

Then said his (k) wife unto him, Dost thou (l) still retain thine integrity? (m) curse God, and die.

(k) Satan uses the same instrument against Job, as he did against Adam.

(l) Meaning, what do you gain from serving God, seeing he thus plagues you, as though he were your enemy? This is the most grievous temptation for the faithful, when their faith is assailed, and when Satan goes about to persuade them that they trust in God in vain.

(m) For death was appointed to the blasphemer and so she meant that he would quickly be rid of his pain.

Job 2:10

job 2:10

But he said unto her, Thou speakest as one of the foolish women speaketh. What? shall we receive good at the hand of God, and shall we not (n) receive evil? In all this did not Job sin with his (o) lips.

(n) That is, to be patient in adversity as we rejoice when he sends prosperity, and so to acknowledge him to be both merciful and just.

(o) He so bridled his desires that his tongue through impatience did not murmur against God.

Job 2:11

job 2:11

Now when Job's three (p) friends heard of all this evil that was come upon him, they came every one from his own place; Eliphaz the Temanite, and Bildad the Shuhite, and Zophar the Naamathite: for they had made an appointment together to come to mourn with him and to comfort him.

(p) Who were men of authority, wise and learned, and as the Septuagint writes, kings, and came to comfort him, but when they saw how he was visited, they conceived an evil opinion of him, as though he was a hypocrite and so justly plagued by God for his sins.

Job 2:12

job 2:12

And when they lifted up their eyes afar off, and knew him not, they lifted up their voice, and wept; and they rent every one his mantle, and sprinkled (q) dust upon their heads toward heaven.

(q) This was also a ceremony which they used in those countries as the renting of their clothes in sign of sorrow etc.

Job 2:13

job 2:13

So they sat down with him upon the ground seven days and seven nights, and none spake a word unto him: for they saw that [his] grief was very (r) great.

(r) And therefore thought that he would not have listened to their counsel.

Job Chapter 3

Job 3:1

job 3:1

After this opened (a) Job his mouth, and (b) cursed his day.

(a) The seven days ended, (Job 2:13).

(b) Here Job begins to feel his great imperfection in this battle between the spirit and the flesh, (Rom 7:18) and after a manner yields yet in the end he gets victory though he was in the mean time greatly wounded.

Job 3:3

job 3:3

Let the day (c) perish wherein I was born, and the night [in which] it was said, There is a man child conceived.

(c) Men should not be weary of their life and curse it, because of the infinities that it is subject to, but because they are given to sin and rebellion against God.

Job 3:4

job 3:4

Let that day be darkness; let not God (d) regard it from above, neither let the light shine upon it.

(d) Let it be put out of the number of days, and let it not have the sight of the sun to separate it from the night.

Job 3:5

job 3:5

Let darkness and the (e) shadow of death stain it; let a cloud dwell upon it; let the blackness of the day terrify it.

(e) That is, most obscure darkness, which makes them afraid of death that they are in it.

Job 3:8

job 3:8

Let them curse it that curse the day, who are (f) ready to raise up their mourning.

(f) Who curse the day of their birth, let them lay that curse on this night.

Job 3:9

job 3:9

Let the stars of the twilight thereof be dark; let it look for light, but [have] none; neither let it (g) see the dawning of the day:

(g) Let it be always night, and never see day.

Job 3:11

job 3:11

(h) Why died I not from the womb? [why] did I [not] give up the ghost when I came out of the belly?

(h) This, and that which follows declares, that when man gives place to his passions, he is not able to stay or keep measure, but runs headlong into all evil unless God calls him back.

Job 3:13

job 3:13

For now should I have (i) lain still and been quiet, I should have slept: then had I been at rest,

(i) The vehemency of his afflictions made him utter these words as though death was the end of all miseries, and as if there were no life after this, which he speaks not as though it were so, but the infirmities of his flesh caused him to break out in this error of the wicked.

Job 3:14

job 3:14

With kings and counsellors of the earth, which built (k) desolate places for themselves;

(k) He notes the ambition of them who for their pleasure as it were change the order of nature, and build in most barren places, because they would by this make their names immortal.

Job 3:17

job 3:17

There the wicked (l) cease [from] troubling; and there the weary be at rest.

(l) That is, by death the cruelty of the tyrants has ceased.

Job 3:18

job 3:18

[There] the (m) prisoners rest together; they hear not the voice of the oppressor.

(m) All they who sustain any kind of calamity and misery in this world: which he speaks after the judgment of the flesh.

Job 3:20

job 3:20

Wherefore is light given to him that is in misery, and (n) life unto the bitter [in] soul;

(n) He shows that the benefits of God are not comfortable, unless the heart is joyful, and the conscience quieted.

Job 3:23

job 3:23

[Why is light given] to a man whose way is (o) hid, and whom God hath hedged in?

(o) That sees not how to come out of his miseries, because he does not depend on God's providence.

Job 3:25

job 3:25

For the thing which I greatly (p) feared is come upon me, and that which I was afraid of is come unto me.

(p) In my prosperity I looked for a fall, as it now has come to pass.

Job 3:26

job 3:26

I was not in safety, neither had I rest, neither was I quiet; (q) yet trouble came.

(q) The fear of troubles that would ensue, caused my prosperity to seem to me as nothing, and yet I am not exempted from trouble.

Job Chapter 4

Job 4:2

job 4:2

[If] we assay to commune with thee, wilt thou be grieved? but (a) who can withhold himself from speaking?

(a) Seeing your impatience.

Job 4:3

job 4:3

Behold, thou hast instructed many, and thou (b) hast strengthened the weak hands.

(b) You have comforted others in their afflictions but you cannot now comfort yourself.

Job 4:6

job 4:6

[Is] not [this] thy (c) fear, thy confidence, thy hope, and the uprightness of thy ways?

(c) He concludes that Job was a hypocrite and had no true fear or trust in God.

Job 4:7

job 4:7

Remember, I pray thee, who [ever] perished, being (d) innocent? or where were the righteous cut off?

(d) He concludes that Job was reproved seeing that God handles him so extremely, which is the argument that the carnal men make against the children of God.

Job 4:8

job 4:8

Even as I have seen, they that (e) plow iniquity, and sow wickedness, reap the same.

(e) They who do evil cannot but receive evil.

Job 4:9

job 4:9

By the (f) blast of God they perish, and by the breath of his nostrils are they consumed.

(f) He shows that God needs no great preparation to destroy his enemies: for he can do it with the blast of his mouth.

Job 4:10

job 4:10

The roaring of the (g) lion, and the voice of the fierce lion, and the teeth of the young lions, are broken.

(g) Though men according to their office do not punish tyrants (whom for their cruelty he compares to lions, and their children to their whelps) yet God is able and his justice will punish them.

Job 4:12

job 4:12

Now a thing was (h) secretly brought to me, and mine ear received a little thereof.

(h) A thing I did not know before was declared to me by vision, that is that whoever thinks himself just will be found a sinner when he comes before God.

Job 4:14

job 4:14

Fear came upon me, and trembling, which made all my bones (i) to shake.

(i) In these visions which God shows to his creatures, there is always a certain fear joined, that the authority of it might be had in greater reverence.

Job 4:16

job 4:16

It stood still, but I could not discern the form thereof: an image [was] before mine eyes, [there was] (k) silence, and I heard a voice, [saying],

(k) When all things were quiet or when the fear was relieved as God appeared to Elijah, (Kg1 19:12).

Job 4:17

job 4:17

Shall mortal man be more (l) just than God? shall a man be more pure than his maker?

(l) He proves that if God punished the innocent, the creature would be more just than the creator, which was blasphemy.

Job 4:18

job 4:18

Behold, he put no trust in his servants; and his (m) angels he charged with folly:

(m) If God finds imperfection in his angels when they are not maintained by his power, how much more shall he lay folly to man's charge when he would justify himself against God?

Job 4:19

job 4:19

How much less [in] them that dwell in houses of (n) clay, whose foundation [is] in the dust, [which] are crushed before the moth?

(n) That is, in this mortal body, subject to corruption, as in (Co2 5:1).

Job 4:20

job 4:20

They are destroyed from (o) morning to evening: they perish for ever (p) without any regarding [it].

(o) They see death continually before their eyes and daily approaching them.

(p) No man for all this considers it.

Job 4:21

job 4:21

Doth not their excellency [which is] in them go away? they die, even without (q) wisdom.

(q) That is, before any of them were so wise, as to think of death.

Job Chapter 5

Job 5:1

job 5:1

Call now, if there be any that will (a) answer thee; and to which of the saints wilt thou turn?

(a) He wills Job to consider the example of all who have lived or live godly, whether any of them are like him in raging against God as he does.

Job 5:2

job 5:2

For (b) wrath killeth the foolish man, and envy slayeth the silly one.

(b) Murmuring against God in afflictions increases the pain, and uttered man's folly.

Job 5:3

job 5:3

I have seen the (c) foolish taking root: but suddenly I (d) cursed his habitation.

(c) That is, the sinner that does not have the fear of God.

(d) I was not moved by his prosperity but knew that God had cursed him and his.

Job 5:4

job 5:4

His (e) children are far from safety, and they are crushed in the (f) gate, neither [is there] any to deliver [them].

(e) Though God sometimes allows the father's to pass in this world, yet his judgments will light on their wicked children.

(f) By public judgment they will be condemned and no one will pity them.

Job 5:5

job 5:5

Whose harvest the hungry eateth up, and taketh it even out of the (g) thorns, and the robber swalloweth up their substance.

(g) Though there are only two or three ears left in the hedges, yet these will be taken from him.

Job 5:6

job 5:6

Although affliction cometh not forth of the dust, (h) neither doth trouble spring out of the ground;

(h) That is, the earth is not the cause of barrenness and man's misery, but his own sin.

Job 5:7

job 5:7

Yet man is born unto (i) trouble, as the sparks fly upward.

(i) Which declares that sin is always in our corrupt nature: for before sin it was not subject to pain and affliction.

Job 5:8

job 5:8

I would seek unto (k) God, and unto God would I commit my cause:

(k) If I suffered as you do, I would seek God.

Job 5:9

job 5:9

Which (l) doeth great things and unsearchable; marvellous things without number:

(l) He counsels Job to humble himself to God to whom all creatures are subject and whose works declare that man is inexcusable unless he glorifies God in all his works.

Job 5:10

job 5:10

Who (m) giveth rain upon the earth, and sendeth waters upon the fields:

(m) He shows by particular examples what the works of God are.

Job 5:14

job 5:14

They meet with (n) darkness in the daytime, and (o) grope in the noonday as in the night.

(n) In things plain and evident they show themselves fools instead of wise men.

(o) This declares that God punishes the worldly wise as he threatened in (Deu 28:29).

Job 5:15

job 5:15

But he saveth the (p) poor from the sword, from their (q) mouth, and from the hand of the mighty.

(p) That is, he who humbles himself before God.

(q) He compares the slander of the wicked to sharp swords.

Job 5:16

job 5:16

So the poor hath hope, and iniquity (r) stoppeth her mouth.

(r) If the wicked are compelled by God's works to shut their mouths, how much more they who profess God.

Job 5:19

job 5:19

He shall deliver thee in (s) six troubles: yea, in seven there shall no evil touch thee.

(s) He will send trouble after trouble that his children may not for one time, but continually trust in him: but they sill have a comfortable issue, even in the greatest and the last, which is here called the seventh.

Job 5:22

job 5:22

At destruction and famine thou shalt (t) laugh: neither shalt thou be afraid of the beasts of the earth.

(t) While the wicked lament in their troubles, you will have occasion to rejoice.

Job 5:23

job 5:23

For thou (u) shalt be in league with the stones of the field: and the beasts of the field shall be at peace with thee.

(u) When we are in God's favour, all creatures will serve us.

Job 5:24

job 5:24

And thou shalt know that thy tabernacle [shall be] in peace; and thou shalt visit thy habitation, and shalt not (x) sin.

(x) God will so bless you that you will have opportunity to rejoice in all things, and not be offended.

Job 5:26

job 5:26

Thou shalt come to [thy] grave in (y) a full age, like as a shock of corn cometh in his season.

(y) Though the children of God have not always carried out this promise, yet God recompenses it otherwise to their advantage.

Job 5:27

job 5:27

Lo (z) this, we have searched it, so it [is]; hear it, and know thou [it] for thy good.

(z) We have learned these points by experience, that God does not punish the innocent, that man cannot compare in justice with him, that the hypocrites will not prosper for long, and that the affliction which man sustains comes for his own sin.

Job Chapter 6

Job 6:2

job 6:2

Oh that my grief were throughly weighed, and my calamity laid in the (a) balances together!

(a) To know whether I complain without just cause.

Job 6:3

job 6:3

For now it would be heavier than the sand of the sea: therefore my words are (b) swallowed up.

(b) My grief is so great that I lack words to express it.

Job 6:4

job 6:4

For the arrows of the Almighty [are] within me, the poison whereof drinketh up my spirit: the terrors of God do (c) set themselves in array against me.

(c) Which declares that he was not only afflicted in body, but wounded in conscience, which is the greatest battle that the faithful can have.

Job 6:5

job 6:5

Doth the (d) wild ass bray when he hath grass? or loweth the ox over his fodder?

(d) Do you think that I cry without cause, seeing the brute beasts do not complain when they have what they want.

Job 6:6

job 6:6

Can that which is (e) unsavoury be eaten without salt? or is there [any] taste in the white of an egg?

(e) Can a man's taste delight in that, which has no savour? meaning that no one takes pleasure in affliction seeing they cannot do away with things that are unsavoury to the mouth.

Job 6:8

job 6:8

Oh that I might have my (f) request; and that God would grant [me] the thing that I long for!

(f) In this he sins double, both in wishing through impatience to die, and also in desiring of God a thing which was not agreeable to his will.

Job 6:10

job 6:10

Then should I yet have comfort; yea, I would harden myself in sorrow: let him not spare; (g) for I have not concealed the words of the Holy One.

(g) That is, let me die at once before I come to distrust God's promise through my impatience.

Job 6:11

job 6:11

What [is] my strength, that I should hope? and what [is] mine (h) end, that I should prolong my life?

(h) He fears lest he should be brought to inconveniences, if his sorrows should continue.

Job 6:13

job 6:13

[Is] not my (i) help in me? and is wisdom driven quite from me?

(i) Have I not sought to help myself as much as was possible?

Job 6:15

job 6:15

My brethren have dealt deceitfully as a (k) brook, [and] as the stream of brooks they pass away;

(k) He compares friends who do not comfort us in our misery to a brook which in summer when we need water is dry, in winter is hard frozen and in the time of rain when we have no need overflows with water.

Job 6:19

job 6:19

The troops of Tema (l) looked, the companies of Sheba waited for them.

(l) They who pass by it to go into the hot countries of Arabia, think to find water there to quench their thirst but they are deceived.

Job 6:21

job 6:21

For now ye are (m) nothing; ye see [my] casting down, and are afraid.

(m) That is, like this brook which deceives them who think to have water there in their need, as I looked for consolation from you.

Job 6:22

job 6:22

Did I say, Bring unto me? or, Give a reward for me of your (n) substance?

(n) He touches the worldlings who for need will give part of their goods, and much more these men, who would not give him comfortable words.

Job 6:24

job 6:24

Teach me, and I will (o) hold my tongue: and cause me to understand wherein I have erred.

(o) Show me where I have erred, and I will confess my sin.

Job 6:25

job 6:25

How (p) forcible are right words! but what doth your arguing reprove?

(p) He who has a good conscience does not shrink at the sharp words or reasonings of others, unless they are able to persuade him by reason.

Job 6:26

job 6:26

Do ye imagine to reprove (q) words, and the speeches of one that is desperate, [which are] as wind?

(q) Do you object to my words because I would be thought to speak foolishly, and am now in misery?

Job 6:28

job 6:28

Now therefore be content, (r) look upon me; for [it is] evident unto you if I lie.

(r) Consider whether I speak as one who is driven to this impatience through sorrow, or as a hypocrite as you condemn me.

Job Chapter 7

Job 7:1

job 7:1

[Is there] not an appointed time to man upon earth? [are not] his days also like the days of an (a) hireling?

(a) Has not a hired servant some rest and ease? Then in this my continual torment I am worse than a hireling.

Job 7:3

job 7:3

So am I made to possess (b) months of vanity, and wearisome nights are appointed to me.

(b) My sorrow has continued from month to month, and I have looked for hope in vain.

Job 7:5

job 7:5

My flesh is (c) clothed with worms and clods of dust; my skin is broken, and become loathsome.

(c) This signifies that his disease was rare and most horrible.

Job 7:6

job 7:6

My days are swifter than (d) a weaver's shuttle, and are spent without hope.

(d) Thus he speaks in respect for the brevity of man's life, which passes without hope of returning: in consideration of which he desires God to have compassion on him.

Job 7:9

job 7:9

(e) [As] the cloud is consumed and vanisheth away: so he that goeth down to the grave shall (f) come up no [more].

(e) If you behold me in your anger I will not be able to stand in your presence.

(f) Shall no more enjoy this mortal life.

Job 7:11

job 7:11

Therefore I will not (g) refrain my mouth; I will speak in the anguish of my spirit; I will complain in the bitterness of my soul.

(g) Seeing I can by no other means comfort myself I will declare my grief in words, and thus he speaks as one overcome with grief of mind.

Job 7:12

job 7:12

[Am] I a sea, (h) or a whale, that thou settest a watch over me?

(h) Am I not a poor wretch? Why do you need to lay so much pain on me?

Job 7:14

job 7:14

Then thou scarest me (i) with dreams, and terrifiest me through visions:

(i) So that I can have no rest, night or day.

Job 7:15

job 7:15

So that my soul (k) chooseth strangling, [and] death rather than my life.

(k) He speaks as one overcome with sorrow, and not of judgment, or of the examination of his faith.

Job 7:16

job 7:16

I loathe [it]; I would not live alway: (l) let me alone; for my days [are] vanity.

(l) Seeing my term of life is so short, let me have some rest and ease.

Job 7:17

job 7:17

What [is] man, that thou (m) shouldest magnify him? and that thou shouldest set thine heart upon him?

(m) Seeing that man of himself is so vile, why do you give him that honour to contend against him? Job uses all kinds of persuasion with God, that he might stay his hand.

Job 7:20

job 7:20

I have (n) sinned; what shall I do unto thee, O thou preserver of men? why hast thou set me as a mark against thee, so that I am a burden to myself?

(n) After all temptations faith steps forth and leads Job to repentance: yet it was not in such perfection that he could bridle himself from reasoning with God, because he still tried his faith.

Job 7:21

job 7:21

And why dost thou not pardon my transgression, and take away mine iniquity? for now shall I sleep in the dust; and thou shalt seek me in the morning, but I [shall] (o) not [be].

(o) That is, I will be dead.

Job Chapter 8

Job 8:18

job 8:18

If he destroy him from his place, then [it] shall (k) deny him, [saying], I have not seen thee.

(k) That is, so that there remains nothing there to prove whether the tree had grown there or not.

Job 8:19

job 8:19

Behold, this [is] the joy (l) of his way, and out of the earth shall others grow.

(l) To be planted in another place, where it may grow as it pleases.

Job 8:21

job 8:21

Till he fill thy mouth with (m) laughing, and thy lips with rejoicing.

(m) If you are godly, he will give you opportunity to rejoice and if not your affliction will increase.

Job 8:2

job 8:2

How long wilt thou speak these [things]? and [how long shall] the words of thy mouth (a) [be like] a strong wind?

(a) He declares that their words which would diminish anything from the justice of God, are but as a puff of wind that vanishes away.

Job 8:4

job 8:4

If thy children have sinned against him, and he have cast them away for their (b) transgression;

(b) That is, has rewarded them according to their iniquity, meaning that Job should be warned by the example of his children, that he not offend God.

Job 8:5

job 8:5

If thou (c) wouldest seek unto God betimes, and make thy supplication to the Almighty;

(c) That is, if you turn while God calls you to repentance.

Job 8:7

job 8:7

Though thy beginning (d) was small, yet thy latter end should greatly increase.

(d) Though the beginning is not as pleasant as you would like, yet in the end you will have sufficient opportunity to please yourself.

Job 8:8

job 8:8

For (e) enquire, I pray thee, of the former age, and prepare thyself to the search of their fathers:

(e) He wills Job to examine all antiquity and he will find it true which he here says.

Job 8:9

job 8:9

(For we [are but of] (f) yesterday, and know nothing, because our days upon earth [are] a shadow:)

(f) Meaning, that it is not enough to have the experience of ourselves, but to be confirmed by the examples of those who went before us.

Job 8:11

job 8:11

Can the rush (g) grow up without mire? can the flag grow without water?

(g) As a rush cannot grow without moisture, so the hypocrite because he does not have faith which is watered with God's Spirit.

Job 8:14

job 8:14

Whose hope shall be cut off, and whose trust [shall be] a (h) spider's web.

(h) Which is today and tomorrow swept away.

Job 8:16

job 8:16

He [is] (i) green before the sun, and his branch shooteth forth in his garden.

(i) He compares the just to a tree, which although it is moved from one place to another, yet flourishes: so the affliction of the godly turns to their profit.

Job Chapter 9

Job 9:2

job 9:2

I know [it is] so of a truth: but how should man be (a) just with God?

(a) Job here answers Eliphaz and Bildad's oration, touching the justice of God, and his innocency, confessing God to be infinite in justice and man to be nothing in respect.

Job 9:3

job 9:3

If he will contend with him, he cannot answer him one of a (b) thousand.

(b) Of a thousand things, which God could lay to his charge, man cannot answer him one.

Job 9:6

job 9:6

Which (c) shaketh the earth out of her place, and the pillars thereof tremble.

(c) He declares the infirmity of man, by the mighty and incomprehensible power that is in God, showing what he could do if he would set forth his power.

Job 9:9

job 9:9

Which maketh (d) Arcturus, Orion, and Pleiades, and the chambers of the south.

(d) These are the names of certain stars by which he means that all stars both known and unknown are at his appointment.

Job 9:11

job 9:11

Lo, he goeth (e) by me, and I see [him] not: he passeth on also, but I perceive him not.

(e) I am not able to comprehend his works, which are common and daily before my eyes, much less in those things, which are hid and secret.

Job 9:12

job 9:12

Behold, he taketh away, who can hinder him? (f) who will say unto him, What doest thou?

(f) He shows that when God executes his power, he does it justly, as no one can control him.

Job 9:13

job 9:13

[If] God (g) will not withdraw his anger, the proud helpers (h) do stoop under him.

(g) God will not be appeased for anything that man can say for himself for his justification.

(h) That is, all the reasons that men can lay to approve their cause.

Job 9:14

job 9:14

How much less shall I answer him, [and] choose out (i) my words [to reason] with him?

(i) How should I be able to answer him by eloquence? By which he notes his friends, who although they were eloquent in talk, did not believe in their hearts, that which they spoke.

Job 9:15

job 9:15

Whom, though I were righteous, [yet] would I (k) not answer, [but] I would make supplication to my judge.

(k) Meaning, in his own opinion, signifying that man will sometimes flatter himself to be righteous which before God is an abomination.

Job 9:16

job 9:16

If I (l) had called, and he had answered me; [yet] would I not believe that he had hearkened unto my voice.

(l) While I am in pain I cannot break forth into many inconveniences although I still know that God is just.

Job 9:17

job 9:17

For he breaketh me with a tempest, and multiplieth my wounds (m) without cause.

(m) I am not able to feel my sins so great, as I feel the weight of his plagues; and this he speaks to condemn his dullness and to justify God.

Job 9:19

job 9:19

If [I speak] of strength, lo, [he is] (n) strong: and if of judgment, who shall set me a time [to plead]?

(n) After he has accused his own weakness, he continues to justify God and his power.

Job 9:20

job 9:20

If I justify myself, mine own mouth shall condemn me: (o) [if I say], I [am] perfect, it shall also prove me perverse.

(o) If I stood in my own defence yet God would have just cause to condemn me if he examined my heart and conscience.

Job 9:22

job 9:22

This [is] one [thing], therefore I said [it], He destroyeth the (p) perfect and the wicked.

(p) If God punishes according to his justice, he will destroy them who are counted perfect as well as them that are wicked.

Job 9:23

job 9:23

If the scourge (q) slay suddenly, he will (r) laugh at the trial of the innocent.

(q) That is, the wicked.

(r) This is spoken according to our apprehension, as though he would say, If God destroyed only the wicked, (Job 5:3), why would he allow the innocent to be so long tormented by them?

Job 9:24

job 9:24

The earth is given into the hand of the wicked: (s) he covereth the faces of the judges thereof; if not, where, [and] who (t) [is] he?

(s) That they cannot see to do justice.

(t) That can show the contrary?

Job 9:27

job 9:27

If (u) I say, I will forget my complaint, I will leave off my heaviness, and comfort [myself]:

(u) I think not to fall into these afflictions, but my sorrows bring me to these manifold infirmities, and my conscience condemns me.

Job 9:29

job 9:29

[If] I be wicked, why then (x) labour I in vain?

(x) Why does God not destroy me at once? thus he speaks according to the infirmity of the flesh.

Job 9:30

job 9:30

If I wash (y) myself with snow water, and make my hands never so clean;
(y) Though I seem pure in my own eyes, yet all is but corruption before God.

Job 9:31

job 9:31

Yet shalt thou plunge me in the ditch, and mine own (z) clothes shall abhor me.
(z) Whatever I would use to cover my filthiness with, it would disclose me even more.

Job 9:33

job 9:33

Neither is there any daysman betwixt us, (a) [that] might lay his hand upon us both.
(a) Who might make an accord between God and me, speaking of impatience, and yet confessing God to be just in punishing him.

Job 9:35

job 9:35

[Then] would I speak, and not fear him; (b) but [it is] not so with me.
(b) Signifying that God's judgments keep him in awe.

Job Chapter 10

Job 10:1

job 10:1

My soul is (a) weary of my life; I will leave my (b) complaint upon myself; I will speak in the bitterness of my soul.

(a) I am more like a dead man, than to one that lives.

(b) I will make an ample declaration of my torments, accusing myself and not God.

Job 10:2

job 10:2

I will say unto God, Do not (c) condemn me; shew me wherefore thou contendest with me.

(c) He would not that God would proceed against him by his secret justice, but by the ordinary means that he punishes others.

Job 10:3

job 10:3

[Is it] (d) good unto thee that thou shouldest oppress, that thou shouldest despise the (e) work of thine hands, and shine upon the (f) counsel of the wicked?

(d) Is it agreeable to your justice to do me wrong?

(e) Will you be without compassions?

(f) Will you gratify the wicked and condemn me?

Job 10:4

job 10:4

Hast thou eyes of (g) flesh? or seest thou as man seeth?

(g) Do you do this of ignorance.

Job 10:5

job 10:5

[Are] thy days as the (h) days of man? [are] thy years as man's days,

(h) Are you inconstant and changeable as the times, today a friend, tomorrow an enemy?

Job 10:7

job 10:7

Thou knowest that I am not (i) wicked; and [there is] none that can deliver out of thine hand.

(i) By affliction you keep me as in a prison, and restrain me from doing evil, neither can any set me free.

Job 10:8

job 10:8

Thine (k) hands have made me and fashioned me together round about; yet thou dost destroy me.

(k) In these eight verses following he describes the mercy of God, in the wonderful creation of man: and on it grounds that God should not show himself rigorous against him.

Job 10:9

job 10:9

Remember, I beseech thee, that thou hast made me as (l) the clay; and wilt thou bring me into dust again?

(l) As brittle as a pot of clay.

Job 10:12

job 10:12

Thou hast granted me life and (m) favour, and thy (n) visitation hath preserved my spirit.

(m) That is, reason and understanding, and many other gifts, by which man excels all earthly creatures.

(n) That is, the fatherly care and providence by which you preserved me, and without which I would perish immediately.

Job 10:13

job 10:13

And these [things] hast thou hid in thine heart: I know (o) that this [is] with thee.

(o) Though I am not fully able to comprehend these things, yet I must confess that it is so.

Job 10:15

job 10:15

If I be wicked, woe unto me; and [if] I be righteous, [yet] will I not (p) lift up my head. [I am] full of confusion; therefore see thou mine affliction;

(p) I will always walk in fear and humility, knowing that no one is just before you.

Job 10:16

job 10:16

For it increaseth. Thou huntest me as a fierce lion: and again thou shewest thyself (q) marvellous upon me.

(q) Job being sore assaulted in this battle between the flesh and the spirit, breaks out into these affections, wishing rather for short days than long pain.

Job 10:17

job 10:17

Thou renewest thy witnesses against me, and increasest thine indignation upon me; (r) changes and war [are] against me.

(r) That is, diversity of diseases and in great abundance; showing that God has infinite means to punish man.

Job 10:20

job 10:20

[Are] not my days few? (s) cease [then, and] let me alone, that I may take comfort a little,

(s) He wishes that God would leave off his affliction, considering his great misery and the shortness of his life.

Job 10:21

job 10:21

Before I go [whence] I shall not (t) return, [even] to the land of darkness and the shadow of death;

(t) He speaks this in the person of a sinner, that is overcome with passions and with the feeling of God's judgments and therefore cannot apprehend in that state the mercies of God, and the comfort of the resurrection.

Job 10:22

job 10:22

A land of darkness, as darkness [itself; and] of the shadow of death, without any (u) order, and [where] the light [is] as darkness.

(u) No distinction between light and darkness but where there is very darkness itself.

Job Chapter 11

Job 11:2

job 11:2

Should not the multitude of words be answered? and should a man (a) full of talk be justified?

(a) Should he persuade by his great talk that he is just?

Job 11:4

job 11:4

For thou hast said, (b) My doctrine [is] pure, and I am clean in thine eyes.

(b) He charges Job with this, that he should say, that the thing which he spoke was true, and that he was without sin in the sight of God.

Job 11:6

job 11:6

And that he would shew thee the (c) secrets of wisdom, that [they are] double to that which is! Know therefore that God exacteth of thee [less] than thine iniquity [deserveth].

(c) Which is not to stand in justifying of yourself: he signifies that man will never be overcome while he reasons with another, and therefore God must break off the controversy, and stop man's mouth.

Job 11:8

job 11:8

[It is] as high as heaven; what canst thou do? (d) deeper than hell; what canst thou know?

(d) That is, this perfection of God, and if man is not able to comprehend the height of the heavens, the depth of the earth, the breadth of the sea, which are but creatures, how can he attain to the perfection of the creator.

Job 11:10

job 11:10

If he cut off, and (e) shut up, or gather together, then who can hinder him?

(e) If God should turn the state of things and establish a new order in nature, who could control him?

Job 11:12

job 11:12

For vain man would be wise, though man be born [like] a wild (f) ass's colt.

(f) That is, without understanding, so that whatever gifts he has afterward come from God, and not from nature.

Job 11:13

job 11:13

If thou (g) prepare thine heart, and stretch out thine hands toward him;

(g) If you repent, pray to him.

Job 11:14

job 11:14

If iniquity [be] in thine (h) hand, put it far away, and let not wickedness dwell in thy tabernacles.

(h) Renounce your own evil works and see that they do not offend God, over whom you have charge.

Job 11:15

job 11:15

For then shalt thou lift up thy (i) face without spot; yea, thou shalt be stedfast, and shalt not fear:

(i) He declares the quietness of conscience and success in all things that they shall have who turn to God in true repentance.

Job 11:20

job 11:20

But the eyes (k) of the wicked shall fail, and they shall not escape, and their hope [shall be as] the giving up of the ghost.

(k) He shows that contrary things will come to them who do not repent.

Job Chapter 12

Job 12:2

job 12:2

No doubt but ye [are] the people, and (a) wisdom shall die with you.

(a) Because you do not feel what you speak, you think the whole stands in words, and so flatter yourselves as though no one else knew anything, or could know except you.

Job 12:4

job 12:4

I am (b) [as] one mocked of his neighbour, who calleth upon God, and he (c) answereth him: the just upright [man is] laughed to scorn.

(b) He reproves his friends for two faults: one, that they thought they had better knowledge than they did: and the other, that instead of true consolation, they derided and despised their friend in his adversity.

(c) Who being a mocker and a wicked man, thinks that no man is in God's favour but he, because he has all things that he desires.

Job 12:5

job 12:5

(d) He that is ready to slip with [his] feet [is as] a lamp despised in the thought of him that is at ease.

(d) As the rich do not esteem a light or torch that goes out, so he despised he that falls from prosperity to adversity.

Job 12:7

job 12:7

But ask now the beasts, (e) and they shall teach thee; and the fowls of the air, and they shall tell thee:

(e) He declares to them that disputed against him, that their wisdom is common to all, and such as the very brute beasts teach daily.

Job 12:11

job 12:11

Doth not the ear (f) try words? and the mouth taste his meat?

(f) He exhorts them to be wise in judging, and as well to know the right use of their God-given ears, as well as their mouths.

Job 12:12

job 12:12

With the (g) ancient [is] wisdom; and in length of days understanding.

(g) Though men by age and continuance of time attain wisdom, yet it is not comparable to God's wisdom, nor able to comprehend his judgments, in which he answers to that which was alleged, (Job 8:8).

Job 12:16

job 12:16

With him [is] strength and wisdom: the deceived and the (h) deceiver [are] his.

(h) He shows that there is nothing done in this world without God's will and ordinance, else he would not be Almighty.

Job 12:18

job 12:18

(i) He looseth (k) the bond of kings, and girdeth their loins with a girdle.

(i) He takes wisdom from them.

(k) He abates the humour of princes, and brings them into the subjection of others.

Job 12:20

job 12:20

He removeth away the speech of the (l) trusty, and taketh away the understanding of the aged.

(l) He causes their words to have no credit, which is when he will punish sin.

Job 12:23

job 12:23

He (m) increaseth the nations, and destroyeth them: he enlargeth the nations, and straiteneth them [again].

(m) In this discourse of God's wonderful works, Job shows that whatever is done in this world both in the order and change of things, is by God's will and appointment, in which he declares that he thinks well of God, and is able to set forth his power in words as they that reasoned against him were.

Job Chapter 13

Job 13:3

job 13:3

Surely I would speak to the Almighty, and I desire (a) to reason with God.

(a) For although he knew that God was just, which was revealed in his ordinary working and another in his secret counsel, yet he uttered his affection to God, because he was not able to understand the reason he punished him.

Job 13:4

job 13:4

But ye [are] forgers of lies, ye [are] all (b) physicians of no value.

(b) You do not well apply your medicine to the disease.

Job 13:7

job 13:7

Will ye speak (c) wickedly for God? and talk deceitfully for him?

(c) He condemns their zeal, who did not have knowledge, nor regarded they to comfort him, but always granted on God's justice, as though it was not evidently seen in Job, unless they had undertaken the probation of it.

Job 13:12

job 13:12

Your (d) remembrances [are] like unto ashes, your bodies to bodies of clay.

(d) Your fame will come to nothing.

Job 13:14

job 13:14

Wherefore do I (e) take my flesh in my teeth, and put my life in mine hand?

(e) Is not this a revealed sign of my affliction and that I do not complain without cause, seeing that I am thus tormented as though I should tear my own flesh, and put my life in danger?

Job 13:16

job 13:16

He also [shall be] my salvation: for an (f) hypocrite shall not come before him.

(f) By which he declares that he is not a hypocrite as they charged him.

Job 13:18

job 13:18

Behold now, I have ordered [my] cause; I know that I shall be (g) justified.

(g) That is, cleared and not cut off for my sins, as you think.

Job 13:19

job 13:19

Who [is] he [that] will plead (h) with me? for now, if I hold my tongue, I shall (i) give up the ghost.

(h) To prove that God punishes me for my sins.

(i) If I do not defend my cause, every man will condemn me.

Job 13:21

job 13:21

(k) Withdraw thine hand far from me: and let not thy dread make me afraid.

(k) He shows what these two things are.

Job 13:23

job 13:23

How many [are] (l) mine iniquities and sins? make me to know my transgression and my sin.

(l) His pangs move him to reason with God, not denying that he had sinned: but he desired to understand what his great sins were that he deserved such rigor, in which he sinned by demanding a reason from God why he punished him.

Job 13:26

job 13:26

For thou writest bitter things against me, and makest me to possess (m) the iniquities of my youth.

(m) You punish me now for the sins that I committed in my youth.

Job 13:27

job 13:27

Thou putttest my feet also in the (n) stocks, and lookest narrowly unto all my paths; thou settest a print upon the heels of my feet.

(n) You make me your prisoner, and so press me that I cannot stir hand or foot.

Job Chapter 14

Job 14:1

job 14:1

Man (a) [that is] born of a woman [is] of few days, and full of trouble.

(a) Taking the opportunity of his adversaries words he describes the state of man's life from his birth to his death.

Job 14:3

job 14:3

And dost thou open thine eyes upon such an (b) one, and bringest me into judgment with thee?

(b) His meaning is, that seeing that man is so frail a creature, God should not handle him so extremely, in which Job shows the wickedness of the flesh, when it is not subject to the Spirit.

Job 14:6

job 14:6

Turn from him, that he may rest, till he shall accomplish, (c) as an hireling, his day.

(c) Until the time you have appointed him to die, which he desires as the hireling waits for the end of his labour to receive his wages.

Job 14:10

job 14:10

(d) But man dieth, and wasteth away: yea, man giveth up the ghost, and where [is] he?

(d) He speaks here not as though he had no hope of immortality but as a man in extreme pain, when reason is overcome by afflictions and torments.

Job 14:13

job 14:13

O that thou wouldest hide me in the grave, that thou wouldest keep me secret, until thy (e) wrath be past, that thou wouldest appoint me a set time, and (f) remember me!

(e) By this he declares that the fear of God's judgment was the reason why he desired to die.

(f) That is, relieve my pain and take me to mercy.

Job 14:14

job 14:14

If a man die, shall he live [again]? all the days of my appointed time will I wait, till (g) my change come.

(g) Meaning, to the day of the resurrection when he would be changed and renewed.

Job 14:15

job 14:15

Thou shalt call, and I will (h) answer thee: thou wilt have a desire to the work of thine hands.

(h) Though I am afflicted in this life, yet in the resurrection I will feel your mercies and answer when you call me.

Job 14:17

job 14:17

My transgression [is] sealed up in a (i) bag, and thou sewest up mine iniquity.

(i) You lay them all together and do not allow any of my sins to go unpunished.

Job 14:18

job 14:18

And surely the mountain falling cometh to nought, and the (k) rock is removed out of his place.

(k) He murmurs through the impatiency of the flesh against God, as though he used great severity against him as against the hard rocks, or waters that overflow, so that by this the opportunity of his hope is taken away.

Job 14:22

job 14:22

But his (l) flesh upon him shall have pain, and his soul within him shall mourn.

(l) Yet while he is in pain and misery.

Job Chapter 15

Job 15:2

job 15:2

Should a wise man utter (a) vain knowledge, and fill his belly (b) with the east wind?

(a) That is, vain words, and without consolation?

(b) Meaning, with matters that are of no importance, which are forgotten as soon as they are uttered, as the East wind dries up moisture as soon as it falls.

Job 15:4

job 15:4

Yea, thou castest off (c) fear, and restrainest prayer before God.

(c) He charges Job as though his talk caused men to cast off the fear of God and prayer.

Job 15:5

job 15:5

For thy mouth uttereth thine iniquity, and thou chooseth the (d) tongue of the crafty.

(d) You speak as the mockers and contemners of God do.

Job 15:7

job 15:7

[Art] thou the (e) first man [that] was born? or wast thou made before the hills?

(e) That is, the most ancient and so by reason the most wise?

Job 15:8

job 15:8

Hast thou heard the secret of God? and dost thou restrain wisdom (f) to thyself?

(f) Are you only wise?

Job 15:11

job 15:11

[Are] the consolations of God (g) small with thee? is there any secret thing with thee?

(g) He accuses Job's pride and ingratitude, that will not be comforted by God, but by their counsel.

Job 15:12

job 15:12

Why doth thine heart (h) carry thee away? and what do thy eyes wink at,

(h) Why do you stand in your own conceit?

Job 15:14

job 15:14

What [is] man, that he should be clean? and [he which is] born of a woman, that he should (i) be righteous?

(i) His purpose is to prove that Job, as an unjust man and a hypocrite, is punished for his sins, as he did before, (Job 4:8).

Job 15:16

job 15:16

How much more abominable and filthy [is] man, which (k) drinketh iniquity like water?

(k) Who has a desire to sin, as he who is thirsty to drink.

Job 15:19

job 15:19

Unto whom alone the earth was (l) given, and no stranger passed among them.

(l) Who by their wisdom so governed, that no stranger invaded them, and so the land seemed to be given to them alone.

Job 15:20

job 15:20

The wicked man travaileth with pain all [his] days, and the number (m) of years is hidden to the oppressor.

(m) The cruel man is always in danger of death, and is never quiet in conscience.

Job 15:22

job 15:22

He believeth not that he shall return out of (n) darkness, and he is waited for of the sword.

(n) Out of that misery to which he once fell.

Job 15:23

job 15:23

He wandereth (o) abroad for bread, [saying], Where [is it]? he knoweth that the day of darkness is ready at his hand.

(o) God not only impoverishes the wicked often, but even in their prosperity he punishes them with a greediness to gain even more: which is as a beggary.

Job 15:24

job 15:24

Trouble and (p) anguish shall make him afraid; they shall prevail against him, as a king ready to the battle.

(p) He shows the weapons God uses against the wicked, who lift up themselves against him, that is, terror of conscience and outward afflictions.

Job 15:27

job 15:27

Because he covereth his face with (q) his fatness, and maketh collops of fat on [his] flanks.

(q) That is, he was so puffed up with prosperity and abundance for all things, that he forgave God: noting that Job in his happiness did not have the true fear of God.

Job 15:28

job 15:28

And he dwelleth (r) in desolate cities, [and] in houses which no man inhabiteth, which are ready to become heaps.

(r) Though he build and repair ruinous places to gain fame, yet God will bring all to nothing, and turn his great prosperity into extreme misery.

Job 15:29

job 15:29

He shall not be rich, neither shall his substance continue, neither shall he prolong the (s) perfection thereof upon the earth.

(s) Meaning, that his sumptuous buildings would never come to perfection.

Job 15:31

job 15:31

Let not him that is (t) deceived trust in vanity: for vanity shall be his recompence.

(t) He stands in his own conceit, that he will give no place to good counsel, therefore his own pride will bring him to destruction.

Job 15:33

job 15:33

He shall shake off his unripe (u) grape as the vine, and shall cast off his flower as the olive.

(u) As one who gathers grapes before they are ripe.

Job 15:34

job 15:34

For the congregation of hypocrites [shall be] desolate, and fire shall consume the tabernacles of (x) bribery.

(x) Who were built or maintained by bribery.

Job 15:35

job 15:35

They (y) conceive mischief, and bring forth vanity, and their belly prepareth deceit.

(y) Therefore all their vain devises will turn to their own destruction.

Job Chapter 16

Job 16:3

job 16:3

Shall (a) vain words have an end? or what emboldeneth thee that thou answerest?

(a) Which serve for vain ostentation and for no true comfort.

Job 16:4

job 16:4

I also could speak as ye [do]: if your (c) soul were in my soul's stead, I could heap up words against you, and (d) shake mine head at you.

(c) I would that you felt what I do.

(d) That is, mock at your misery, as you do at mine.

Job 16:5

job 16:5

[But] I would strengthen you (e) with my mouth, and the moving of my lips should assuage [your grief].

(e) If this were in my power, yet I would comfort you and not do as you do to me.

Job 16:6

job 16:6

Though I speak, my grief is (f) not asswaged: and [though] I forbear, what am I eased?

(f) If you would say, "Why do you not then comfort yourself?" he answers that the judgments of God are more heavy than he is able to assuage either by words or silence.

Job 16:7

job 16:7

But now (g) he hath made me weary: thou hast made desolate all my (h) company.

(g) Meaning, God.

(h) That is, destroyed most of my family.

Job 16:8

job 16:8

And thou hast filled me with (i) wrinkles, [which] is a witness [against me]: and my leanness rising up in me beareth witness to my face.

(i) In token of sorrow and grief.

Job 16:9

job 16:9

(k) He teareth [me] in his wrath, who hateth me: he gnasheth upon me with his teeth; mine enemy sharpeneth his eyes upon me.

(k) That is, God by his wrath: and in this diversity of words and high style, he expresses how grievous the hand of God was on him.

Job 16:10

job 16:10

They have gaped upon me with their mouth; they have smitten me upon the (l) cheek reproachfully; they have gathered themselves together against me.

(l) That is, has handled me contemptuously: for so slapping the cheek signified, (Kg1 22:24; Mar 14:65)

Job 16:11

job 16:11

God hath delivered me to the ungodly, and turned me over into the (m) hands of the wicked.

(m) They have led me where they would.

Job 16:13

job 16:13

His (n) archers compass me round about, he cleaveth my reins asunder, and doth not spare; he poureth out my gall (o) upon the ground.

(n) His manifold afflictions.

(o) I am wounded to the heart.

Job 16:15

job 16:15

I have sewed sackcloth upon my skin, and defiled my (p) horn in the dust.

(p) Meaning, his glory was brought low.

Job 16:17

job 16:17

Not for [any] injustice in (q) mine hands: also my prayer (r) [is] pure.

(q) Signifying that he is not able to understand the cause of this his grievous punishment.

(r) That is, unfeigned and without hypocrisy.

Job 16:18

job 16:18

O earth, cover not thou my (s) blood, and let my cry have no place.

(s) Let my sin be known if I am such a sinner as my adversaries accuse me, and let me find no favour.

Job 16:19

job 16:19

Also now, behold, my (t) witness [is] in heaven, and my record [is] on high.

(t) Though man condemn me, yet God is witness of my cause.

Job 16:20

job 16:20

My friends (u) scorn me: [but] mine eye poureth out [tears] unto God.

(u) Use painted words instead of true consolation.

Job 16:21

job 16:21

O that one might plead for a man with God, as a man (x) [pleadeth] for his neighbour!

(x) Thus by his great torments he is carried away, and breaks out into passions, and speaks unadvisedly, as though God would intreat man more gently, seeing he has only a short time here to live.

Job Chapter 17

Job 17:2

job 17:2

[Are there] not (a) mockers with me² and doth not mine eye continue in (b) their provocation?

(a) Instead of comfort, being now at death's door, he had but them that mocked at him, and discouraged him.

Job 17:3

job 17:3

(c) Lay down now, put me in a surety with thee; who [is] he [that] (d) will strike hands with me²

(c) He reasons with God as a man beside himself, so that his cause might be brought to light.

(d) And answers for you?

Job 17:4

job 17:4

For thou hast hid their heart from (e) understanding: therefore shalt thou not exalt [them].

(e) That these my afflictions are your just judgments, though man does not know the reason.

Job 17:5

job 17:5

(f) He that speaketh flattery to [his] friends, even the eyes of his children shall fail.

(f) He who flatters a man, and only judges him happy in his prosperity, will not himself only but in his posterity be punished.

Job 17:6

job 17:6

He hath made me also a (g) byword of the people; and aforetime I was as a tabret.

(g) God has made all the world speak of me, because of my afflictions.

Job 17:8

job 17:8

Upright [men] shall be astonied at (i) this, and the innocent shall stir up himself against the hypocrite.

(i) That is, when they see the godly punished: but in the end they will come to understanding and know what will be the reward of the hypocrite.

Job 17:9

job 17:9

The righteous also shall hold on his (k) way, and he that hath clean hands shall be stronger and stronger.

(k) That is, will not be discouraged, considering that the godly are punished as well as the wicked.

Job 17:10

job 17:10

But as for (l) you all, do ye return, and come now: for I cannot find [one] wise [man] among you.

(l) Job speaks to the three who came to comfort him.

Job 17:12

job 17:12

They change the (m) night into day: the light [is] short because of darkness.

(m) That is, have brought me sorrow instead of comfort.

Job 17:13

job 17:13

If I wait, (n) the grave [is] mine house: I have made my bed in the darkness.

(n) Though I should hope to come from adversity to prosperity, as your discourse pretends.

Job 17:14

job 17:14

I have said to corruption, Thou [art] my (o) father: to the worm, [Thou art] my mother, and my sister.

(o) I have no more hope in father, mother, sister, or any worldly thing: for the dust and worms will be to me instead of them.

Job 17:16

job 17:16

(p) They shall go down to the bars of the pit, when [our] rest together [is] in the dust.

(p) All worldly hope and prosperity fail which you say, are only signs of God's favour but seeing that these things perish, I set my hope in God and in the life everlasting.

Job Chapter 18

Job 18:2

job 18:2

How long [will it be ere] (a) ye make an end of words? (b) mark, and afterwards we will speak.

(a) Who count yourselves just as (Job 12:4).

(b) Whom you take to be only beasts, as in (Job 12:7).

Job 18:4

job 18:4

(c) He teareth himself in his anger: shall the (d) earth be forsaken for thee? and shall the rock be removed out of his place?

(c) That is, like a madman.

(d) Shall God change the order of nature for your sake, by dealing with you otherwise than he does with all man?

Job 18:5

job 18:5

Yea, the light of the wicked shall be (e) put out, and the spark of his fire shall not shine.

(e) When the wicked is in his prosperity, then God changes his state: and this is his ordinary working for their sins.

Job 18:8

job 18:8

For he is cast into a net by his own feet, and he (f) walketh upon a snare.

(f) Meaning, that the wicked are in continual danger.

Job 18:12

job 18:12

His strength shall be (g) hungerbitten, and destruction [shall be] ready at his side.

(g) That which should nourish him will be consumed by famine.

Job 18:13

job 18:13

It shall devour the strength of his skin: [even] the (h) firstborn of death shall devour his strength.

(h) That is, some strong and violent death will consume his strength: or as the Hebrew word signifies his members or parts.

Job 18:14

job 18:14

His confidence shall be rooted out of his tabernacle, and it shall bring him to the (i) king of terrors.

(i) That is, with great fear.

Job 18:15

job 18:15

It shall dwell in his tabernacle, because [it is] none of his: (l) brimstone shall be scattered upon his habitation.

(l) Though all the world would favour him, yet God would destroy him and his.

Job 18:18

job 18:18

He shall be driven from (m) light into darkness, and chased out of the world.

(m) He will fall from prosperity to adversity.

Job 18:20

job 18:20

They that come after [him] shall be astonished at his (n) day, as they that went before were affrighted.

(n) When they will see what came to him.

Job Chapter 19

Job 19:3

job 19:3

These (a) ten times have ye reproached me: ye are not ashamed [that] ye make yourselves strange to me.

(a) That is, many times, as in (Neh 4:12).

Job 19:4

job 19:4

And be it indeed [that] I have erred, mine error (b) remaineth with myself.

(b) That is, I myself will be punished for it, or you have not yet consulted it.

Job 19:6

job 19:6

Know now that God hath (c) overthrown me, and hath compassed me with his net.

(c) He breaks out again into his passions and declares still that his affliction comes from God though he is not able to feel the cause in himself.

Job 19:8

job 19:8

He hath fenced up my way that I cannot (d) pass, and he hath set darkness in my paths.

(d) Meaning, out of his afflictions.

Job 19:9

job 19:9

He hath stripped me of my glory, and taken the (e) crown [from] my head.

(e) Meaning, his children, and whatever was dear to him in this world.

Job 19:10

job 19:10

He hath destroyed me on every side, and I am gone: and mine hope hath he removed like (f) a tree.

(f) Which is plucked up, and has no more hope to grow.

Job 19:12

job 19:12

His (g) troops come together, and raise up their way against me, and encamp round about my tabernacle.

(g) His manifold afflictions.

Job 19:15

job 19:15

(h) They that dwell in mine house, and my maids, count me for a stranger: I am an alien in their sight.

(h) My household servants by all these losses Job shows that touching the flesh he had great opportunity to be moved.

Job 19:17

job 19:17

My breath is strange to my wife, though I intreated for the children's [sake] of mine (i) own body.

(i) Which were hers and mine.

Job 19:20

job 19:20

My bone (k) cleaveth to my skin and to my flesh, and I am escaped with the skin of my teeth.

(k) Besides these great losses and most cruel unkindness, he was touched in his own person as follows.

Job 19:21

job 19:21

Have pity upon me, have (m) pity upon me, O ye my friends; for the hand of God hath touched me.

(m) Seeing I have these just causes to complain, condemn me not as a hypocrite, especially you who should comfort me.

Job 19:22

job 19:22

Why do ye persecute me as (n) God, and are not satisfied with my (o) flesh?

(n) Is it not enough that God punishes me, unless you by reproaching increase my sorrow?

(o) To see my body punished, unless you trouble my mind?

Job 19:24

job 19:24

That they were graven with (p) an iron pen and lead in the rock for ever!

(p) He protests that despite his sore passions his religion is perfect and that he is not a blasphemous as they judged him.

Job 19:25

job 19:25

For I know [that] my (q) redeemer liveth, and [that] he shall stand at the latter [day] upon the earth:

(q) I do not so justify myself before the world, but I know that I will come before the great judge who will be my deliverer and Saviour.

Job 19:26

job 19:26

And [though] after my skin [worms] destroy this [body], yet (r) in my flesh shall I see God:

(r) In this Job declares plainly that he had a full hope, that both the soul and body would enjoy the presence of God in the last resurrection.

Job 19:28

job 19:28

But ye should say, Why persecute we him, seeing the root of the (s) matter is found in me?

(s) Though his friends thought that he was only persecuted by God for his sins, yet he declares that there was a deeper consideration that is, the trial of his faith and patience, and so to be an example for others.

Job 19:29

job 19:29

Be ye afraid of the sword: for wrath [bringeth] the (t) punishments of the sword, that ye may know [there is] a judgment.

(t) God will be avenged of this harsh judgment by which you condemned me.

Job Chapter 20

Job 20:3

job 20:3

I have heard (a) the check of my reproach, and the spirit of my understanding causeth me to answer.

(a) He declares that two things moved him to speak: that is, because Job seemed to touch him, and because he thought he had knowledge sufficient to confute him.

Job 20:6

job 20:6

Though (b) his excellency mount up to the heavens, and his head reach unto the clouds;

(b) His purpose is to prove Job to be a wicked man, and a hypocrite, because God punished him, and changed his prosperity into adversity.

Job 20:10

job 20:10

His children shall (c) seek to please the poor, and his hands shall (d) restore their goods.

(c) While the father through ambition and tyranny oppressed the poor, the children through poverty and misery will seek favour from the poor.

(d) So that the thing which he has taken away by violence will be restored again by force.

Job 20:11

job 20:11

His bones are full [of the sin] of his youth, which (e) shall lie down with him in the dust.

(e) Meaning that he will carry nothing away with him but his sin.

Job 20:12

job 20:12

Though wickedness be (f) sweet in his mouth, [though] he hide it under his tongue;

(f) As poison that is sweet in the mouth brings destruction when it comes into the body: so all vice at the first is pleasant, but God later turns it to destruction.

Job 20:16

job 20:16

He shall suck the (g) poison of asps: the viper's tongue shall slay him.

(g) He compares ill-gotten goods to the venom of asps, which is a dangerous serpent, noting that Jobs great riches were not truly come by and therefore God plagues him justly for the same.

Job 20:17

job 20:17

He shall not see the (h) rivers, the floods, the brooks of honey and butter.

(h) Though God gives all other abundance from his blessings yet he will have no part of it.

Job 20:18

job 20:18

That which he laboured for shall he restore, and shall not swallow [it] down: according to [his] substance [shall] the restitution [be], (i) and he shall not rejoice [therein].

(i) That is these raveners and spoilers of the poor will enjoy their theft but for a time for after God will take it from them, and cause them to make restitution so that it is only an exchange.

Job 20:21

job 20:21

There shall none of his (k) meat be left; therefore shall no man look for his goods.

(k) He will leave nothing to his posterity.

Job 20:22

job 20:22

In the fulness of his sufficiency he shall be in straits: every hand (l) of the wicked shall come upon him.

(l) The wicked will never be in rest: for one wicked man will seek to destroy another.

Job 20:23

job 20:23

[When] he is about to fill his belly, [God] shall cast the fury of his wrath upon him, (m) and shall rain [it] upon him while he is eating.

(m) Some read, upon his flesh, alluding to Job, whose flesh was smitten with a scab.

Job 20:25

job 20:25

It is drawn, and cometh out of the (n) body; yea, the glittering sword cometh out of his gall: terrors [are] upon him.

(n) Some read, of the quiver.

Job 20:26

job 20:26

(o) All darkness [shall be] hid in his secret places: a fire not (p) blown shall consume him; it shall go ill with him that is left in his tabernacle.

(o) All fear and sorrow will light on him when he thinks to escape.

(p) That is, fire from heaven, or the fire of God's wrath.

Job 20:28

job 20:28

The (q) increase of his house shall depart, [and his goods] shall flow away in the day of his wrath.

(q) Meaning, the children of the wicked will flow away like rivers and be dispersed in various places.

Job 20:29

job 20:29

This [is] the portion of a wicked man from (r) God, and the heritage appointed unto him by (s) God.

(r) Thus God will plague the wicked.

(s) Against God, thinking to excuse himself, and to escape God's hand.

Job Chapter 21

Job 21:2

job 21:2

Hear diligently my speech, and let this (a) be your consolations.

(a) Your diligent marking of my words will be to me a great consolation.

Job 21:4

job 21:4

As for me, [is] my complaint to man? and if [it (b) were so], why should not my spirit be troubled?

(b) As though he would say, I do not talk with man but with God, who will not answer me, and therefore my mind must be troubled.

Job 21:5

job 21:5

Mark me, and be astonished, and lay [your] hand upon [your] (c) mouth.

(c) He charges them as though they were not able to comprehend his feeling of God's judgment, and exhorts them therefore to silence.

Job 21:7

job 21:7

Wherefore do the wicked (d) live, become old, yea, are mighty in power?

(d) Job proves against his adversaries that God does not punish the wicked immediately, but often gives them long life and prosperity, so we must not judge God just or unjust by the things that appear to our eyes.

Job 21:11

job 21:11

They send forth their little ones (e) like a flock, and their children dance.

(e) They have healthy children and in those points he answers to that which Zophar alleged before.

Job 21:13

job 21:13

They spend their days in wealth, and in a moment (f) go down to the grave.

(f) Not being tormented with long sickness.

Job 21:14

job 21:14

Therefore they say unto God, Depart from us; for we desire not the (g) knowledge of thy ways.

(g) They desire nothing more than to be exempt from all subjection that they should bear to God, thus Job shows his adversaries, that if they reason only by that which is seen by common experience the wicked who hate God are better dealt withal than they who love him.

Job 21:16

job 21:16

Lo, their good [is] not in their (h) hand: the counsel of the wicked (i) is far from me.

(h) It is not their own, but God only lends it to them.

(i) God keep me from their prosperity.

Job 21:20

job 21:20

(k) His eyes shall see his destruction, and he shall drink of the wrath of the Almighty.

(k) When God recompenses his wickedness, he will know that his prosperity was vanity.

Job 21:22

job 21:22

Shall [any] teach (l) God knowledge? seeing he judgeth those that are high.

(l) Who sends to the wicked prosperity and punishes the godly.

Job 21:23

job 21:23

One (m) dieth in his full strength, being wholly at ease and quiet.

(m) Meaning, the wicked.

Job 21:25

job 21:25

And another (n) dieth in the bitterness of his soul, and never eateth with pleasure.

(n) That is, the godly.

Job 21:26

job 21:26

They shall lie down alike in (o) the dust, and the worms shall cover them.

(o) As concerning their bodies: and this he speaks according to the common judgment.

Job 21:28

job 21:28

For ye say, Where [is] the (p) house of the prince? and where [are] the dwelling places of the wicked?

(p) Thus they called Job's house in derision concluding that it was destroyed because he was wicked.

Job 21:29

job 21:29

Have ye (q) not asked them that go by the way? and do ye not know their tokens,

(q) Who through long travailing have experience and tokens of it, that is, that the wicked prosper, and the godly live in affliction.

Job 21:30

job 21:30

That the wicked is reserved to the day of (r) destruction? they shall be brought forth to the day of wrath.

(r) Though the wicked flourish here, yet God will punish him in the last day.

Job 21:31

job 21:31

Who shall declare his way (s) to his face? and who shall repay him [what] he hath done?

(s) Though men flatter him, and no one dares to reprove him in this world, yet death is a token that he will bring him to an account.

Job 21:33

job 21:33

The (t) clods of the valley shall be sweet unto him, and every man shall draw after him, as [there are] innumerable before him.

(t) He will be glad to lie in a slimy pit, who before could not be content with a royal palace.

Job 21:34

job 21:34

How then comfort (u) ye me in vain, seeing in your answers there remaineth falsehood?

(u) Saying that the just in this world have prosperity and the wicked adversity.

Job Chapter 22

Job 22:2

job 22:2

Can a man be (a) profitable unto God, as he that is wise may be profitable unto himself?

(a) Though man was just, yet God could not profit from this his justice; and therefore when he punished him, he had no regard to his justice, but to his sin.

Job 22:4

job 22:4

Will he reprove thee for fear (b) of thee? will he enter with thee into judgment?

(b) Lest you should reprove or hurt him?

Job 22:6

job 22:6

For thou hast taken a (c) pledge from thy brother for nought, and stripped the naked of their clothing.

(c) You have been cruel and without charity, and would do nothing for the poor, but for your own advantage.

Job 22:8

job 22:8

But [as for] the mighty man, he (d) had the earth; and the honourable man dwelt in it.

(d) When you were in power and authority you did not do justice but wrong.

Job 22:9

job 22:9

Thou hast sent widows away empty, and the arms of the (e) fatherless have been broken.

(e) You have not only not shown pity, but oppressed them.

Job 22:11

job 22:11

Or darkness, [that] thou canst not see; and (f) abundance of waters cover thee.

(f) That is, manifold afflictions.

Job 22:12

job 22:12

[Is] not God in the (g) height of heaven? and behold the height of the (h) stars, how high they are!

(g) He accuses Job of impiety and contempt of God, as though he would say, If you pass not for men, yet consider the height of God's majesty.

(h) That so much the more by that excellent work you may fear God, and reverence him.

Job 22:13

job 22:13

And thou sayest, How doth God (i) know? can he judge through the dark cloud?

(i) He reproves Job, as though he denied God's providence and that he could not see the things that were done in this world.

Job 22:15

job 22:15

Hast thou marked the old way (k) which wicked men have trodden?

(k) How God has punished them from the beginning?

Job 22:16

job 22:16

Which were (l) cut down out of time, whose foundation was overflown with a flood:

(l) He proves God's providence by the punishment of the wicked, whom he takes away before they can bring their wicked purposes to pass.

Job 22:18

job 22:18

Yet he (m) filled their houses with good [things]: but the counsel of the wicked is far from me.

(m) He answers to that which Job had said, (Job 21:7) that the wicked have prosperity in this world; desiring that he might not be a partaker of the like.

Job 22:19

job 22:19

The righteous see [it], and are glad: (n) and the innocent laugh them to scorn.

(n) The just rejoice at the destruction of the wicked for two reasons, first because God shows himself judge of the world and by this means continues his honour and glory: secondly because God shows that he had care over his in that he punished their enemies.

Job 22:20

job 22:20

Whereas (o) our substance is not cut down, but the remnant of (p) them the fire consumeth.

(o) That is, the state and preservation of the godly, is hid under God's wings.

(p) Meaning of the wicked.

Job 22:21

job 22:21

Acquaint now thyself (q) with him, and be at peace: thereby good shall come unto thee.

(q) He exhorts Job to repentance, and to return to God.

Job 22:23

job 22:23

If thou return to the Almighty, thou shalt (r) be built up, thou shalt put away iniquity far from thy tabernacles.

(r) God will restore to you all your substance.

Job 22:24

job 22:24

Then shalt thou lay up gold as (s) dust, and the [gold] of Ophir as the stones of the brooks.

(s) Which will be in abundance like dust.

Job 22:28

job 22:28

Thou shalt also decree a thing, and it shall be established unto thee: and the (t) light shall shine upon thy ways.

(t) That is, the favour of God.

Job 22:29

job 22:29

(u) When [men] are cast down, then thou shalt say, [There is] lifting up; and he shall save the humble person.

(u) God will deliver his when the wicked are destroyed round about them, as in the flood and in Sodom.

Job 22:30

job 22:30

He shall deliver the (x) island of the innocent: and it is delivered by the pureness of thine hands.

(x) God will deliver a whole country from peril, even for the just man's sake.

Job Chapter 23

Job 23:2

job 23:2

Even to day [is] my complaint (a) bitter: my stroke is heavier than my groaning.

(a) He shows the just cause of his complaining and concerning that Eliphaz had exhorted him to return to God, (Job 22:21) he declares that he desires nothing more, but it seems that God would not be found of him.

Job 23:6

job 23:6

Will he (b) plead against me with [his] great power? No; but he would (c) put [strength] in me.

(b) Using his absolute power and saying because I am God, I may do what I will.

(c) Of his mercy he would give me power to answer him.

Job 23:7

job 23:7

(d) There the righteous might dispute with him; so should I be delivered for ever from my judge.

(d) When he of his mercy has given strength to maintain their cause.

Job 23:8

job 23:8

(e) Behold, I go forward, but he [is] not [there]; and backward, but I cannot perceive him:

(e) Meaning, that if he considers God's justice, he is not able to comprehend his judgments on what side or whatever part he turns himself.

Job 23:10

job 23:10

But he knoweth the (f) way that I take: [when] he hath tried me, I shall come forth as gold.

(f) God has this preeminence about me, that he knows my way: that is, that I am not able to judge his work, he shows also his confidence, that God uses him for his profit.

Job 23:12

job 23:12

Neither have I gone back from the commandment of his lips; I have (g) esteemed the words of his mouth more than my necessary [food].

(g) His word is more precious to me than the meat with which the body is sustained.

Job 23:13

job 23:13

But he [is] in one [mind], and who can (h) turn him? and [what] his soul desireth, even [that] he doeth.

(h) Job confesses that at the present he did not feel God's favour and yet was assured that God had appointed him to a good end.

Job 23:14

job 23:14

For he performeth [the thing that is] appointed for me: and (i) many such [things are] with him.

(i) In many points man is not able to attain to God's judgments.

Job 23:16

job 23:16

For (k) God maketh my heart soft, and the Almighty troubleth me:

(k) That I should not be without fear.

Job 23:17

job 23:17

Because I was not cut off before the (l) darkness, [neither] hath he covered the darkness from my face.

(l) He shows the cause for his fear, which is, that he being in trouble sees no end, nor yet knows the cause.

Job Chapter 24

Job 24:1

job 24:1

Why, seeing times (a) are not hidden from the Almighty, do they that know him not see his (b) days?

(a) Thus Job speaks in his passions, and after the judgment of the flesh: that is, that he does not see the things that are done at times, nor yet has a peculiar care over all, because he does not punish the wicked or avenge the godly.

(b) When he punishes the wicked and rewards the good.

Job 24:4

job 24:4

They turn the needy out of the way: the poor of the earth hide themselves (c) together.

(c) And for cruelty and oppression dare not show their faces.

Job 24:5

job 24:5

Behold, [as] wild asses in the desert, go they forth to their work; (d) rising betimes for a prey: the wilderness (e) [yieldeth] food for them [and] for [their] children.

(d) That is, spares diligence.

(e) He and his live by robbing and murdering.

Job 24:6

job 24:6

They reap [every one] (f) his corn in the field: and they gather the (g) vintage of the wicked.

(f) Meaning the poor man's.

(g) Signifying that one wicked man will not spoil another, but for necessity.

Job 24:8

job 24:8

They are wet with the showers of the mountains, (h) and embrace the rock for want of a shelter.

(h) The poor are driven by the wicked into the rock and holes where they cannot lie dry for the rain.

Job 24:9

job 24:9

They pluck the fatherless (i) from the breast, and take a pledge of (k) the poor.

(i) That is, they so pillage and plunder the poor widow that she cannot sustain herself that she may be able to nurse her baby.

Job 24:11

job 24:11

[Which] make oil (l) within their walls, [and] tread [their] winepresses, and suffer thirst.

(l) In such places which are appointed for that purpose; meaning, that those who labour for the wicked, are pined for hunger.

Job 24:12

job 24:12

Men (m) groan from out of the city, and the soul of the wounded crieth out: yet God (n) layeth not folly [to them].

(m) For the great oppression and extortion.

(n) Cry out and call for vengeance.

Job 24:13

job 24:13

They are of those that rebel against the (p) light; they know not the ways thereof, nor abide in the paths thereof.

(p) That is, God's word, because they are reprov'd by it.

Job 24:15

job 24:15

The eye also of the (q) adulterer waiteth for the twilight, saying, No eye shall see me: and disguiseth [his] face.

(q) By these particular vices and the licence of it, he would prove that God did not punish the wicked and reward the just.

Job 24:18

job 24:18

He [is] swift as the (r) waters; their (s) portion is cursed in the earth: he beholdeth not the way of the vineyards.

(r) He flees to the waters for his succour.

(s) They think that all the world is bent against them and dare not go by the highway.

Job 24:19

job 24:19

Drought and heat consume the snow waters: [so doth] the grave [those which] (t) have sinned.

(t) As the dry ground is never full with waters, so will they never cease sinning till they come to the grave.

Job 24:20

job 24:20

(u) The womb shall forget him; the worm shall feed sweetly on him; he shall be no more remembered; and wickedness shall be broken as a tree.

(u) Though God tolerates the wicked for a time, yet their end will be vile destruction, and in this point Job commits to himself and shows his confidence.

Job 24:21

job 24:21

He (x) evil entreateth the barren [that] beareth not: and doeth not good to the widow.

(x) He shows why the wicked will not be lamented, because he did not pity others.

Job 24:22

job 24:22

He draweth also the (y) mighty with his power: he riseth up, and no [man] is sure of life.

(y) He declares that after the wicked have destroyed the weakest, they will do the same to the stranger, and therefore are justly punished by God's judgments.

Job 24:25

job 24:25

And if [it be] not (z) [so] now, who will make me a liar, and make my speech nothing worth?

(z) That is, contrary to your reasoning no man can give perfect reasons for God's judgments, let me be reproved.

Job Chapter 25

Job 25:2

job 25:2

(a) Dominion and fear [are] with him, he maketh peace in his high places.

(a) His purpose is to prove that although God may try and afflict the just, yet soon after he sends prosperity, and because he did not do so to Job he concludes that he is wicked.

Job 25:3

job 25:3

Is there any number of his armies? (b) and upon whom doth not his light arise?

(b) Who can hide him from his presence?

Job 25:4

job 25:4

How then can man (c) be justified with God? or how can he be clean [that is] born of a woman?

(c) That is, be just in respect to God?

Job 25:5

job 25:5

Behold even to the moon, and it shineth not; yea, (d) the stars are not pure in his sight.

(d) If God shows his power, the moon and stars cannot have the light which is given to them, much less can man have any excellency but from God.

Job Chapter 26

Job 26:2

job 26:2

(a) How hast thou helped [him that is] without power? [how] (b) savest thou the arm [that hath] no strength?

(a) You concluded nothing, for neither did you help me while destitute of all help, nor yet speak sufficiently on God's behalf, who has no need for your defence.

(b) But you do not apply it to the purpose.

Job 26:4

job 26:4

To whom hast thou uttered words? and whose spirit (c) came from thee?

(c) That is, moves you to speak this?

Job 26:5

job 26:5

(d) Dead [things] are formed from under the waters, and the inhabitants thereof.

(d) Job begins to declare the force of God's power and providence in the mines and metals in the deep places of the earth.

Job 26:6

job 26:6

Hell [is] (e) naked before him, and (f) destruction hath no covering.

(e) There is nothing hidden in the bottom of the earth but he sees it.

(f) Meaning, the grave in which things putrify.

Job 26:7

job 26:7

He stretcheth out the (g) north over the empty place, [and] hangeth the earth upon nothing.

(g) He causes the whole earth to turn about the North pole.

Job 26:10

job 26:10

He hath (h) compassed the waters with bounds, until the (i) day and night come to an end.

(h) That is, he hid the heavens which are called his throne.

(i) So long as this world endures.

Job 26:11

job 26:11

The (k) pillars of heaven tremble and are astonished at his reproof.

(k) Not that heaven has pillars to uphold it, but he speaks by a similitude as though he would say heaven itself is not able to abide his reproach.

Job 26:13

job 26:13

By his spirit he hath garnished the heavens; his hand hath formed the crooked (l) serpent.

(l) Which is a figure of stars shaped like a serpent, because of the crookedness.

Job 26:14

job 26:14

Lo, these [are] parts of his ways: but (m) how little a portion is heard of him? but the thunder of his power who can understand?

(m) If these few things which we see daily with our eyes, declare his great power and providence, how much more would they appear, if we were to comprehend all his works.

Job Chapter 27

Job 27:2

job 27:2

[As] God liveth, [who] hath taken away my (a) judgment; and the Almighty, [who] hath vexed my soul;

(a) He has so sore afflicted me that men cannot judge my uprightness; for they judge only by outward signs.

Job 27:4

job 27:4

(b) My lips shall not speak wickedness, nor my tongue utter deceit.

(b) However men judge me, yet will I not speak contrary to that which I have said, and so do wickedly in betraying the truth.

Job 27:5

job 27:5

God forbid that I should (c) justify you: till I die I will not remove mine (d) integrity from me.

(c) Which condemns me as a wicked man, because the hand of God is on me.

(d) I will not confess that God does thus punish me for my sins.

Job 27:6

job 27:6

My righteousness I hold fast, and will not let it go: my heart shall not reproach [me] so long as I (e) live.

(e) Of my life past.

Job 27:8

job 27:8

For what [is] the (f) hope of the hypocrite, though he hath gained, when God taketh away his soul?

(f) What advantage has the dissembler to gain, seeing he will lose his own soul?

Job 27:11

job 27:11

I will teach you by the hand of (g) God: [that] which [is] with the Almighty will I not conceal.

(g) That is, what God reserves for himself, and of which he gives not knowledge to all.

Job 27:12

job 27:12

Behold, all ye yourselves (h) have seen [it]; why then are ye thus altogether (i) vain?

(h) That is, these secret judgments of God and yet do not understand them.

(i) Why do you then maintain this error?

Job 27:13

job 27:13

This [is] the (k) portion of a wicked man with God, and the heritage of oppressors, [which] they shall receive of the Almighty.

(k) Thus will God order the wicked, and punish him even to his posterity.

Job 27:15

job 27:15

Those that remain of him shall be buried in death: and his widows (l) shall not weep.

(l) No one will lament him.

Job 27:18

job 27:18

He buildeth his house as a (m) moth, and as a booth [that] the keeper maketh.

(m) Which breeds in another man's possessions or garment, but is soon shaken out.

Job 27:19

job 27:19

The rich man shall lie down, but (n) he shall not be gathered: he openeth his eyes, and he [is] not.

(n) He means that the wicked tyrants will not have a quiet death, nor be buried honourably.

Job Chapter 28

Job 28:1

job 28:1

Surely there is a vein for the silver, (a) and a place for gold [where] they find [it].

(a) His purpose is to declare that man may attain in this world to various secrets of nature, but man is never able to comprehend the wisdom of God.

Job 28:3

job 28:3

He setteth an end to darkness, (b) and searcheth out all perfection: the stones of darkness, and the shadow of death.

(b) There is nothing but it is compassed within certain limits, and has an end, but God's wisdom.

Job 28:4

job 28:4

The flood breaketh out from the (c) inhabitant; [even the waters] (d) forgotten of the foot: they are dried up, they are gone away from men.

(c) Meaning, him that dwells by it.

Job 28:5

job 28:5

[As for] the earth, out of it cometh (e) bread: and under it is turned up as it were fire.

(e) That is, come and underneath is brimstone or coal, which easily conceives fire.

Job 28:6

job 28:6

The stones of it [are] the place (f) of sapphires: and it hath dust of gold.

(f) He alludes to the mines and secrets of nature, which are under the earth, into which neither souls nor beasts can enter.

Job 28:9

job 28:9

He putteth forth his hand upon the (g) rock; he overturneth the mountains by the roots.

(g) After he has declared the wisdom of God in the secrets of nature he describes his power.

Job 28:12

job 28:12

But where shall wisdom be found? (h) and where [is] the place of understanding?

(h) Though God's power and wisdom may be understood in earthly things, yet his heavenly wisdom cannot be attained to.

Job 28:13

job 28:13

Man knoweth not (i) the price thereof; neither is it found in the land of the living.

(i) It is too high a thing for man to attain to in this world.

Job 28:15

job 28:15

It cannot be gotten for (k) gold, neither shall silver be weighed [for] the price thereof.

(k) It can neither be bought for gold nor precious stones, but is only the gift of God.

Job 28:18

job 28:18

No mention shall be made of coral, or of (l) pearls: for the price of wisdom [is] above rubies.

(l) Which was thought to be a king of precious stone.

Job 28:21

job 28:21

Seeing it is hid from the eyes of all living, and kept close from the (m) fowls of the air.

(m) Meaning that there is no natural means by which man can attain heavenly wisdom: which he means by the souls, that fly high.

Job 28:23

job 28:23

God understandeth the (n) way thereof, and he knoweth the place thereof.

(n) He makes God the only author of this wisdom, and the giver of it.

Job 28:28

job 28:28

And unto man he said, Behold, the (o) fear of the Lord, that [is] wisdom; and to depart from evil [is] understanding.

(o) He declares that man has as much of this heavenly wisdom as he shows by fearing God and departing from evil.

Job Chapter 29

Job 29:3

job 29:3

When his (a) candle shined upon my head, [and when] by his light I walked [through] (b) darkness;

(a) When I felt his favour.

(b) I was free from affliction.

Job 29:4

job 29:4

As I was in the days of my youth, when the (c) secret of God [was] upon my tabernacle;

(c) That is, seemed by evident tokens to be more present with me.

Job 29:6

job 29:6

When I washed my steps (d) with butter, and the rock poured me out rivers of oil;

(d) By these comparisons he declares the great prosperity that he was in, so that he had no opportunity to be such a sinner as they accused him.

Job 29:8

job 29:8

The young men saw me, and (e) hid themselves: and the aged arose, [and] stood up.

(e) Being ashamed of their lightness and afraid of my gravity.

Job 29:9

job 29:9

The princes refrained talking, and laid [their] hand on their (f) mouth.

(f) Acknowledging my wisdom.

Job 29:11

job 29:11

When the (g) ear heard [me], then it blessed me; and when the eye saw [me], it gave witness to me:

(g) All that heard me, praised me.

Job 29:12

job 29:12

Because I delivered the (i) poor that cried, and the fatherless, and [him that had] none to help him.

(i) Because his adversaries did so much charge him with wickedness, he is compelled to render account of his life.

Job 29:13

job 29:13

(k) The blessing of him that was ready to perish came upon me: and I caused the widow's heart to sing for joy.

(k) That is, I helped him who was in distress, and so he had cause to praise me.

Job 29:14

job 29:14

I put on (l) righteousness, and it clothed me: my judgment [was] as a robe and a diadem.

(l) I delighted to do justice, as others did to wear costly apparel.

Job 29:18

job 29:18

Then I said, I shall die in my (m) nest, and I shall multiply [my] days as the sand.

(m) That is, at home in my bed without all trouble and unquietness.

Job 29:19

job 29:19

My root [was] (n) spread out by the waters, and the dew lay all night upon my branch.

(n) My happiness increases.

Job 29:22

job 29:22

After my words they spake not again; and my speech (o) dropped upon them.

(o) That is, was pleasant to them.

Job 29:23

job 29:23

And they waited for me as for the rain; and they opened their mouth wide (p) [as] for the latter rain.

(p) As the dry ground thirsts for the rain.

Job 29:24

job 29:24

[If] I (q) laughed on them, they believed [it] not; and the light of my countenance they (r) cast not down.

(q) That is, they thought it not to be a rest, or they did not think that I would condescend to them.

(r) They were afraid to offend me and cause me to be angry.

Job 29:25

job 29:25

I chose out (s) their way, and sat chief, and dwelt as a king in the army, as one [that] comforteth the mourners.

(s) I had them at commandment.

Job Chapter 30

Job 30:1

job 30:1

But now [they that are] younger than I (a) have me in derision, whose fathers I would have disdained to have set with the (b) dogs of my flock.

(a) That is, my estate is changed and while before the ancient men were glad to revere me, the young men now contemn me.

(b) Meaning to be my shepherds or to keep my dogs.

Job 30:2

job 30:2

Yea, whereto [might] the strength of their hands [profit] me, in whom old age was (c) perished?

(c) That is, their fathers died of hunger before they came to age.

Job 30:5

job 30:5

They were (d) driven forth from among [men], (they cried after them as [after] a thief;)

(d) Job shows that those who mocked him in his affliction were like their fathers, wicked and lewd fellows, such as he here describes.

Job 30:9

job 30:9

And now am I their (e) song, yea, I am their byword.

(e) They make songs of me, and mock my misery.

Job 30:11

job 30:11

Because he hath loosed my (f) cord, and afflicted me, (g) they have also let loose the bridle before me.

(f) God has taken from me the force, credit, and authority with which I kept them in subjection.

(g) He said that the young men when they saw him, hid themselves as in (Job 29:8), and now in his misery they were impudent and licentious.

Job 30:12

job 30:12

Upon [my] right [hand] rise the youth; they push away my feet, and they raise up against me the (h) ways of their destruction.

(h) That is, they sought by all means how they might destroy me.

Job 30:13

job 30:13

They mar my path, they set forward my calamity, they have no (i) helper.

(i) They need no one to help them.

Job 30:14

job 30:14

They came [upon me] as a wide breaking in [of waters]: in the (k) desolation they rolled themselves [upon me].

(k) By my calamity they took an opportunity against me.

Job 30:16

job 30:16

And now my soul is (l) poured out upon me; the days of affliction have taken hold upon me.

(l) My life fails me, and I am as half dead.

Job 30:17

job 30:17

(m) My bones are pierced in me in the night season: and my sinews take no rest.

(m) Meaning sorrow.

Job 30:19

job 30:19

(n) He hath cast me into the mire, and I am become like dust and ashes.

(n) That is, God has brought me into contempt.

Job 30:21

job 30:21

Thou art become (o) cruel to me: with thy strong hand thou opposest thyself against me.

(o) He does not speak this way to accuse God, but to declare the vehemency of his affliction, by which he was carried beside himself.

Job 30:22

job 30:22

Thou liftest me up to the (p) wind; thou causest me to ride [upon it], and dissolvest my substance.

(p) He compares his afflictions to a tempest or whirlwind.

Job 30:24

job 30:24

Howbeit he will not stretch out [his] hand (q) to the grave, though they cry in his destruction.

(q) No one can deliver me from there, though they lament my death.

Job 30:26

job 30:26

When I looked for good, then (r) evil came [unto me]: and when I waited for light, there came darkness.

(r) Instead of comforting they mocked me.

Job 30:28

job 30:28

I went mourning (s) without the sun: I stood up, (t) [and] I cried in the congregation.

(s) Not delighting in any worldly thing, no not so much as in the use of the sun.

(t) Lamenting them that were in affliction and moving others to pity them.

Job 30:29

job 30:29

I am a brother to (u) dragons, and a companion to owls.

(u) I am like the wild beasts that desire solitary places.

Job 30:30

job 30:30

My skin is black upon me, and my bones are burned with (x) heat.

(x) With the heat of affliction.

Job Chapter 31

Job 31:1

job 31:1

I made a covenant with mine (a) eyes; why then should I think upon (b) a maid?

(a) I kept my eyes from all wanton looks.

(b) Would not God then have punished me?

Job 31:3

job 31:3

[Is] not destruction to the wicked? and a strange [punishment] to (c) the workers of iniquity?

(c) Job declares that the fear of God was a bridle to stay him from all wickedness.

Job 31:6

job 31:6

Let me be weighed in an even balance, that God may know mine (d) integrity.

(d) He shows what his uprightness stands in, in as much as he was blameless before men and did not sin against the second table.

Job 31:7

job 31:7

If my step hath turned out of the way, and mine heart (e) walked after mine eyes, and if any blot hath cleaved to mine hands;

(e) That is, has accomplished the lust of my eyes.

Job 31:8

job 31:8

[Then] let me sow, and let another (f) eat; yea, let my offspring be rooted out.

(f) According to the curse of the law, (Deu 28:33).

Job 31:10

job 31:10

[Then] let my wife (g) grind unto another, and let others bow down upon her.

(g) Let her be made a slave.

Job 31:12

job 31:12

For it [is] a fire [that] consumeth (h) to destruction, and would root out all mine increase.

(h) He shows that although man neglects the punishment of adultery, yet the wrath of God will never cease till such are destroyed.

Job 31:13

job 31:13

If I did despise the cause of my manservant or of my maidservant, when they (i) contended with me;

(i) When they thought themselves evil intreated by me.

Job 31:14

job 31:14

What then shall I do when (k) God riseth up? and when he visiteth, what shall I answer him?

(k) If I had oppressed others, how would I have escaped God's judgment.

Job 31:15

job 31:15

Did not he that made me in the womb make (l) him? and did not one fashion us in the womb?

(l) He was moved to show pity to servants, because they were God's creatures as he was.

Job 31:16

job 31:16

If I have withheld the poor from [their] desire, or have caused the eyes of the widow (m) to fail;

(m) By long waiting for her request.

Job 31:18

job 31:18

(For from my youth he was brought up with me, (n) as [with] a father, and I have guided her from my mother's womb;)

(n) He nourished the fatherless, and maintained the widows cause.

Job 31:21

job 31:21

If I have lifted (o) up my hand against the fatherless, when I saw my help in the gate:

(o) To oppress him and to do him harm.

Job 31:22

job 31:22

[Then] let mine (p) arm fall from my shoulder blade, and mine arm be broken from the bone.

(p) Let me rot in pieces.

Job 31:23

job 31:23

For destruction [from] God [was] a (q) terror to me, and by reason of his highness I could not endure.

(q) I did not refrain from sin for fear of men, but because I feared God.

Job 31:26

job 31:26

If I beheld the (r) sun when it shined, or the moon walking [in] brightness;

(r) If I was proud of my worldly prosperity and happiness, which is meant by the shining of the sun, and brightness of the moon.

Job 31:27

job 31:27

And my heart hath been secretly enticed, or my mouth hath kissed my (s) hand:

(s) If my own doings delighted me.

Job 31:28

job 31:28

This also [were] an iniquity [to be punished by] the judge: for I should have denied the God [that is] (t) above.

(t) By putting confidence in anything but in him alone.

Job 31:31

job 31:31

If the men of my (u) tabernacle said not, Oh that we had of his flesh! we cannot be satisfied.

(u) My servants moved me to be avenged of my enemy, yet I never wished him harm.

Job 31:33

job 31:33

If I covered (x) my transgressions as Adam, by hiding mine iniquity in my bosom:

(x) Not confessed it freely, by which it is evident that he justified himself before men, and not before God.

Job 31:34

job 31:34

Did I fear a great multitude, or did the contempt of families (y) terrify me, that I kept (z) silence, [and] went not out of the door?

(y) That is, I revered the most weak and contemned and was afraid to offend them.

(z) I suffered them to speak evil of me, and went not out of my house to avenge it.

Job 31:35

job 31:35

Oh that one would hear me! behold, my (a) desire [is, that] the Almighty would answer me, and [that] mine adversary had written a book.

(a) This is a sufficient token of my righteousness, that God is my witness and will justify my cause.

Job 31:36

job 31:36

Surely I would take it upon my shoulder, [and] bind it [as] a (b) crown to me.

(b) Should not this book of his accusations be a praise and commendation to me?

Job 31:37

job 31:37

I would declare unto him the number of my steps; as a (c) prince would I go near unto him.

(c) I will make him account of all my life, without fear.

Job 31:38

job 31:38

If my land (d) cry against me, or that the furrows likewise thereof complain;

(d) As though I had withheld their wages that laboured in it.

Job 31:39

job 31:39

If I have eaten the fruits thereof without money, or have caused (e) the owners thereof to lose their life:

(e) Meaning, that he was not a briber or extortioner.

Job 31:40

job 31:40

Let thistles grow instead of wheat, and cockle instead of barley. The (f) words of Job are ended.

(f) That is, the talk which he had with his three friends.

Job Chapter 32

Job 32:2

job 32:2

Then was kindled the wrath of Elihu the son of Barachel the (a) Buzite, of the kindred of (b) Ram: against Job was his wrath kindled, because he justified himself (c) rather than God.

(a) Which came from Buz, the son of Nahor, Abraham's brother.

(b) Or, as the Chaldee translation reads, Abram.

(c) By making himself innocent, and by charging God of rigour.

Job 32:4

job 32:4

Now Elihu had waited till Job had spoken, because (d) they [were] elder than he.

(d) That is, the three mentioned before.

Job 32:7

job 32:7

I said, Days (e) should speak, and multitude of years should teach wisdom.

(e) Meaning, the ancient, who have experience.

Job 32:8

job 32:8

But [there is] a spirit in man: (f) and the inspiration of the Almighty giveth them understanding.

(f) It is a special gift of God that man has understanding and comes neither from nature nor by age.

Job 32:11

job 32:11

Behold, I waited for your words; I gave ear to your reasons, whilst ye searched out (g) what to say.

(g) To prove that Job's affliction came for his sins.

Job 32:13

job 32:13

Lest ye should say, We have (h) found out wisdom: God thrusteth him down, not man.

(h) Flatter yourselves as though you had overcome him.

Job 32:14

job 32:14

Now (i) he hath not directed [his] words against me: neither will I answer (k) him with your speeches.

(i) That is, Job.

(k) He uses almost the same arguments but without taunting and reproaches.

Job 32:18

job 32:18

For I am full of (l) matter, the spirit within me constraineth me.

(l) I have conceived in my mind a great store of reasons.

Job 32:21

job 32:21

Let me not, I pray you, accept any man's person, (m) neither let me give flattering titles unto man.

(m) I will neither have regard for riches, credit, nor authority but will speak the very truth.

Job 32:22

job 32:22

For I know not to give flattering (n) titles; [in so doing] my maker would soon take me away.

(n) The Hebrew word signifies to change the name as to call a fool a wise man: meaning, that he would not cloak the truth to flatter men.

Job Chapter 33

Job 33:9

job 33:9

I am (d) clean without transgression, I [am] innocent; neither [is there] iniquity in me.

(d) He repeats Job's words, by which he protested his innocency in various places, but especially in the 13th, 16th and 30th chapters.

Job 33:13

job 33:13

Why dost thou strive against him? for he giveth not (e) account of any of his matters.

(e) The cause of his judgments is not always declared to man.

Job 33:14

job 33:14

For God speaketh (f) once, yea twice, [yet man] perceiveth it not.

(f) Though God by various examples of his judgments speak to man, yet the reason for it is not known, yea and though God should speak yet is he not understood.

Job 33:15

job 33:15

In a dream, in a (g) vision of the night, when deep sleep falleth upon men, in slumberings upon the bed;

(g) God, he says, speaks commonly, either by visions to teach us the cause of his judgments, of else by affliction or by his messenger.

Job 33:16

job 33:16

Then he openeth the ears of men, and (h) sealeth their instruction,

(h) That is, determined to send on them.

Job 33:17

job 33:17

That he may withdraw man [from his] purpose, and hide (i) pride from man.

(i) He shows for why God sends afflictions: to beat down man's pride, and to turn from evil.

Job 33:20

job 33:20

So that his (k) life abhorreth bread, and his soul dainty meat.

(k) That is, his painful and miserable life.

Job 33:22

job 33:22

Yea, his soul draweth near unto the grave, and his life (l) to the destroyers.

(l) To them that will bury him.

Job 33:23

job 33:23

If there be a (m) messenger with him, an interpreter, one among a thousand, (n) to shew unto man his uprightness:

(m) A man sent from God to declare his will.

(n) A singular man, and as one chosen out of a thousand, who is able to declare the great mercies of God to sinners: and in which man's righteousness stands, which is through the justice of Jesus Christ.

Job 33:24

job 33:24

Then he is (o) gracious unto him, and saith, (p) Deliver him from going down to the pit: I have found a ransom.

(o) He shows that it is a sure token of God's mercy toward sinners, when he causes his word to be preached to them.

(p) That is, the minister will by the preaching of the word pronounce to him the forgiveness of his sins.

Job 33:25

job 33:25

His flesh shall be (q) fresher than a child's: he shall return to the days of his youth:

(q) He will feel God's favour and rejoice; declaring by this in which stands the true joy of the faithful, and that God will restore him to health, which is a token of his blessing.

Job 33:26

job 33:26

He shall pray unto God, and he will be favourable unto him: and he shall see his face with joy: for he will render unto man his (r) righteousness.

(r) God will forgive his sins, and accept him as just.

Job 33:27

job 33:27

He looketh upon men, and [if any] say, I have sinned, and (s) perverted [that which was] right, and it profited (t) me not;

(s) That is, done wickedly.

(t) But my sins have been the cause of God's wrath toward me.

Job 33:28

job 33:28

(u) He will deliver his soul from going into the pit, and his life shall see the light.

(u) God will forgive the penitent sinner.

Job 33:29

job 33:29

Lo, all these [things] worketh God (x) oftentimes with man,

(x) Meaning, as often as a sinner repents.

Job 33:32

job 33:32

If thou hast any (y) thing to say, answer me: speak, for I desire to (z) justify thee.

(y) If you doubt anything, or see opportunity to speak against it.

(z) That is, to show you, in which mans justification consists.

Job 33:4

job 33:4

The (a) Spirit of God hath made me, and the breath of the Almighty hath given me life.

(a) I confess the power of God, and am one of his, therefore you should hear me.

Job 33:6

job 33:6

Behold, I [am] according to thy wish in (b) God's stead: I also am formed out of the clay.

(b) Because Job had wished to dispute his cause with God, (Job 16:21) so that he might do it without fear, Elihu says, he will reason in God's stead, whom he does not need to fear.

Job 33:7

job 33:7

Behold, my terror shall not make thee afraid, neither shall my hand (c) be heavy upon thee.

(c) I will not handle you so roughly as these others have done.

Job Chapter 34

Job 34:2

job 34:2

Hear my words, O ye (a) wise [men]; and give ear unto me, ye that have knowledge.

(a) Which are esteemed wise by the world.

Job 34:4

job 34:4

Let us choose to us (b) judgment: let us know among ourselves what [is] good.

(b) Let us examine the matter uprightly.

Job 34:5

job 34:5

For Job hath said, I am righteous: and God hath taken (c) away my judgment.

(c) That is, has afflicted me without measure.

Job 34:6

job 34:6

Should I lie against my (d) right? my wound [is] (e) incurable without transgression.

(d) Should I say, I am wicked, being an innocent?

(e) I am more punished, than my sin deserves.

Job 34:7

job 34:7

What man [is] like Job, [who] drinketh up (f) scorning like water?

(f) Which is compelled to receive your reproach and scorns of many for his foolish words.

Job 34:8

job 34:8

Which goeth in (g) company with the workers of iniquity, and walketh with wicked men.

(g) Meaning that Job was like the wicked, because he seemed not to glorify God and submit himself to his judgments.

Job 34:9

job 34:9

For he hath said, (h) It profiteth a man nothing that he should (i) delight himself with God.

(h) He wrests Job's words who said that God's children are often punished in this world, and the wicked go free.

(i) That is, live godly, (Gen 5:22).

Job 34:14

job 34:14

If (k) he set his heart upon man, [if] he gather unto himself his spirit (l) and his breath;

(k) To destroy him.

(l) The breath of life which he gave man.

Job 34:17

job 34:17

Shall even he that hateth right (m) govern? and wilt thou condemn him that is most just?

(m) If God were not just, how could he govern the world?

Job 34:18

job 34:18

[Is it fit] to say to a king, [Thou art] (n) wicked? [and] to princes, [Ye are] ungodly?

(n) If man by nature fears to speak evil of such as have power, then they should be much more afraid to speak evil of God.

Job 34:20

job 34:20

In a moment shall they die, (o) and the people shall be troubled at midnight, (p) and pass away: and the mighty shall be taken away without hand.

(o) When they look not for it.

(p) The messengers of visitation that God will send.

Job 34:23

job 34:23

For he will not lay upon man more [than right]; that he should (q) enter into judgment with God.

(q) God does not afflict man above measure so that he should have opportunity to contend with him.

Job 34:24

job 34:24

He shall break in pieces mighty men without (r) number, and set others in their stead.

(r) For all his creatures are at hand to serve him, so that he needs not to seek for any other army.

Job 34:25

job 34:25

Therefore he knoweth their (s) works, and he overturneth [them] in the (t) night, so that they are destroyed.

(s) Make it known that they are wicked.

(t) Declare the things that were hid.

Job 34:26

job 34:26

He striketh them as wicked men in the open sight of (u) others;

(u) Meaning, openly in the sight of all men.

Job 34:28

job 34:28

So that they cause the cry of the poor to (x) come unto him, and he heareth the cry of the afflicted.

(x) By their cruelty and extortion.

Job 34:30

job 34:30

That the (y) hypocrite reign not, lest the people be ensnared.

(y) When tyrants sit in the throne of justice which under pretence of executing justice are hypocrites and oppress the people, it is a sign that God has drawn back his countenance of favour from that place.

Job 34:31

job 34:31

Surely it is meet (z) to be said unto God, I have borne [chastisement], I will not offend [any more]:

(z) It only belongs to God to moderate his corrections, and not to man.

Job 34:32

job 34:32

(a) [That which] I see not teach thou me: if I have done iniquity, I will do no more.

(a) Thus Elihu speaks in the person of God, as it were mocking Job, because he would be wiser than God.

Job 34:33

job 34:33

[Should it be] according to (b) thy mind? he will recompense (c) it, whether thou refuse, or whether thou choose; and not I: therefore speak what thou knowest.

(b) Will God use your counsel in doing his works?

(c) Thus he speaks in the person of God, as though Job should chose and refuse affliction at his pleasure.

Job 34:36

job 34:36

My desire [is that] Job may be (d) tried unto the end because of [his] answers for wicked men.

(d) That he may speak as much as he can, that we may answer him and all the wicked that will use such arguments.

Job 34:37

job 34:37

For he (e) addeth rebellion unto his sin, he clappeth [his hands] among us, and multiplieth his words against God.

(e) He stands stubbornly to the maintenance of his cause.

Job Chapter 35

Job 35:2

job 35:2

Thinkest thou this to be right, [that] thou saidst, My (a) righteousness [is] more than God's?

(a) Job never spoke these words: but because he maintained his innocency, it seemed as though he would say, that God tormented him without just cause.

Job 35:4

job 35:4

I will answer thee, and thy (b) companions with thee.

(b) Such as are in the same error.

Job 35:5

job 35:5

Look unto the heavens, and see; and behold the (c) clouds [which] are higher than thou.

(c) If you cannot control the clouds, will you presume to instruct God?

Job 35:6

job 35:6

If thou sinnest, what doest thou (d) against him? or [if] thy transgressions be multiplied, what doest thou unto him?

(d) Neither does your sin hurt God, nor your justice profit him: for he will be glorified without you.

Job 35:9

job 35:9

By reason of the multitude of oppressions they make [the oppressed] (e) to cry: they cry out by reason of the arm of the mighty.

(e) The wicked may hurt man and cause him to cry, who if he sought God who lends comfort would be delivered.

Job 35:12

job 35:12

There they cry, (f) but none giveth answer, because of the pride of evil men.

(f) Because they pray not in faith, as feeling God's mercies.

Job 35:14

job 35:14

Although thou sayest thou shalt not see him, (g) [yet] judgment [is] before him; therefore trust thou in him.

(g) God is just, however you judge him.

Job 35:16

job 35:16

Therefore doth Job (h) open his mouth in vain; he multiplieth words without knowledge.

(h) For if he punished you as you deserved, you would not be able to open your mouth.

Job Chapter 36

Job 36:3

job 36:3

I will fetch (a) my knowledge from afar, and will ascribe righteousness to my Maker.

(a) He shows that when we speak of God, we must lift our spirits higher than our natural sense is able to reach.

Job 36:4

job 36:4

For truly my words [shall] not [be] false: he that is (b) perfect in knowledge [is] with thee.

(b) You will perceive that I am a faithful instructor, and that I speak to you in the name of God.

Job 36:5

job 36:5

Behold, God [is] mighty, and despiseth not [any: he is] (c) mighty in strength [and] wisdom.

(c) Strong and constant, and of understanding: for these are the gifts of God, and he loves them in man: but as much as God punished Job now, it is a sign that these are not in him.

Job 36:6

job 36:6

He (d) preserveth not the life of the wicked: but giveth right to the poor.

(d) Therefore he will not preserve the wicked, but to the humble and afflicted heart he will show grace.

Job 36:7

job 36:7

He withdraweth not his eyes from the righteous: but with (e) kings [are they] on the throne; yea, he doth establish them for ever, and they are exalted.

(e) He prefers the godly to honour.

Job 36:9

job 36:9

Then he sheweth them their (f) work, and their transgressions that they have exceeded.

(f) He will move their hearts to feel their sins that they may come to him by repentance as he did Manasseh.

Job 36:12

job 36:12

But if they obey not, they shall perish by the sword, and they shall die (g) without knowledge.

(g) That is, in their folly or obstinacy, and so shall cause their own destruction.

Job 36:13

job 36:13

But the hypocrites (h) in heart heap up wrath: they (i) cry not when he bindeth them.

(h) Which are maliciously bent against God, and flatter themselves in their vices.

(i) When they are in affliction they do not seek God for help, as Asa in (Ch2 16:12).

Job 36:14

job 36:14

They die in (k) youth, and their life [is] among the unclean.

(k) They die of some vile death, and that before they come to age.

Job 36:16

job 36:16

Even so would he have removed thee out of the strait [into] a broad place, where [there is] no straitness; and (l) that which should be set on thy table [should be] full of fatness.

(l) If you had been obedient to God, he would have brought you to freedom and wealth.

Job 36:17

job 36:17

But thou hast fulfilled the (m) judgment of the wicked: judgment and justice take hold [on thee].

(m) You are altogether after the manner of the wicked: for you murmur against the justice of God.

Job 36:18

job 36:18

(n) Because [there is] wrath, [beware] lest he take thee away with [his] stroke: then a great ransom cannot deliver thee.

(n) God punishes you, lest you forget God in your wealth and so perish.

Job 36:20

job 36:20

(o) Desire not the night, when people are cut off in their place.

(o) Do not be curious in seeking the cause of God's judgments, when he destroys any.

Job 36:21

job 36:21

Take heed, regard not (p) iniquity: for this hast thou chosen rather than affliction.

(p) And so murmur against God through impatency.

Job 36:25

job 36:25

Every man may see it; man may behold [it] (q) afar off.

(q) The works of God are revealed, that a man may see them afar off, and know God by the same.

Job 36:26

job 36:26

Behold, God [is] great, (r) and we know [him] not, neither can the number of his years be searched out.

(r) Our infirmity hinders us so that we cannot attain the perfect knowledge of God.

Job 36:27

job 36:27

For he maketh small the drops of water: they (s) pour down rain according to the vapour thereof:

(s) That is, the rain comes from those drops of water which he keeps in the clouds.

Job 36:29

job 36:29

Also can [any] understand the spreadings of the clouds, [or] the noise of his (t) tabernacle?

(t) Meaning, of the clouds, which he calls the tabernacle of God.

Job 36:30

job 36:30

Behold, he spreadeth his light upon (u) it, and covereth the (x) bottom of the sea.

(u) Upon the cloud.

(x) That men cannot come to the knowledge of the springs of it.

Job 36:31

job 36:31

For by them judgeth he (y) the people; he giveth meat in abundance.

(y) He shows that the rain has a double use: the one that it declares God's judgments, when it overflows any places, and the other that it makes the land fruitful.

Job 36:32

job 36:32

With clouds he covereth the light; and commandeth it [not to shine] by [the cloud] that cometh (z) betwixt.

(z) That is, one cloud to dash against another.

Job 36:33

job 36:33

(a) The noise thereof sheweth concerning it, the cattle also concerning the vapour.

(a) The cold vapour shows him: that is, the cloud of the hot exhalation, which being taken in the cold cloud mounts up toward the place where the fire is, and so anger is engendered; that is, noise and thunderclaps.

Job Chapter 37

Job 37:1

job 37:1

At this also my heart (a) trembleth, and is moved out of his place.

(a) At the marvelling of the thunder and lightnings: by which he declares that the faithful are lively touched with the majesty of God, when they behold his works.

Job 37:2

job 37:2

Hear attentively the (b) noise of his voice, and the sound [that] goeth out of his mouth.

(b) That is the thunder, by which he speaks to men to waken their dullness, and to bring them to the consideration of his works.

Job 37:4

job 37:4

After it a voice roareth: he thundereth with the voice of his excellency; and he will not stay (c) them when his voice is heard.

(c) Meaning, the rains and thunders.

Job 37:6

job 37:6

For he saith to the snow, Be thou [on] the earth; (d) likewise to the small rain, and to the great rain of his strength.

(d) So that neither small rain nor great, snow nor anything else comes without God's appointment.

Job 37:7

job 37:7

He (e) sealeth up the hand of every man; that all men may know his work.

(e) By rains and thunders God causes men to keep themselves within their houses.

Job 37:9

job 37:9

Out of the south cometh the whirlwind: and cold out of the (f) north.

(f) In Hebrew it is called the scattering wind, because it drives away the clouds and purges the air.

Job 37:10

job 37:10

By the breath of God frost is given: and the breadth of the waters (g) is straitened.

(g) That is, frozen up and dried.

Job 37:11

job 37:11

Also by watering he (h) wearieth the thick cloud: he scattereth his (i) bright cloud:

(h) Gather the vapours and move to and fro to water the earth.

(i) That is, the cloud that has lightning in it.

Job 37:13

job 37:13

He causeth it to come, whether for (k) correction, or for his land, or for mercy.

(k) Rain, cold, heat, tempests and such like are sent from God, either to punish man, or to profit the earth, or to declare his favour toward man, as in (Job 36:31).

Job 37:15

job 37:15

Dost thou know when God disposed them, and caused the (l) light of his cloud to shine?

(l) That is, the lightning to break forth in the clouds?

Job 37:16

job 37:16

Dost thou know the (m) balancings of the clouds, the wondrous works of him which is perfect in knowledge?

(m) Which is sometimes changed into rain, or snow, hail or such like.

Job 37:17

job 37:17

How thy garments [are] (n) warm, when he quieteth the earth by the south [wind]?

(n) Why your clothes should keep you warm when the south wind blows rather than when any other wind blows?

Job 37:18

job 37:18

Hast thou with him spread out the sky, [which is] strong, [and] as a molten looking (o) glass?

(o) For the clearness.

Job 37:19

job 37:19

Teach us what we shall say unto him; [for] we cannot order [our speech] by reason of (p) darkness.

(p) That is, our ignorance: signifying that Job was so presumptuous, that he would control the works of God.

Job 37:20

job 37:20

Shall it be (q) told him that I speak? if a man speak, surely he shall be swallowed up.

(q) Has God need that any should tell him when man murmurs against him?

Job 37:21

job 37:21

And now [men] see not the bright light (s) which [is] in the clouds: but the wind passeth, and cleanseth them.

(s) The cloud stops the shining of the sun, that man cannot see it till the wind has chased away the cloud: and if man is not able to attain to the knowledge of these things, how much less God's judgments?

Job 37:22

job 37:22

(t) Fair weather cometh out of the north: with God [is] terrible majesty.

(t) In Hebrew, gold, meaning fair weather and clear as gold.

Job 37:23

job 37:23

[Touching] the Almighty, we cannot find him out: [he is] excellent in power, and in judgment, and in plenty of justice: he will not (u) afflict.

(u) Meaning, without cause.

Job Chapter 38

Job 38:1

job 38:1

Then the LORD answered Job out of the (a) whirlwind, and said,

(a) That his words might have greater majesty, and that Job might know with whom he had to do.

Job 38:2

job 38:2

Who [is] this that (b) darkeneth counsel by words without knowledge?

(b) Which by seeking out the secret counsel of God by man's reason, makes it more obscure, and shows his own folly.

Job 38:3

job 38:3

Gird up now thy loins like a man; for I (c) will demand of thee, and answer thou me.

(c) Because he wished to dispute with God, (Job 23:3), God reasons with him, to declare his rashness.

Job 38:4

job 38:4

Where wast thou when I (d) laid the foundations of the earth? declare, if thou hast understanding.

(d) Seeing he could not judge those things which were done so long before he was born, he was not able to comprehend all God's works: much less the secret causes of his judgments.

Job 38:7

job 38:7

When the morning stars (e) sang together, and all the (f) sons of God shouted for joy?

(e) The stars and dumb creatures are said to praise God, because his power, wisdom and goodness is manifest and known in it.

(f) Meaning the angels.

Job 38:9

job 38:9

When I made the cloud the garment thereof, and thick darkness a (g) swaddlingband for it,

(g) As though the great sea was but as a little baby in the hands of God to turn to and fro.

Job 38:11

job 38:11

And said, Hitherto shalt thou come, but no further: and here shall thy proud waves be (h) stayed?

(h) That is, God's decree and commandment as in (Job 38:10).

Job 38:12

job 38:12

Hast thou commanded the (i) morning since thy days; [and] caused the dayspring to know his place;

(i) That is, to rise, since you were born?

Job 38:13

job 38:13

That it might take hold of the ends of the earth, that the wicked might be (k) shaken out of it?

(k) Who having in the night been given to wickedness, cannot abide the light, but hide themselves.

Job 38:14

job 38:14

It is turned as clay [to] the seal; (l) and they stand as a garment.

(l) The earth which seemed in the night to have no form by the rising of the sun, is as it were created anew, and all things in it clad with new beauty.

Job 38:16

job 38:16

Hast thou entered into the springs of the sea? or hast thou walked in the search of the (m) depth?

(m) If you are not able to seek out the depth of the sea, how much less are you able to comprehend the counsel of God?

Job 38:20

job 38:20

That thou (n) shouldest take it to the bound thereof, and that thou shouldest know the paths [to] the house thereof?

(n) That you might appoint its highways and limits.

Job 38:23

job 38:23

Which I have reserved (o) against the time of trouble, against the day of battle and war?

(o) To punish my enemies with them, (Exo 9:18; Jos 10:11).

Job 38:30

job 38:30

The waters are hid (p) as [with] a stone, and the face of the deep is frozen.

(p) The ice covers it, as though it were paved with stone.

Job 38:31

job 38:31

Canst thou bind the sweet influences (q) of Pleiades, or loose the bands of (r) Orion?

(q) Which rise when the sun is in Taurus, which is the spring, and brings flowers.

(r) Which comes in winter.

Job 38:32

job 38:32

Canst thou bring forth (s) Mazzaroth in his season? or canst thou guide (t) Arcturus with his sons?

(s) Certain stars so called, some think they were the twelve signs.

(t) The north star with those that are about him.

Job 38:33

job 38:33

Knowest thou the ordinances of heaven? canst thou set the (u) dominion thereof in the earth?

(u) Can you cause the heavenly bodies to have any power over the earthly bodies?

Job 38:36

job 38:36

Who hath put wisdom in the (x) inward parts? or who hath given understanding to the heart?

(x) In the secret parts of man.

Job 38:37

job 38:37

Who can number the clouds in wisdom? or who can stay the (y) bottles of heaven,

(y) That is, the clouds in which the water is contained as in bottles.

Job 38:38

job 38:38

When the dust groweth into hardness, (z) and the clods cleave fast together?

(z) For when God does not open these bottles, the earth comes to this inconvenience.

Job 38:39

job 38:39

Wilt (a) thou hunt the prey for the lion? or fill the appetite of the young lions,

(a) After he had declared God's works in the heavens, he shows his marvellous providence in earth, even toward the brute beasts.

Job 38:41

job 38:41

Who provideth for the raven his food? when his young ones (b) cry unto God, they wander for lack of meat.

(b) Read (Psa 147:9).

Job Chapter 39

Job 39:2

job 39:2

Canst thou number the months [that] they (d) fulfil? or knowest thou the time when they bring forth?

(d) That is, how long they go with young?

Job 39:3

job 39:3

They bow themselves, they (e) bring forth their young ones, they cast out their sorrows.

(e) They bring forth with great difficulty.

Job 39:6

job 39:6

Whose house I have made the wilderness, and the (f) barren land his dwellings.

(f) That is, the barren ground where no good fruit grows.

Job 39:9

job 39:9

Will the unicorn be willing to (g) serve thee, or abide by thy crib?

(g) Is it possible to make the unicorn tame? signifying that if man cannot rule a creature, that it is much more impossible that he should appoint the wisdom of God, by which he governs all the world.

Job 39:14

job 39:14

Which leaveth her eggs in the earth, and (h) warmeth them in dust,

(h) They write that the ostrich covers her eggs in the sand, and because the country is hot and the sun still keeps them warm, they are hatched.

Job 39:16

job 39:16

She is hardened against her young ones, as though [they were] not hers: her labour is (i) in vain without fear;

(i) If he should take care of them.

Job 39:17

job 39:17

Because God hath deprived her of (k) wisdom, neither hath he imparted to her understanding.

(k) That is, to have a care and natural affection toward his young.

Job 39:18

job 39:18

What (l) time she lifteth up herself on high, she scorneth the horse and his rider.

(l) When the young ostrich is grown up, he outruns the horse.

Job 39:19

job 39:19

Hast thou given the horse strength? hast thou clothed his neck with (m) thunder?

(m) That is, given him courage? which is meant by neighing and shaking his neck.

Job 39:21

job 39:21

He (n) paweth in the valley, and rejoiceth in [his] strength: he goeth on to meet the armed men.

(n) He beats with his hoof.

Job 39:24

job 39:24

He (o) swalloweth the ground with fierceness and rage: neither believeth he that [it is] the sound of the trumpet.

(o) He so rides the ground that it seems nothing under him.

Job 39:26

job 39:26

Doth the hawk fly by thy wisdom, [and] stretch her wings toward the (p) south?

(p) That is, when cold comes, to fly into the warm countries.

Job Chapter 40

Job 40:2

job 40:2

Shall he that contendeth with the Almighty (q) instruct [him]? he that reproveth God, let him answer it.

(q) Is this the way for a man that will learn, to strive with God? which he reproves in Job.

Job 40:4

job 40:4

Behold, I am (r) vile; what shall I answer thee? I will lay mine hand upon my mouth.

(r) By which he shows that he repented and desired pardon for his faults.

Job 40:8

job 40:8

Wilt thou also disannul (a) my judgment? wilt thou condemn me, that thou mayest be righteous?

(a) Signifying that they who justify themselves condemn God as unjust.

Job 40:10

job 40:10

Deck thyself now [with] (b) majesty and excellency; and array thyself with glory and beauty.

(b) Meaning, that these were proper to God, and belonged to no man.

Job 40:13

job 40:13

Hide them in the dust together; [and] bind (c) their faces in secret.

(c) Cause them to die if you can.

Job 40:14

job 40:14

Then will I also confess unto thee that thine own right hand can (d) save thee.

(d) Proving by this that whoever attributes to himself power and ability to save himself, makes himself God.

Job 40:15

job 40:15

Behold now (e) behemoth, which I made (f) with thee; he eateth (g) grass as an ox.

(e) This beast is thought to be the elephant, or some other, which is unknown.

(f) Whom I made as well as you.

(g) This commends the providence of God toward man: for if he were given to devour as a lion, nothing would be able to resist him, or content him.

Job 40:19

job 40:19

(h) He [is] the chief of the ways of God: (i) he that made him can make his sword to approach [unto him].

(h) He is one of the chief works of God among the beasts.

(i) Though man dare not come near him, yet God can kill him.

Job 40:23

job 40:23

Behold, he drinketh up a river, (k) [and] hasteth not: he trusteth that he can draw up Jordan into his mouth.

(k) He drinks at leisure, and fears nobody.

Job Chapter 41

Job 41:1

job 41:1

Canst thou draw out (l) leviathan with an hook? or his tongue with a cord [which] thou lettest down?

(l) Meaning the whale.

Job 41:2

job 41:2

Canst thou put an hook into his nose? or (m) bore his jaw through with a thorn?

(m) Because he fears lest you should take him.

Job 41:4

job 41:4

Will he make a covenant with thee? wilt thou take (n) him for a servant for ever?

(n) To do your business, and be at your command?

Job 41:8

job 41:8

Lay thine hand upon him, remember (o) the battle, do no more.

(o) If you once consider the danger, you will not meddle with him.

Job 41:9

job 41:9

Behold, (p) the hope of him is in vain: shall not [one] be cast down even at the sight of him?

(p) That is, that trusts to take him.

Job 41:10

job 41:10

None [is so] fierce that dare stir him up: who then is able to (a) stand before me?

(a) If no one dare stand against a whale, which is but a creature, who is able to compare with God the creator?

Job 41:11

job 41:11

Who hath prevented me, that I should (b) repay [him? whatsoever is] under the whole heaven is mine.

(b) Who has taught me to accomplish my work?

Job 41:12

job 41:12

I will not conceal (c) his parts, nor his power, nor his comely proportion.

(c) The parts and members of the whale?

Job 41:13

job 41:13

Who can discover the face (d) of his garment? [or] who can come [to him] with his double (e) bridle?

(d) That is, who dare pull off his skin?

(e) Who dare put a bridle in his mouth?

Job 41:14

job 41:14

Who can (f) open the doors of his face? his teeth [are] terrible round about.

(f) Who dare look in his mouth?

Job 41:18

job 41:18

By his neesings (g) a light doth shine, and his eyes [are] like the eyelids of the morning.

(g) That is, casts out flames of fire.

Job 41:22

job 41:22

In his neck remaineth strength, and (h) sorrow is turned into joy before him.

(h) Nothing is painful or hard for him.

Job 41:30

job 41:30

Sharp stones (i) [are] under him: he spreadeth sharp pointed things upon the mire.

(i) His skin is so hard that he lies with a great ease on the stones as in the mud.

Job 41:31

job 41:31

He maketh the deep to (k) boil like a pot: he maketh the sea like a pot of ointment.

(k) Either he makes the sea to seem like it is boiling by his wallowing, or else he spouts water in such abundance as it would seem that the sea boiled.

Job 41:32

job 41:32

He maketh a path to (l) shine after him; [one] would think the deep [to be] hoary.

(l) That is, a white froth and shining stream before him.

Job 41:34

job 41:34

He beholdeth (m) all high [things]: he [is] a king over all the children of pride.

(m) He despises all other beasts and monsters, and is the proudest of all others.

Job Chapter 42

Job 42:2

job 42:2

I know that thou canst do every [thing], and [that] no (a) thought can be withholden from thee.

(a) No thought so secret but you see it, nor anything that you think but that you can bring it to pass.

Job 42:3

job 42:3

Who [is] he that hideth counsel without (b) knowledge? therefore have I uttered that I understood not; things too wonderful for me, (c) which I knew not.

(b) Is there any but I? for this God laid to his charge, (Job 38:2).

(c) I confess in this my ignorance, and that I spoke of what I did not know.

Job 42:4

job 42:4

Hear, I beseech thee, and I will speak: I will demand of thee, (d) and declare thou unto me.

(d) He shows that he will be God's scholar to learn of him.

Job 42:5

job 42:5

I have (e) heard of thee by the hearing of the ear: but now mine eye seeth thee.

(e) I knew you only before by hearsay, but now you have caused me to feel what you are to me, that I may resign myself over to you.

Job 42:7

job 42:7

And it was [so], that after the LORD had spoken these words unto Job, the LORD said to Eliphaz the Temanite, My wrath is kindled against thee, and against thy two friends: for ye have not spoken of me [the thing that is] (f) right, as my servant (g) Job [hath].

(f) You took in hand an evil cause, in that you condemned him by his outward afflictions, and not comforted him with my mercies.

(g) Who had a good cause, but handled it evil.

Job 42:8

job 42:8

Therefore take unto you now seven bullocks and seven rams, and go to my servant Job, and offer up for yourselves a burnt offering; and my servant Job shall (h) pray for you: for him will I accept: lest I

deal with you [after your] folly, in that ye have not spoken of me [the thing which is] right, like my servant Job.

(h) When you have reconciled yourselves to him for the faults that you have committed against him, he will pray for you, and I will hear him.

Job 42:10

job 42:10

And the LORD turned the (i) captivity of Job, when he prayed for his friends: also the LORD gave Job twice as much as he had before.

(i) He delivered him out of the affliction he was in.

Job 42:11

job 42:11

Then came there unto him all his (k) brethren, and all his sisters, and all they that had been of his acquaintance before, and did eat bread with him in his house: and they bemoaned him, and comforted him over all the evil that the LORD had brought upon him: every man also gave him a piece of money, and every one an earring of gold.

(k) That is, all his kindred, read (Job 19:13).

Job 42:12

job 42:12

So the LORD blessed the latter end of Job more than his beginning: for he had (l) fourteen thousand sheep, and six thousand camels, and a thousand yoke of oxen, and a thousand she asses.

(l) God made him twice as rich in cattle as he was before, and gave him as many children as he had taken from him.

Job 42:14

job 42:14

And he called the name of the first, (m) Jemima; and the name of the second, (n) Kezia; and the name of the third, (o) Kerenhappuch.

(m) That is, of long life, or beautiful as the day.

(n) As pleasant as cassia or sweet spice.

(o) That is, the horn of beauty.

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Psalms

Psalms Chapter 1

Psalms 1:1

psa 1:1

Blessed [is] the man that walketh not in the (a) counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful.

The Argument - This book of psalms is given to us by the Holy Spirit, to be esteemed as a precious treasure in which all things are contained that bring to true happiness in this present life as well as in the life to come. For the riches of true knowledge and heavenly wisdom, are here set open for us, to take of it most abundantly. If we would know the great and high majesty of God, here we may see the brightness of it shine clearly. If we would seek his incomprehensible wisdom, here is the school of the same profession. If we would comprehend his inestimable bounty, and approach near to it, and fill our hands with that treasure, here we may have a most lively and comfortable taste of it. If we would know where our salvation lies and how to attain to everlasting life, here is Christ our Redeemer, and Mediator most evidently described. The rich man may learn the true use of his riches. The poor man may find full contentment. He who will rejoice will know true joy, and how to keep measure in it. They who are afflicted and oppressed will see what their comfort exists in, and how they should praise God when he sends them deliverance. The wicked and the persecutors of the children of God will see how the hand of God is always against them: and though he permits them to prosper for a while, yet he bridles them, so much so that they cannot touch a hair of ones head unless he permits them, and how in the end their destruction is most miserable. Briefly here we have most present remedies against all temptations and troubles of mind and conscience, so that being well practised in this, we may be assured against all dangers in this life, live in the true fear and love of God, and at length attain the incorruptible crown of glory, which is laid up for all who love the coming of our Lord Jesus Christ.

(a) When a man has once given place to evil counsel, or to his own sin nature, he begins to forget himself in his sin, and so falls into contempt of God, which is called the seat of the scornful.

Psalms 1:2

psa 1:2

But his delight [is] in the law of the LORD; and in his (b) law doth he meditate day and night.

(b) In the holy scriptures.

Psalms 1:3

psa 1:3

And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and (c) whatsoever he doeth shall prosper.

(c) God's children are so moistened with his grace, that whatever comes to them, tends to their salvation.

Psalms 1:4

psa 1:4

(d) The ungodly [are] not so: but [are] like the chaff which the wind driveth away.

(d) Though the wicked seem to prosper in this world, yet the Lord drives them down that they shall not rise nor stand in the company of the righteous.

Psalms 1:5

psa 1:5

Therefore the ungodly shall not stand in the (e) judgment, nor sinners in the congregation of the righteous.

(e) But tremble when they see God's wrath.

Psalms 1:6

psa 1:6

For the LORD (f) knoweth the way of the righteous: but the way of the ungodly shall perish.

(f) Approves and prospers, in the same way that to not know is to reprove and reject.

Psalms Chapter 2

Psalms 2:1

psa 2:1

Why do the (a) heathen rage, and the people imagine a vain thing?

(a) The conspiracy of the Gentiles, the murmuring of the Jews and power of kings cannot prevail against Christ.

Psalms 2:3

psa 2:3

(b) Let us break their bands asunder, and cast away their cords from us.

(b) Thus the wicked say that they will cast off the yoke of God and of his Christ.

Psalms 2:5

psa 2:5

(c) Then shall he speak unto them in his wrath, and vex them in his sore displeasure.

(c) God's plagues will declare that in resisting his Christ, they fought against him.

Psalms 2:7

psa 2:7

I will declare the (d) decree: the LORD hath said unto me, Thou [art] my Son; this (e) day have I begotten thee.

(d) To show that my calling to the kingdom is from God.

(e) That is to say, concerning man's knowledge, because it was the first time that David appeared to be elected by God. So it is applied to Christ in his first coming and manifestation to the world.

Psalms 2:8

psa 2:8

Ask of me, and I shall give [thee] the heathen [for] thine inheritance, and the (f) uttermost parts of the earth [for] thy possession.

(f) Not only the Jews but the Gentiles also.

Psalms 2:10

psa 2:10

(g) Be wise now therefore, O ye kings: be instructed, ye judges of the earth.

(g) He exhorts all rulers to repent in time.

Psalms 2:12

psa 2:12

(h) Kiss the Son, lest he be angry, and ye (i) perish [from] the way, when his wrath is kindled but a little. Blessed [are] all they that put their trust in him.

(h) In a sign of homage.

(i) When the wicked will say, Peace and rest, then will destruction suddenly come, (Th1 5:3).

Psalms Chapter 3

Psalms 3:1

psa 3:1

"A Psalm of David, when he fled from Absalom his son." LORD, how are they (a) increased that trouble me! many [are] they that rise up against me.

(a) This was a token of his stable faith, that for all his troubles he turned to God.

Psalms 3:2

psa 3:2

Many [there be] which say of my soul, [There is] no help for him in God. (b) Selah.

(b) Selah here signifies a lifting up of the voice, to cause us to consider the sentence as a thing of great importance.

Psalms 3:6

psa 3:6

I will not be afraid of (c) ten thousands of people, that have set [themselves] against me round about.

(c) When he considered the truth of God's promise, and tried the same, his faith increased marvellously.

Psalms 3:8

psa 3:8

(d) Salvation [belongeth] unto the LORD: thy blessing [is] upon thy people. Selah.

(d) No matter how great or many the dangers may be, yet God always has ways to deliver his.

Psalms Chapter 4

Psalms 4:1

psa 4:1

"(a) To the chief Musician on Neginoth, A Psalm of David." Hear me when I call, (b) O God of my righteousness: thou hast enlarged me [when I was] in (c) distress; have mercy upon me, and hear my prayer.

(a) Among those who were appointed to sing the psalms and to play on instruments, one was appointed chief to set the tune, and to begin: who had the charge because he was most excellent and he began this psalm on the instrument called Neginoth or in a tune so called.

(b) You who are the defender of my just cause.

(c) Both of mind and body.

Psalms 4:2

psa 4:2

O ye (d) sons of men, how long [will ye turn] my glory into shame? [how long] will ye (e) love vanity, [and] seek after leasing? Selah.

(d) You who think yourselves noble in this world.

(e) Though your enterprises please you, yet God will bring them to nothing.

Psalms 4:3

psa 4:3

But know that the LORD hath set apart him that is (f) godly for himself: the LORD will hear when I call unto him.

(f) A king who walks in his vocation.

Psalms 4:4

psa 4:4

(g) Stand in awe, and sin not: commune with your own heart upon your bed, and be (h) still. Selah.

(g) For fear of God's judgment.

(h) Cease your rage.

Psalms 4:5

psa 4:5

(i) Offer the sacrifices of righteousness, and put your trust in the LORD.

(i) Serve God purely, and not with outward ceremonies.

Psalms 4:6

psa 4:6

[There be] many that say, Who will shew us [any] (k) good? LORD, lift thou up the light of thy countenance upon us.

(k) The multitude seeks worldly wealth, but David sets his happiness in God's favour.

Psalm 4:8

psa 4:8

I will both lay me down in peace, and sleep: for thou, LORD, (l) only makest me dwell in safety.

(l) This word in Hebrew may be referred to God, as it is here translated, or to David, signifying that he should dwell as joyfully alone, as if he had many about him, because the Lord is with him.

Psalms Chapter 5

Psalms 5:1

psa 5:1

"To the chief Musician upon Nehiloth, A Psalm of David." Give ear to my words, O LORD, consider my (a) meditation.

(a) That is, my vehement prayer and secret complaint and sighings.

Psalms 5:3

psa 5:3

My voice shalt thou hear in the morning, O LORD; in the morning will I direct [my prayer] unto thee, and will (b) look up.

(b) Or wait, with patience and trust till I am heard.

Psalms 5:4

psa 5:4

For thou [art] not a God that hath pleasure in (c) wickedness: neither shall evil dwell with thee.

(c) Seeing that God of nature hates wickedness, he must punish the wicked and save the godly.

Psalms 5:5

psa 5:5

(d) The foolish shall not stand in thy sight: thou hatest all workers of iniquity.

(d) Who run blindly after their carnal desires.

Psalms 5:7

psa 5:7

But as for me, I (e) will come [into] thy house in the multitude of thy mercy: [and] in thy fear will I worship toward thy holy temple.

(e) In the deepest of his temptations he puts his full confidence in God.

Psalms 5:8

psa 5:8

Lead me, O LORD, in thy righteousness (f) because of mine enemies; make thy way straight before my face.

(f) Because you are just, therefore lead me out of the dangers of my enemies.

Psalms 5:10

psa 5:10

Destroy thou them, O God; let them (g) fall by their own counsels; cast them out in the multitude of their transgressions; for they have rebelled against thee.

(g) Let their devices come to nothing.

Psalms 5:11

psa 5:11

But (h) let all those that put their trust in thee rejoice: let them ever shout for joy, because thou defendest them: let them also that love thy name be joyful in thee.

(h) Your favour toward me will confirm the faith of all others.

Psalms 5:12

psa 5:12

For thou, LORD, wilt bless the righteous; with favour (i) wilt thou compass him as [with] a shield.

(i) So that he will be safe from all dangers.

Psalms Chapter 6

Psalms 6:1

psa 6:1

"To the chief Musician on Neginoth upon Sheminith, A Psalm of David." O LORD, (a) rebuke me not in thine anger, neither chasten me in thy hot displeasure.

(a) Though I deserve destruction, yet let your mercy pity my frailty.

Psalms 6:2

psa 6:2

Have mercy upon me, O LORD; for I [am] weak: O LORD, heal me; for my (b) bones are vexed.

(b) For my whole strength is abated.

Psalms 6:3

psa 6:3

(c) My soul is also sore vexed: but thou, O LORD, how long?

(c) His conscience is also touched with the fear of God's judgment.

Psalms 6:5

psa 6:5

For in (d) death [there is] no remembrance of thee: in the grave who shall give thee thanks?

(d) He laments that opportunity should be taken from him to praise God in the congregation.

Psalms 6:8

psa 6:8

(e) Depart from me, all ye workers of iniquity; for the LORD hath heard the voice of my weeping.

(e) God sends comfort and boldness in affliction, that we may triumph over our enemies.

Psalms 6:10

psa 6:10

Let all mine enemies be ashamed and sore vexed: let them return [and] be ashamed (f) suddenly.

(f) When the wicked think the godly will perish, God delivers them suddenly, and destroys their enemies.

Psalms Chapter 7

Psalms 7:2

psa 7:2

Lest (a) he tear my soul like a lion, rending [it] in pieces, while [there is] none to deliver.

(a) He desires God to deliver him from the rage of cruel Saul.

Psalms 7:3

psa 7:3

O LORD my God, if I have done (b) this; if there be iniquity in my hands;

(b) With which Cush charges me.

Psalms 7:4

psa 7:4

(c) If I have rewarded evil unto him that was at peace with me; (yea, I have delivered him that without cause is mine enemy:)

(c) If I did not reverence Saul for affinities sake, and preserved his life, (Sa1 26:8-9).

Psalms 7:5

psa 7:5

Let the enemy persecute my soul, and take [it]; yea, let him tread down my life upon the earth, and lay mine (d) honour in the dust. Selah.

(d) Let me not only die, but be dishonoured forever.

Psalms 7:6

psa 7:6

Arise, O LORD, in thine anger, lift up thyself because of the rage of mine enemies: and awake for me [to] the (e) judgment [that] thou hast commanded.

(e) In promising me the kingdom.

Psalms 7:7

psa 7:7

So shall the congregation of the people compass thee about: for their sakes therefore (f) return thou on high.

(f) Not only for mine, but for your Church's sake declare your power.

Psalms 7:8

psa 7:8

The LORD shall judge the people: judge me, O LORD, according to my (g) righteousness, and according to mine integrity [that is] in me.

(g) As concerning my behaviour towards Saul and my enemies.

Psalms 7:9

psa 7:9

Oh let the wickedness of the wicked come to an end; but establish the just: for the righteous God trieth the (h) hearts and reins.

(h) Though they pretend a just cause against me, yet God will judge their hypocrisy.

Psalms 7:11

psa 7:11

God judgeth the righteous, and God is angry [with the wicked] (i) every day.

(i) He continually calls the wicked to repentance by some sign of his judgments.

Psalms 7:12

psa 7:12

If (k) he turn not, he will whet his sword; he hath bent his bow, and made it ready.

(k) Unless Saul changes his mind, I will die, for he has both the men and weapons to destroy me. Thus considering his great danger, he magnifies God's grace.

Psalms 7:17

psa 7:17

I will praise the LORD according to his (l) righteousness: and will sing praise to the name of the LORD most high.

(l) In faithfully keeping his promise to me.

Psalms Chapter 8

Psalms 8:2

psa 8:2

Out of the mouth (a) of babes and sucklings hast thou ordained strength because of thine enemies, that thou mightest still the enemy and the avenger.

(a) Though the wicked would hide God's praises, yet the very babes are sufficient witnesses of the same.

Psalms 8:4

psa 8:4

What is (b) man, that thou art mindful of him? and the son of man, that thou visitest him?

(b) It was sufficient for him to have set forth his glory by the heavens, though he had not come so low as to man who is but dust.

Psalms 8:5

psa 8:5

For thou hast made him a little lower than the (c) angels, and hast crowned him with glory and honour.

(c) Concerning his first creation.

Psalms 8:7

psa 8:7

All (d) sheep and oxen, yea, and the beasts of the field;

(d) By the temporal gifts of man's creation, he is led to consider the benefits which he has by his regeneration through Christ.

Psalms Chapter 9

Psalms 9:1

psa 9:1

"To the chief Musician upon Muthlabben, A Psalm of David." I will praise [thee], O LORD, with my (a) whole heart; I will shew forth all thy marvellous works.

(a) God is not praised unless the whole glory is given to him alone.

Psalms 9:4

psa 9:4

For (b) thou hast maintained my right and my cause; thou satest in the throne judging right.

(b) However the enemy seems for a time to prevail yet God preserves the just.

Psalms 9:6

psa 9:6

(c) O thou enemy, destructions are come to a perpetual end: and thou hast destroyed cities; their memorial is perished with them.

(c) A derision of the enemy that minds nothing but destruction: but the Lord will deliver his, and bring him into judgment.

Psalms 9:9

psa 9:9

The LORD also will be a refuge for the (d) oppressed, a refuge in times of trouble.

(d) Our miseries are meant to cause us to feel God's present care over us.

Psalms 9:12

psa 9:12

(e) When he maketh inquisition for blood, he remembereth them: he forgetteth not the cry of the humble.

(e) Though God does not suddenly avenge the wrong done to his, yet he does not permit the wicked to go unpunished.

Psalms 9:14

psa 9:14

That I may shew forth all thy praise in the (f) gates of the daughter of Zion: I will rejoice in thy salvation.

(f) In the open assembly of the Church.

Psalms 9:15

psa 9:15

The heathen are (g) sunk down in the pit [that] they made: in the net which they hid is their own foot taken.

(g) For God overthrows the wicked in their enterprises.

Psalms 9:16

psa 9:16

(h) The LORD is known [by] the judgment [which] he executeth: the wicked is snared in the work of his own hands. Higgaion. Selah.

(h) The mercy of God toward his saints must be declared and the fall of the wicked must always be considered.

Psalms 9:18

psa 9:18

For the needy shall not alway be forgotten: the expectation (i) of the poor shall [not] perish for ever.

(i) God does not promise to help us before we have felt the cross.

Psalms 9:20

psa 9:20

Put them in fear, O LORD: [that] the nations may know themselves [to be but] (k) men. Selah.

(k) Which they cannot learn without the fear of your judgment.

Psalms Chapter 10

Psalms 10:1

psa 10:1

Why standest thou afar off, O LORD? [why] hidest thou [thyself] in (a) times of trouble?

(a) As soon as we enter into affliction, we think God should help us, but that is not always his due time.

Psalms 10:3

psa 10:3

For the wicked (b) boasteth of his heart's desire, and blesseth the covetous, [whom] the LORD abhorreth.

(b) The wicked man rejoices in his own lust he boasts when he has that he would; he brags of his wit and wealth and blesses himself and thus blasphemes the Lord.

Psalms 10:6

psa 10:6

He hath said in his heart, I shall not be moved: for [I shall] (c) never [be] in adversity.

(c) The evil will not touch me, (Isa 28:15) or else he speaks thus because he never felt evil.

Psalms 10:8

psa 10:8

(d) He sitteth in the lurking places of the villages: in the secret places doth he murder the innocent: his eyes are privily set against the poor.

(d) He shows that the wicked have many ways to hide their cruelty and therefore should be even more feared.

Psalms 10:10

psa 10:10

He croucheth, [and] humbleth himself, that the (e) poor may fall by his strong ones.

(e) By the hypocrisy of them who have authority the poor are devoured.

Psalms 10:12

psa 10:12

(f) Arise, O LORD; O God, lift up thine hand: forget not the humble.

(f) He calls to God for help, because wickedness is so far overgrown that God must help now or never.

Psalms 10:13

psa 10:13

Wherefore doth the wicked contemn God? he hath said in his heart, Thou wilt not (g) require [it].

(g) Therefore you must punish their blasphemy.

Psalms 10:14

psa 10:14

Thou hast seen [it]; for thou beholdest mischief and spite, to (h) requite [it] with thy hand: the poor committeth himself unto thee; thou art the helper of the fatherless.

(h) To judge between the right and the wrong.

Psalms 10:15

psa 10:15

Break thou the arm of the wicked and the evil [man]: seek out his wickedness [till] thou find (i) none.

(i) For you have utterly destroyed him.

Psalms 10:16

psa 10:16

The LORD [is] King for ever and ever: the (k) heathen are perished out of his land.

(k) The hypocrites or such as live not after God's law, will be destroyed.

Psalms 10:18

psa 10:18

(l) To judge the fatherless and the oppressed, that the man of the earth may no more oppress.

(l) God helps when man's help ceases.

Psalms Chapter 11

Psalms 11:1

psa 11:1

"To the chief Musician, [A Psalm] of David." In the LORD put I my trust: how say ye to my soul, (a) Flee [as] a bird to your mountain?

(a) This is the wicked counsel of his enemies to him and his companions to drive him from the hope of God's promise.

Psalms 11:3

psa 11:3

If the (b) foundations be destroyed, what can the (c) righteous do?

(b) All hope of help is taken away.

(c) Yet am I innocent and my cause good.

Psalms 11:4

psa 11:4

The LORD [is] in his holy temple, the LORD'S throne [is] in heaven: his eyes (d) behold, his eyelids try, the children of men.

(d) Though all things in earth are out of order, yet God will execute judgment from heaven.

Psalms 11:6

psa 11:6

Upon the wicked he shall rain snares, (e) fire and brimstone, and an horrible tempest: [this shall be] the (f) portion of their cup.

(e) As in the destruction of Sodom and Gomorrah.

(f) Which they will drink even to the dregs, (Eze 23:34).

Psalms Chapter 12

Psalms 12:1

psa 12:1

"To the chief Musician upon Sheminith, A Psalm of David." Help, LORD; for the (a) godly man ceaseth; for the faithful fail from among the children of men.

(a) Who dare defend the truth and show mercy to the oppressed.

Psalms 12:2

psa 12:2

They speak vanity every one with his neighbour: [with] (b) flattering lips [and] with a double heart do they speak.

(b) He means the flatters of the court which hurt him more with their tongues than with their weapons.

Psalms 12:4

psa 12:4

Who have said, (c) With our tongue will we prevail; our lips [are] our own: who [is] lord over us?

(c) They think themselves able to persuade whatever they take in hand.

Psalms 12:5

psa 12:5

(d) For the oppression of the poor, for the sighing of the needy, now will I arise, saith the LORD; I will (e) set [him] in safety [from him that] puffeth at him.

(d) The Lord is moved with the complaints of his, and delivers in the end from all danger.

(e) Because the Lord's word and promise is true and unchangeable he will perform it and preserve the poor from this wicked generation.

Psalms 12:7

psa 12:7

Thou shalt keep (f) them, O LORD, thou shalt preserve them from this generation for ever.

(f) That is, yours though was only one man.

Psalms 12:8

psa 12:8

The wicked walk on every side, (g) when the vilest men are exalted.

(g) For they suppress the godly and maintain the wicked.

Psalms Chapter 13

Psalms 13:1

psa 13:1

"To the chief Musician, A Psalm of David." How long wilt thou forget me, O LORD? (a) for ever? how long wilt thou hide thy face from me?

(a) He declares that his afflictions lasted a long time, and that his faith did not waver.

Psalms 13:2

psa 13:2

How long shall I take (b) counsel in my soul, [having] sorrow in my heart daily? how long shall mine enemy be exalted over me?

(b) Changing my purposes as the sick man does his place.

Psalms 13:4

psa 13:4

Lest mine enemy say, I have (c) prevailed against him; [and] those that trouble me rejoice when I am moved.

(c) Which might turn to God's dishonour: if he did not defend his.

Psalms 13:5

psa 13:5

But I have trusted in thy (d) mercy; my heart shall rejoice in thy salvation.

(d) The mercy of God is the cause of our salvation.

Psalms 13:6

psa 13:6

I will sing unto the LORD, because he hath (e) dealt bountifully with me.

(e) Both by the benefits past and by others to come.

Psalms Chapter 14

Psalms 14:1

psa 14:1

"To the chief Musician, [A Psalm] of David." The fool hath said in his heart, (a) [There is] no God. They are (b) corrupt, they have done abominable works, [there is] none that doeth good.

(a) He shows that the cause of all wickedness is forgetting God.

(b) There is nothing but disorder and wickedness among them.

Psalms 14:3

psa 14:3

They are (c) all gone aside, they are [all] together become filthy: [there is] none that doeth good, no, not one.

(c) David here makes comparisons between the faithful and the reprobate, but Paul speaks the same of all men naturally, (Rom 3:10).

Psalms 14:5

psa 14:5

(d) There were they in great fear: for God [is] in the generation of the righteous.

(d) Where they think themselves most sure.

Psalms 14:6

psa 14:6

Ye have (e) shamed the counsel of the poor, because the LORD [is] his refuge.

(e) You mock them who put their trust in God.

Psalms 14:7

psa 14:7

Oh that the salvation of (f) Israel [were come] out of Zion! when the LORD bringeth back the captivity of his people, Jacob shall rejoice, [and] Israel shall be glad.

(f) He prays for the whole Church whom he is assured God will deliver: for no one else but he can do it.

Psalms Chapter 15

Psalms 15:2

psa 15:2

He that (a) walketh uprightly, and worketh righteousness, and speaketh the truth in his heart.

(a) He shows that we cannot call on God unless we trust in him.

Psalms 15:4

psa 15:4

(b) In whose eyes a vile person is contemned; but he honoureth them that fear the LORD. [He that] sweareth to [his own] hurt, and changeth not.

(b) He who flatters not the ungodly in their wickedness.

Psalms 15:5

psa 15:5

[He that] (c) putteth not out his money to usury, nor taketh reward against the innocent. He that doeth these [things] (d) shall never be moved.

(c) To the hinderance of his neighbour.

(d) That is, will not be cast from the Church as a hypocrite.

Psalms Chapter 16

Psalms 16:1

psa 16:1

"Michtam of David." Preserve me, O God: for in thee do I put my (a) trust.

(a) He shows that we cannot call on God unless we trust in him.

Psalms 16:2

psa 16:2

[O my soul], thou hast said unto the LORD, Thou [art] my Lord: my (b) goodness [extendeth] not to thee;

(b) Though we cannot enrich God, yet we must bestow God's gifts for the use of his children.

Psalms 16:4

psa 16:4

Their (c) sorrows shall be multiplied [that] hasten [after] another [god]: (d) their drink offerings of blood will I not offer, nor take up their names into my lips.

(c) As grief of conscience and miserable destruction.

(d) He would neither by outward profession nor in heart, nor in mouth consent to their idolatries.

Psalms 16:6

psa 16:6

The (e) lines are fallen unto me in pleasant [places]; yea, I have a goodly heritage.

(e) With which my portion is measured.

Psalms 16:8

psa 16:8

I have set the LORD always before me: because [he is] at my right hand, I (g) shall not be moved.

(g) The faithful are sure to persevere to the end.

Psalms 16:9

psa 16:9

Therefore (h) my heart is glad, and my glory rejoiceth: my flesh also shall rest in hope.

(h) That is, I rejoice both in body and in soul.

Psalms 16:10

psa 16:10

For thou (i) wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption.

(i) This is chiefly meant by Christ, by whose resurrection all his members have immortality.

Psalms 16:11

psa 16:11

Thou wilt shew me the path of life: in thy (k) presence [is] fulness of joy; at thy right hand [there are] pleasures for evermore.

(k) Where God favours there is perfect happiness.

Psalms Chapter 17

Psalms 17:1

psa 17:1

"A Prayer of David." Hear (a) the right, O LORD, attend unto my cry, give ear unto my prayer, [that goeth] not out of feigned lips.

(a) My righteous cause.

Psalms 17:2

psa 17:2

Let my (b) sentence come forth from thy presence; let thine eyes behold the things that are equal.

(b) The vengeance that you will show against my enemies.

Psalms 17:3

psa 17:3

Thou hast (c) proved mine heart; thou hast visited [me] in the night; thou hast tried me, [and] shalt find nothing; I am purposed [that] my (d) mouth shall not transgress.

(c) When your Spirit examined my conscience.

(d) I was innocent toward my enemy both in deed and thought.

Psalms 17:4

psa 17:4

Concerning the works of men, by the (e) word of thy lips I have kept [me from] the paths of the destroyer.

(e) Though the wicked provoked me to do evil for evil, yet your word kept me back.

Psalms 17:6

psa 17:6

I have called upon thee, (f) for thou wilt hear me, O God: incline thine ear unto me, [and hear] my speech.

(f) He was assured that God would not refuse his request.

Psalms 17:7

psa 17:7

Shew thy marvellous lovingkindness, O thou that savest by thy right hand them which put their trust [in thee] from those that (g) rise up [against them].

(g) For all rebel against you, who trouble your Church.

Psalms 17:9

psa 17:9

From the wicked that oppress me, [from] my deadly enemies, [who] compass (h) me about.

(h) For their cruelty cannot be satisfied but with my death.

Psalms 17:10

psa 17:10

They are inclosed in their own (i) fat: with their mouth they speak proudly.

(i) They are puffed up with pride, as the stomach that is choked with fat.

Psalms 17:13

psa 17:13

Arise, O LORD, (k) disappoint him, cast him down: deliver my soul from the wicked, [which is] thy sword:

(k) Stop his rage.

Psalms 17:14

psa 17:14

From men [which are] thy (l) hand, O LORD, from men of the world, [which have] their (m) portion in [this] life, and whose belly thou fillest with thy hid [treasure]: they are full of children, and leave the rest of their [substance] to their babes.

(l) By your heavenly power.

(m) And not feel the pain that God's children often do.

Psalms 17:15

psa 17:15

As for me, I will behold thy face (n) in righteousness: I shall be satisfied, when I (o) awake, with thy likeness.

(n) This is the full happiness, comforting against all assaults to have the face of God and favourable countenance opened to us.

(o) And am delivered out of my great troubles.

Psalms Chapter 18

Psalms 18:2

psa 18:2

(a) The LORD [is] my rock, and my fortress, and my deliverer; my God, my strength, in whom I will trust; my buckler, and the horn of my salvation, [and] my high tower.

(a) He uses this diversity of names to show that as the wicked have many means to hurt, so God has many ways to help.

Psalms 18:3

psa 18:3

I will call upon the LORD, [who is worthy] to be (b) praised: so shall I be saved from mine enemies.

(b) For no one can obtain their request from God if they do not join his glory with their petition.

Psalms 18:4

psa 18:4

(c) The sorrows of death compassed me, and the floods of ungodly men made me afraid.

(c) He speaks of the dangers and malice of his enemies from which God had delivered him.

Psalms 18:7

psa 18:7

(d) Then the earth shook and trembled; the foundations also of the hills moved and were shaken, because he was wroth.

(d) A description of the wrath of God against his enemies, after he had heard his prayer.

Psalms 18:8

psa 18:8

There went up a smoke out of his nostrils, and (e) fire out of his mouth devoured: coals were kindled by it.

(e) He shows how horrible God's judgments will be to the wicked.

Psalms 18:9

psa 18:9

He bowed the heavens also, and came down: and (f) darkness [was] under his feet.

(f) Darkness signifies the wrath of God as the clear light signifies God's favour.

Psalms 18:10

psa 18:10

And he rode upon a (g) cherub, and did fly: yea, he did fly upon the wings of the wind.

(g) This is described at large in (Psa. 104:1-35).

Psalms 18:11

psa 18:11

He made darkness his (h) secret place; his pavilion round about him [were] dark waters [and] thick clouds of the skies.

(h) As a king angry with the people, will not show himself to them.

Psalms 18:13

psa 18:13

The LORD also thundered in the heavens, and the Highest gave (i) his voice; hail [stones] and coals of fire.

(i) Thunders, lightnings and hail.

Psalms 18:14

psa 18:14

Yea, he sent out (k) his arrows, and scattered them; and he shot out lightnings, and discomfited them.

(k) His lightening.

Psalms 18:15

psa 18:15

Then the channels of waters were seen, and the (l) foundations of the world were discovered at thy rebuke, O LORD, at the blast of the breath of thy nostrils.

(l) That is, the deep bottoms were seen when the Red sea was divided.

Psalms 18:16

psa 18:16

He sent from above, he took me, he drew me out of many (m) waters.

(m) Out of many great dangers.

Psalms 18:17

psa 18:17

He delivered me from my (n) strong enemy, and from them which hated me: for they were (o) too strong for me.

(n) That is, Saul.

(o) Therefore God sent me help.

Psalms 18:19

psa 18:19

He brought me forth also into a large place; (p) he delivered me, because he delighted in me.

(p) The cause of God's deliverance is his favour and love for us.

Psalms 18:20

psa 18:20

The LORD rewarded me according to my (q) righteousness; according to the cleanness of my hands hath he recompensed me.

(q) David was sure of his righteous cause and good behaviour toward Saul and his enemies and therefore was assured of God's favour and deliverance.

Psalms 18:22

psa 18:22

For all his judgments [were] before me, and I did not put away his (r) statutes from me.

(r) For all his dangers he exercised himself in the law of God.

Psalms 18:23

psa 18:23

I was also upright before him, and I kept myself from mine (f) iniquity.

(f) I neither gave place to their wicked temptations nor to my own desires.

Psalms 18:25

psa 18:25

With the (t) merciful thou wilt shew thyself merciful; with an upright man thou wilt shew thyself upright;

(t) Here he speaks of God according to our capacity, who shows mercy to his and punishes the wicked, as is also said in (Lev 26:21, Lev 26:24).

Psalms 18:27

psa 18:27

For thou wilt save the afflicted people; but wilt (u) bring down high looks.

(u) When their sin is come to the full measure.

Psalms 18:29

psa 18:29

For by thee I have (x) run through a troop; and by my God have I leaped over a wall.

(x) He attributes it to God that he both got the victory in the field and also destroyed the cities of his enemies.

Psalms 18:30

psa 18:30

[As for] God, his way [is] perfect: the (y) word of the LORD is tried: he [is] a buckler to all those that trust in him.

(y) No matter how great or many the dangers may be, yet God's promise must take effect.

Psalms 18:32

psa 18:32

[It is] God that girdeth me with strength, and maketh my (z) way perfect.

(z) He gives good success to all my enterprises.

Psalms 18:33

psa 18:33

He maketh my feet like hinds' [feet], and setteth me upon my (a) high places.

(a) As towers and forts, which he took out of the hands of God's enemies.

Psalms 18:35

psa 18:35

Thou hast also given me the (b) shield of thy salvation: and thy right hand hath holden me up, and thy (c) gentleness hath made me great.

(b) To defend me from dangers.

(c) He attributed the beginning, continuance and increase in well doing only to God's favour.

Psalms 18:37

psa 18:37

(d) I have pursued mine enemies, and overtaken them: neither did I turn again till they were consumed.

(d) David declares that he did nothing besides his calling, but was stirred up by God's Spirit to execute his judgments.

Psalms 18:40

psa 18:40

Thou hast also (e) given me the necks of mine enemies; that I might destroy them that hate me.

(e) You have given them to my hands to be slain.

Psalms 18:41

psa 18:41

They (f) cried, but [there was] none to save [them: even] unto the LORD, but he answered them not.

(f) They who reject the cry of the afflicted, God will also reject them when they cry for help, for either pain or fear causes those hypocrites to cry.

Psalms 18:43

psa 18:43

Thou hast delivered me from the strivings of the people; [and] thou hast made me the head of the (g) heathen: a people [whom] I have not (h) known shall serve me.

(g) Who dwell round about me.

(h) The kingdom of Christ is prefigured in David's kingdom, who by the preaching of his word brings all to his subjection.

Psalms 18:44

psa 18:44

As soon as they hear of me, they shall obey me: the strangers shall (i) submit themselves unto me.

(i) Or lie: signifying a subjection constrained and not voluntary.

Psalms 18:45

psa 18:45

The strangers shall (k) fade away, and be afraid out of their close places.

(k) Fear will cause them to be afraid and come forth from their secret holes and holds to seek pardon.

Psalms 18:48

psa 18:48

He delivereth me from mine enemies: yea, thou liftest me up above those that rise up against me: thou hast delivered me from the (l) violent man.

(l) That is, Saul who out of malice persecuted him.

Psalms 18:49

psa 18:49

Therefore will (m) I give thanks unto thee, O LORD, among the heathen, and sing praises unto thy name.

(m) This prophecy belongs to the kingdom of Christ and calling of the Gentiles, as in (Rom 15:9).

Psalms 18:50

psa 18:50

Great deliverance giveth he to his king; and sheweth mercy to his anointed, to David, and to his (n) seed for evermore.

(n) This did not properly belong to Solomon, but to Jesus Christ.

Psalms Chapter 19

Psalms 19:1

psa 19:1

"To the chief Musician, A Psalm of David." The (a) heavens declare the glory of God; and the firmament sheweth his handywork.

(a) He reproaches man for his ingratitude, seeing the heavens, which are dumb creatures, set forth God's glory.

Psalms 19:2

psa 19:2

(b) Day unto day uttereth speech, and night unto night sheweth knowledge.

(b) The continual success of the day and night is sufficient to declare God's power and goodness.

Psalms 19:3

psa 19:3

[There is] no speech nor (c) language, [where] their voice is not heard.

(c) The heavens are a schoolmaster to all nations, no matter how barbarous.

Psalms 19:4

psa 19:4

Their (d) line is gone out through all the earth, and their words to the end of the world. In them hath he set a tabernacle for the sun,

(d) The heavens are as a line of great capital letters to show God's glory to us.

Psalms 19:5

psa 19:5

Which [is] as a bridegroom coming out of his (e) chamber, [and] rejoiceth as a strong man to run a race.

(e) Or vail. The custom was that the bride and bridegroom would stand under a vail together, and after come forward with great solemnity and rejoicing of the assembly.

Psalms 19:7

psa 19:7

The (f) law of the LORD [is] perfect, converting the soul: the testimony of the LORD [is] sure, making wise the simple.

(f) Though the creatures cannot serve, yet this should be sufficient to lead us to him.

Psalms 19:9

psa 19:9

The fear of the LORD [is] clean, enduring for ever: the judgments of the LORD [are] (g) true [and] righteous (h) altogether.

(g) So that all man's inventions and intentions are lies.

(h) Everyone without exception.

Psalms 19:10

psa 19:10

More to be (i) desired [are they] than gold, yea, than much fine gold: sweeter also than honey and the honeycomb.

(i) Unless God's word is esteemed above all worldly things, it is contemned.

Psalms 19:11

psa 19:11

Moreover by them is thy servant warned: [and] in keeping of them [there is] great (k) reward.

(k) For God accepts our endeavour though it is far from perfect.

Psalms 19:12

psa 19:12

Who can understand [his] (l) errors? cleanse thou me from secret [faults].

(l) Then there is no reward of duty, but of grace: for where sin is, there death is the reward.

Psalms 19:13

psa 19:13

Keep back thy servant also from (m) presumptuous [sins]; let them not have dominion over me: (n) then shall I be upright, and I shall be innocent from the great transgression.

(m) Which are done purposely and from malice.

(n) If you suppress my wicked affections by your Holy Spirit.

Psalms 19:14

psa 19:14

Let the words of my mouth, and the (o) meditation of my heart, be acceptable in thy sight, O LORD, my strength, and my redeemer.

(o) That I may obey you in thought, word and deed.

Psalms Chapter 20

Psalms 20:1

psa 20:1

"To the chief Musician, A Psalm of David." The (a) LORD hear thee in the day of trouble; the (b) name of the God of Jacob defend thee;

(a) By this kings are also admonished to call to God in their affairs.

(b) The virtue, power and grace of God.

Psalms 20:3

psa 20:3

Remember all thy offerings, and (c) accept thy burnt sacrifice; Selah.

(c) In token that they are acceptable to him.

Psalms 20:5

psa 20:5

We will rejoice in thy (d) salvation, and in the name of our God we will set up [our] banners: the LORD fulfil all thy petitions.

(d) Granted to the king in whose wealth our happiness stands.

Psalms 20:6

psa 20:6

Now (e) know I that the LORD saveth his anointed; he will hear him from his (f) holy heaven with the saving strength of his right hand.

(e) The Church feels that God had heard their petition.

(f) As by the visible sanctuary God's familiarity appeared toward his people, so by the heavenly is meant his power and majesty.

Psalms 20:8

psa 20:8

(g) They are brought down and fallen: but we are risen, and stand upright.

(g) The worldlings who do not put their trust in God alone.

Psalms 20:9

psa 20:9

Save, LORD: (h) let the king hear us when we call.

(h) Let the king be able to deliver us by your strength, when we seek him for help.

Psalms Chapter 21

Psalms 21:1

psa 21:1

"To the chief Musician, A Psalm of David." The king shall (a) joy in thy strength, O LORD; and in thy salvation how greatly shall he rejoice!

(a) When he will overcome his enemies, and so be assured of his calling.

Psalms 21:3

psa 21:3

For thou (b) preventest him with the blessings of goodness: thou settest a crown of pure gold on his head.

(b) You declared your liberal favour toward him before he prayed.

Psalms 21:4

psa 21:4

(c) He asked life of thee, [and] thou gavest [it] him, [even] length of days for ever and ever.

(c) David not only obtained life, but also assurance that his posterity would reign forever.

Psalms 21:6

psa 21:6

For thou hast made him most (d) blessed for ever: thou hast made him exceeding glad with thy countenance.

(d) You have made him your blessings to others, and a perpetual example of your favour forever.

Psalms 21:8

psa 21:8

(e) Thine hand shall find out all thine enemies: thy right hand shall find out those that hate thee.

(e) Here he describes the power of Christ's kingdom against the enemies of it.

Psalms 21:9

psa 21:9

Thou shalt make them as a fiery oven in the time of thine anger: the LORD shall swallow them up in his (f) wrath, and the fire shall devour them.

(f) This teaches us patiently to endure the cross till God destroys the adversary.

Psalms 21:11

psa 21:11

For they (g) intended evil against thee: they imagined a mischievous device, [which] they are not able [to perform].

(g) They laid as it were their nets to make God's power bend to their wicked enterprises.

Psalms 21:12

psa 21:12

Therefore shalt thou make them (h) turn their back, [when] thou shalt make ready [thine arrows] upon thy strings against the face of them.

(h) As a mark to shoot at.

Psalms 21:13

psa 21:13

(i) Be thou exalted, LORD, in thine own strength: [so] will we sing and praise thy power.

(i) Maintain your Church against your adversaries that we may have ample opportunity to praise your Name.

Psalms Chapter 22

Psalms 22:1

psa 22:1

"To the chief Musician upon Aijeleth Shahar, A Psalm of David." My (a) God, my God, why hast thou forsaken me? [why art thou so] far from helping me, [and from] the words of my (b) roaring?

(a) Here appears that horrible conflict, which he sustained between faith and desperation.

(b) Being tormented with extreme anguish.

Psalms 22:3

psa 22:3

But thou [art] holy, [O thou] that inhabitest the (c) praises of Israel.

(c) He means the place of praising, even the tabernacle or else it is so called, because he gave the people continuous opportunity to praise him.

Psalms 22:6

psa 22:6

But I [am] a (d) worm, and no man; a reproach of men, and despised of the people.

(d) And seeming most miserable of all creatures, which referred to Christ, and in this appears the unspeakable love of God for man, that he would thus abase his son for our sakes.

Psalms 22:9

psa 22:9

But thou [art] he that took me out of the (e) womb: thou didst make me hope [when I was] upon my mother's breasts.

(e) Even from my birth you have given me opportunity to trust in you.

Psalms 22:10

psa 22:10

I was cast upon thee from the womb: thou [art] my God from my mother's (f) belly.

(f) For unless God's providence preserves the infants, they would perish a thousand times in the mother's womb.

Psalms 22:12

psa 22:12

Many bulls have compassed me: strong (g) [bulls] of Bashan have beset me round.

(g) He means that his enemies were so fat, proud and cruel that they were more like beasts than men.

Psalms 22:14

psa 22:14

I am poured out like (h) water, and all my bones are out of joint: my heart is like wax; it is melted in the midst of my bowels.

(h) Before he spoke of the cruelty of his enemies, and now he declares the inward grief of the mind, so that Christ was tormented both in soul and body.

Psalms 22:15

psa 22:15

My strength is dried up like a potsherd; and my tongue cleaveth to my jaws; and thou (i) hast brought me into the dust of death.

(i) You permitted me to be without all hope of life.

Psalms 22:16

psa 22:16

For dogs have compassed me: the assembly of the wicked have inclosed me: they (k) pierced my hands and my feet.

(k) Thus David complained as though he were nailed by his enemies in both hands and feet, but this was accomplished in Christ.

Psalms 22:20

psa 22:20

Deliver my soul from the sword; my (l) darling from the power of the dog.

(l) My life that is solitary, left alone and forsaken by all, (Psa 35:17, Psa 25:16)

Psalms 22:21

psa 22:21

(m) Save me from the lion's mouth: for thou hast heard me from the horns of the unicorns.

(m) Christ is delivered with a more mighty deliverance by overcoming death, than if he had not tasted death at all.

Psalms 22:23

psa 22:23

Ye that fear the LORD, (n) praise him; all ye the seed of Jacob, glorify him; and fear him, all ye the seed of Israel.

(n) He promises to exhort the Church that they by his example might praise the Lord.

Psalms 22:24

psa 22:24

For he hath not despised nor abhorred the affliction of the (o) afflicted; neither hath he hid his face from him; but when he cried unto him, he heard.

(o) The poor afflicted are comforted by this example of David, or Christ.

Psalms 22:25

psa 22:25

My praise [shall be] of thee in the great congregation: I will pay my (p) vows before them that fear him.

(p) Which were sacrifices of thanksgiving which they offered by God's commandment, when they were delivered out of any great danger.

Psalms 22:26

psa 22:26

(q) The meek shall eat and be satisfied: they shall praise the LORD that seek him: your heart shall live for ever.

(q) He alludes still to the sacrifice.

Psalms 22:29

psa 22:29

All [they that be] fat (r) upon earth shall eat and worship: all they that go down to the dust shall bow before him: (s) and none can keep alive his own soul.

(r) Though the poor are first named as in (Psa 22:26) yet the wealthy are not separated from the grace of Christ's kingdom.

(s) In whom there is no hope that he will recover life: so neither poor nor rich, quick nor dead will be rejected from his kingdom.

Psalms 22:30

psa 22:30

(t) A seed shall serve him; it shall be accounted to the Lord for a generation.

(t) Meaning, the prosperity which the Lord keeps as a seed to the Church to continue his praise among men.

Psalms 22:31

psa 22:31

They shall come, and shall declare his righteousness unto a people that shall be born, that he hath (u) done [this].

(u) That is, God has fulfilled his promise.

Psalms Chapter 23

Psalms 23:1

psa 23:1

"A Psalm of David." The LORD [is] my shepherd; (a) I shall not want.

(a) He has care over me and ministers all things to me.

Psalms 23:3

psa 23:3

He (b) restoreth my soul: he leadeth me in the (c) paths of righteousness for his name's sake.

(b) He comforts or refreshes me.

(c) Plain or straight ways.

Psalms 23:4

psa 23:4

Yea, though I walk through the valley of the (d) shadow of death, I will fear no evil: for thou [art] with me; thy rod and thy staff they comfort me.

(d) Though he was in danger of death, as the sheep that wanders in the dark valley without his shepherd.

Psalms 23:5

psa 23:5

Thou preparest a (e) table before me in the presence of mine enemies: thou (f) anointest my head with oil; my cup runneth over.

(e) Even though his enemies sought to destroy him, yet God delivers him, and deals most liberally with him in spite of them.

(f) As was the manner of great feasts.

Psalms 23:6

psa 23:6

Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the (g) house of the LORD for ever.

(g) He does not set his happiness in the pleasures of this world, but in the fear and service of God.

Psalms Chapter 24

Psalms 24:2

psa 24:2

For he hath founded it upon the (a) seas, and established it upon the floods.

(a) He notes two things: the one, that the earth to man's judgment seems above the waters: and next, that God miraculously preserves the earth, that it is not drowned with the waters, which naturally are above it.

Psalms 24:6

psa 24:6

This [is] the (b) generation of them that seek him, that seek thy face, O Jacob. Selah.

(b) Though circumcision separates the carnal seed of Jacob, from the Gentiles, yet he who seeks God, is the true Jacob and an Israelite.

Psalms 24:7

psa 24:7

(c) Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in.

(c) David desires the building up of the temple, in which the glory of God should appear and under the figure of this temple, he also prays for the spiritual temple, which is eternal because of the promise which was made to the temple, as it is written, (Psa 132:14).

Psalms Chapter 25

Psalms 25:1

psa 25:1

"[A Psalm] of David." Unto thee, (a) O LORD, do I lift up my soul.

(a) I did not put my trust in any worldly thing.

Psalms 25:2

psa 25:2

O my God, I (b) trust in thee: let me not be ashamed, let not mine enemies triumph over me.

(b) That you will take away my enemies, which are your rods.

Psalms 25:4

psa 25:4

(c) Shew me thy ways, O LORD; teach me thy paths.

(c) Retain me in the faith of your promise that I swore not on any side.

Psalms 25:5

psa 25:5

Lead me in thy truth, and teach me: for thou [art] the God of my salvation; on thee do I wait (d) all the day.

(d) Constantly and against all temptations.

Psalms 25:7

psa 25:7

Remember not the (e) sins of my youth, nor my transgressions: according to thy mercy remember thou me for thy goodness' sake, O LORD.

(e) He confesses that his many sins were the reason that his enemies persecuted him, desiring that the cause of the evil may be taken away, so that the effect may cease.

Psalms 25:8

psa 25:8

Good and upright [is] the LORD: therefore will he (f) teach sinners in the way.

(f) That is, call them to repentance.

Psalms 25:9

psa 25:9

The meek will he (g) guide in judgment: and the meek will he teach his way.

(g) He will govern and comfort them that are truly humbled for their sins.

Psalms 25:11

psa 25:11

For thy (h) name's sake, O LORD, pardon mine iniquity; for it [is] great.

(h) For no other respect.

Psalms 25:12

psa 25:12

What (i) man [is] he that feareth the LORD? him shall he teach in the way [that] he shall (k) choose.

(i) Meaning, the number is very small.

(k) He will direct such with his spirit to follow the right way.

Psalms 25:13

psa 25:13

His soul shall dwell at (l) ease; and his seed shall inherit the earth.

(l) He will prosper both in spiritual and corporal things.

Psalms 25:14

psa 25:14

The (m) secret of the LORD [is] with them that fear him; and he will shew them his covenant.

(m) His counsel contained in his word, by which he declares that he is the protector of the faithful.

Psalms 25:17

psa 25:17

The troubles of my heart (n) are enlarged: [O] bring thou me out of my distresses.

(n) My grief is increased because of my enemies cruelty.

Psalms 25:19

psa 25:19

Consider mine (o) enemies; for they are many; and they hate me with cruel hatred.

(o) The greater that his afflictions were and the more that his enemies increased, the more near he felt God's help.

Psalms 25:21

psa 25:21

Let (p) integrity and uprightness preserve me; for I wait on thee.

(p) As I have behaved myself uprightly toward my enemies, let them know that you are the defender of my just cause.

Psalms Chapter 26

Psalms 26:1

psa 26:1

"[A Psalm] of David." Judge me, (a) O LORD; for I have walked in mine integrity: I have trusted also in the LORD; [therefore] I shall not slide.

(a) He flees to God to be the judge of his just cause, seeing there is no equity among men.

Psalms 26:2

psa 26:2

Examine me, O LORD, and prove me; try my (b) reins and my heart.

(b) My very affections and inward motions of the heart.

Psalms 26:3

psa 26:3

For thy (c) lovingkindness [is] before mine eyes: and I have walked in thy truth.

(c) He shows what stayed him, that he did not recompense evil for evil.

Psalms 26:4

psa 26:4

I have not (d) sat with vain persons, neither will I go in with dissemblers.

(d) He declares that they cannot walk in simplicity before God, that delight in the company of the ungodly.

Psalms 26:6

psa 26:6

I will (e) wash mine hands in innocency: so will I compass thine altar, O LORD:

(e) I will serve you with a pure affection, and with the godly that sacrifice to you.

Psalms 26:9

psa 26:9

(f) Gather not my soul with sinners, nor my life with bloody men:

(f) Destroy me not in the overthrow of the wicked.

Psalms 26:10

psa 26:10

In whose hands [is] (g) mischief, and their right hand is full of bribes.

(g) Whose cruel hands execute the malicious devises of their hearts.

Psalm 26:12

psa 26:12

My foot standeth in (h) an even place: in the congregations will I bless the LORD.

(h) I am preserved from my enemies by the power of God, and therefore will praise him openly.

Psalms Chapter 27

Psalms 27:1

psa 27:1

"[A Psalm] of David." The LORD [is] my (a) light and my salvation; whom shall I fear? the LORD [is] the strength of my life; of whom shall I be afraid?

(a) Because he was assured of good success in all his dangers and that his salvation was surely laid up in God, he did not fear the tyranny of his enemies.

Psalms 27:3

psa 27:3

Though an host should encamp against me, my heart shall not fear: though war should rise against me, in (b) this [will] I [be] confident.

(b) That God will deliver me and give my faith the victory.

Psalms 27:4

psa 27:4

(c) One [thing] have I desired of the LORD, that will I seek after; that I may dwell in the house of the LORD all the days of my life, to behold the beauty of the LORD, and to enquire in his temple.

(c) The loss of country, wife and all worldly conveniences would not grieve me as much as this one thing, that I may not praise your name in the midst of the congregation.

Psalms 27:6

psa 27:6

(d) And now shall mine head be lifted up above mine enemies round about me: therefore will I offer in his tabernacle sacrifices of joy; I will sing, yea, I will sing praises unto the LORD.

(d) David assured himself by the Spirit of prophecy that he should overcome his enemies and serve God in his tabernacle.

Psalms 27:8

psa 27:8

[When thou saidst], (e) Seek ye my face; my heart said unto thee, Thy face, LORD, will I seek.

(e) He grounds on God's promise and shows that he is most willing to obey his commandment.

Psalms 27:10

psa 27:10

(f) When my father and my mother forsake me, then the LORD will take me up.

(f) He magnifies God's love toward his, which far passes the most tender love of parents towards their children.

Psalms 27:12

psa 27:12

Deliver me not over unto the (g) will of mine enemies: for false witnesses are risen up against me, and such as breathe out cruelty.

(g) But either pacify their wrath, or bridle their rage.

Psalms 27:13

psa 27:13

[I had fainted], unless I had believed to see the goodness of the LORD (h) in the land of the living.

(h) In this present life before I die, as in (Isa 38:11).

Psalms 27:14

psa 27:14

(i) Wait on the LORD: be of good courage, and he shall strengthen thine heart: wait, I say, on the LORD.

(i) He exhorts himself to depend on the Lord seeing he never failed in his promises.

Psalms Chapter 28

Psalms 28:2

psa 28:2

Hear the voice of my supplications, when I cry unto thee, when I lift up my hands toward thy (b) holy oracle.

(b) He counts himself as a dead man, till God shows his favour toward him, and grants him his petition.

Psalms 28:3

psa 28:3

(c) Draw me not away with the wicked, and with the workers of iniquity, which speak peace to their neighbours, but mischief [is] in their hearts.

(c) Destroy not the good with the bad.

Psalms 28:4

psa 28:4

(d) Give them according to their deeds, and according to the wickedness of their endeavours: give them after the work of their hands; render to them their desert.

(d) He thus prayed in respect to God's glory and not for his own cause, being assured that God would punish the persecutors of his Church.

Psalms 28:5

psa 28:5

Because they regard not the works of the LORD, nor the operation of his hands, he shall (e) destroy them, and not build them up.

(e) Let them be utterly destroyed as in (Mal 1:4).

Psalms 28:6

psa 28:6

(f) Blessed [be] the LORD, because he hath heard the voice of my supplications.

(f) Because he felt the assurance of God's help in his heart, his mouth was opened to sing his praises.

Psalms 28:8

psa 28:8

The LORD [is] (g) their strength, and he [is] the saving strength of his anointed.

(g) Meaning his soldiers who were means by which God declared his power.

Psalms Chapter 29

Psalms 29:1

psa 29:1

"A Psalm of David." Give unto the LORD, O ye (a) mighty, give unto the LORD glory and strength.

(a) He exhorts the proud tyrants to humble themselves under God's hand, and not to be inferior to brute beasts and dumb creatures.

Psalms 29:3

psa 29:3

The (b) voice of the LORD [is] upon the waters: the God of glory thundereth: the LORD [is] upon many waters.

(b) The thunder claps that are heard out of the clouds should make the wicked tremble for fear of God's anger.

Psalms 29:5

psa 29:5

The (c) voice of the LORD breaketh the cedars; yea, the LORD breaketh the cedars of Lebanon.

(c) That is, the thunderbolt breaks the most strong trees, and will men think their power able to resist God?

Psalms 29:6

psa 29:6

He maketh them also to skip like a calf; Lebanon and (d) Sirion like a young unicorn.

(d) Called also Hermon.

Psalms 29:7

psa 29:7

The voice of the LORD divideth the (e) flames of fire.

(e) It causes the lightnings to shoot and glide.

Psalms 29:8

psa 29:8

The voice of the LORD shaketh the wilderness; the LORD shaketh the wilderness of (f) Kadesh.

(f) In places most desolate, where it seems there is no presence of God.

Psalms 29:9

psa 29:9

The voice of the LORD maketh the hinds to (g) calve, and (h) discovereth the forests: and in his (i) temple doth every one speak of [his] glory.

(g) For fear makes them deliver their calves.

(h) Makes the trees bare, or pierces the most secret places.

(i) Though the wicked are not moved by these lights, yet the faithful praise God.

Psalms 29:10

psa 29:10

The LORD sitteth upon the (k) flood; yea, the LORD sitteth King for ever.

(k) To moderate the rage of the tempests and waters that they not destroy all.

Psalms Chapter 30

Psalms 30:1

psa 30:1

"A Psalm [and] Song [at] the dedication of the (a) house of David." I will extol thee, O LORD; (b) for thou hast lifted me up, and hast not made my foes to rejoice over me.

(a) After Absalom had polluted it with most filthy fornication.

(b) He condemns them for great ingratitude who do not praise God for his benefits.

Psalms 30:2

psa 30:2

O LORD my God, I cried unto thee, and thou hast (c) healed me.

(c) Restored from the rebellion of Absalom.

Psalms 30:3

psa 30:3

O LORD, thou hast brought up my (d) soul from the grave: thou hast kept me alive, that I should not go down to the pit.

(d) Meaning, that he escaped death most narrowly.

Psalms 30:4

psa 30:4

Sing unto the LORD, O ye (e) saints of his, and give thanks at the remembrance of his holiness.

(e) The word signifies them who have received mercy, and show mercy liberally to others.

Psalms 30:6

psa 30:6

And in my (g) prosperity I said, I shall never be moved.

(g) I put too much confidence in my quiet state as in (Jer 31:18; Ch2 32:24-25).

Psalms 30:7

psa 30:7

LORD, by thy favour thou hast made my (h) mountain to stand strong: thou didst hide thy face, [and] I (i) was troubled.

(h) I thought you had established me in Zion most surely.

(i) After you had withdrawn your help, I felt my misery.

Psalms 30:9

psa 30:9

What profit [is there] in my blood, when I go down to the pit? Shall the (k) dust praise thee? shall it declare thy truth?

(k) David means that the dead are not profitable to the congregation of the Lord here in the earth: therefore he would live to praise his Name, which is the end of man's creation.

Psalms 30:12

psa 30:12

To the end that [my] (l) glory may sing praise to thee, and not be silent. O LORD my God, I will give thanks unto thee for ever.

(l) Because you have preserved me that my tongue should praise you, I will not be unmindful of my duty.

Psalms Chapter 31

Psalms 31:1

psa 31:1

"To the chief Musician, A Psalm of David." In thee, O LORD, do I put my trust; let me never be ashamed: deliver me in thy (a) righteousness.

(a) For then God declares himself just, when he preserves his as he has promised.

Psalms 31:4

psa 31:4

Pull me out of the (b) net that they have laid privily for me: for thou [art] my strength.

(b) Preserve me from the crafty counsels and subtle practise of my enemies.

Psalms 31:5

psa 31:5

Into thine (c) hand I commit my spirit: thou hast redeemed me, O LORD God of truth.

(c) He desires God not only to take care of him in this life, but that his soul may be saved after this life.

Psalms 31:6

psa 31:6

I have hated them that regard lying vanities: but I (d) trust in the LORD.

(d) This affection should be in all God's children to hate whatever is not grounded on a sure trust in God, as deceitful and vain.

Psalms 31:8

psa 31:8

And hast not shut me up into the hand of the enemy: thou hast set my feet in a (e) large room.

(e) Largeness signifies comfort, as straitness, sorrow and peril.

Psalms 31:9

psa 31:9

Have mercy upon me, O LORD, for I am in trouble: mine (f) eye is consumed with grief, [yea], my soul and my belly.

(f) Meaning, that his sorrow and torment had continued a great while.

Psalms 31:11

psa 31:11

I was a (g) reproach among all mine enemies, but especially among my neighbours, and a fear to mine acquaintance: they that did see me without fled from me.

(g) My enemies had drawn all men to their part against me, even my chief friends.

Psalms 31:13

psa 31:13

For I have heard the slander of (i) many: fear [was] on every side: while they took counsel together against me, they devised to take away my life.

(i) They who were in authority condemned me as a wicked doer.

Psalms 31:14

psa 31:14

But I trusted in thee, O LORD: I said, (k) Thou [art] my God.

(k) I had this testimony of conscience, that you would defend my innocence.

Psalms 31:15

psa 31:15

My (l) times [are] in thy hand: deliver me from the hand of mine enemies, and from them that persecute me.

(l) Whatever changes come, you govern them by your providence.

Psalms 31:17

psa 31:17

Let me not be ashamed, O LORD; for I have called upon thee: let the wicked be ashamed, [and] let them be (m) silent in the grave.

(m) Let death destroy them to the intent that they may hurt no more.

Psalms 31:19

psa 31:19

[Oh] how great [is] thy goodness, which thou (n) hast laid up for them that fear thee; [which] thou hast wrought for them that trust in thee before the sons of men!

(n) The treasures of God's mercy are always laid up in store for his children, even at all times they do not enjoy them.

Psalms 31:20

psa 31:20

Thou shalt hide them in the (o) secret of thy presence from the pride of man: thou shalt keep them secretly in a pavilion from the strife of tongues.

(o) That is, in a place where they will have your comfort, and be hid safely from the enemies pride.

Psalms 31:21

psa 31:21

Blessed [be] the LORD: for he hath shewed me his marvellous kindness in a (p) strong city.

(p) Meaning, there was no city strong enough to preserve him, as the defence of God's favour.

Psalms 31:22

psa 31:22

For I said in my (q) haste, I am cut off from before thine eyes: nevertheless thou heardest the voice of my supplications when I cried unto thee.

(q) And so by my rashness and infidelity deserved to have been forsaken.

Psalms 31:24

psa 31:24

Be of good courage, and he shall (r) strengthen your heart, all ye that hope in the LORD.

(r) Be constant in your calling, and God will confirm you with heavenly strength.

Psalms Chapter 32

Psalms 32:1

psa 32:1

"[A Psalm] of David, (a) Maschil." Blessed [is he whose] transgression [is] (b) forgiven, [whose] sin [is] covered.

(a) Concerning the free remission of sins, which is the chief point of our faith.

(b) To be justified by faith, is to have our sins freely remitted, and to be declared just, (Rom 4:6).

Psalms 32:3

psa 32:3

When I kept (c) silence, my bones waxed old through my (d) roaring all the day long.

(c) Between hope and despair.

(d) Was not eased by silence nor crying, signifying that before the sinner is reconciled to God, he feels a perpetual torment.

Psalms 32:5

psa 32:5

I (e) acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the LORD; and thou forgavest the iniquity of my sin. Selah.

(e) He shows that as God's mercy is the only cause of forgiveness of sins, so the means of it are repentance and confession which proceed from faith.

Psalms 32:6

psa 32:6

For this shall every one that is godly pray unto thee in a (f) time when thou mayest be found: surely in the floods of great waters (g) they shall not come nigh unto him.

(f) When necessity causes him to seek you for help, (Isa 55:6).

(g) That is, the waters and great dangers.

Psalms 32:8

psa 32:8

I will (h) instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye.

(h) David promises to make the rest of God's children partakers of the benefits which he felt, and that he will diligently look and take care to direct them in the way of salvation.

Psalms 32:9

psa 32:9

Be ye not as the horse, [or] as the mule, [which] have no understanding: whose (i) mouth must be held in with bit and bridle, lest they come near unto thee.

(i) If men can rule brute beasts, do they think that God will not bridle and tame their rage?

Psalms 32:11

psa 32:11

Be glad in the LORD, and (k) rejoice, ye righteous: and shout for joy, all [ye that are] upright in heart.

(k) He shows that peace and joy of conscience in the Holy Spirit is the fruit of faith.

Psalms Chapter 33

Psalms 33:1

psa 33:1

Rejoice in the LORD, O ye righteous: [for] praise is (a) comely for the upright.

(a) It is the duty of the godly to set forth the praises of God for his mercy and power showed to them.

Psalms 33:2

psa 33:2

Praise the LORD with harp: sing unto him with the psaltery [and] an (b) instrument of ten strings.

(b) To sing on instruments, was a part of the ceremonial service of the temple, which does not belong to us any more than the sacrifices, censers and light.

Psalms 33:4

psa 33:4

For the (c) word of the LORD [is] right; and all his (d) works [are done] in truth.

(c) That is, counsel or command in governing the world.

(d) That is, the effect and execution.

Psalms 33:5

psa 33:5

He (e) loveth righteousness and judgment: the earth is full of the goodness of the LORD.

(e) However the world judges God's works, yet he does all things according to justice and mercy.

Psalms 33:7

psa 33:7

He (f) gathereth the waters of the sea together as an heap: he layeth up the depth in storehouses.

(f) By the creation of the heavens and beautiful ornament with the gathering also of the waters, he sets forth the power of God, that all creatures might fear him.

Psalms 33:10

psa 33:10

The LORD bringeth the (g) counsel of the heathen to nought: he maketh the devices of the people of none effect.

(g) No counsel can prevail against God, but he deserves it, and it will have evil success.

Psalms 33:12

psa 33:12

Blessed [is] the nation whose (h) God [is] the LORD; [and] the people [whom] he hath chosen for his own inheritance.

(h) He shows that all our happiness stands in this, that the Lord is our God.

Psalms 33:13

psa 33:13

The LORD (i) looketh from heaven; he beholdeth all the sons of men.

(i) He proves that all things are governed by God's providence and not by fortune.

Psalms 33:15

psa 33:15

He (k) fashioneth their hearts alike; he considereth all their works.

(k) Therefore he knows their wicked enterprises.

Psalms 33:16

psa 33:16

There is no (l) king saved by the multitude of an host: a mighty man is not delivered by much strength.

(l) If kings and the mighty of the world cannot be saved by worldly means, but only by God's providence, what do others have to trust in, who have not similar means?

Psalms 33:18

psa 33:18

Behold, (m) the eye of the LORD [is] upon them that fear him, upon them that hope in his mercy;

(m) God shows his mercy toward his, which man by no means is able to compass.

Psalms 33:20

psa 33:20

(n) Our soul waiteth for the LORD: he [is] our help and our shield.

(n) Thus he speaks in the name of the whole Church which only depends on God's providence.

Psalms Chapter 34

Psalms 34:1

psa 34:1

"[A Psalm] of David, when he changed his behaviour before Abimelech; who drove him away, and he departed." I will bless the LORD (a) at all times: his praise [shall] continually [be] in my mouth.

(a) He promised never to become unmindful of God's great benefit for his deliverance.

Psalms 34:2

psa 34:2

My soul shall make her boast in the LORD: the (b) humble shall hear [thereof], and be glad.

(b) They who are beaten down with the experience of their own evils.

Psalms 34:4

psa 34:4

I sought the LORD, and he heard me, and delivered me from all my (c) fears.

(c) Which I conceived for the danger I was in.

Psalms 34:5

psa 34:5

They (d) looked unto him, and were lightened: and their faces were not ashamed.

(d) They will be bold to flee to you for help, when they see your mercies toward me.

Psalms 34:7

psa 34:7

The (e) angel of the LORD encampeth round about them that fear him, and delivereth them.

(e) Though God's power is sufficient to govern us, yet for man's infirmity he appoints his angels to watch over us.

Psalms 34:10

psa 34:10

The young (f) lions do lack, and suffer hunger: but they that seek the LORD shall not (g) want any good [thing].

(f) The godly by their patient obedience profit more than they who ravage and spoil.

(g) If they abide the last trial.

Psalms 34:11

psa 34:11

Come, ye children, hearken unto me: I will teach you the (h) fear of the LORD.

(h) That is, the true religion and worship of God.

Psalms 34:12

psa 34:12

What man [is he that] desireth life, [and] loveth [many] days, that he may (i) see good?

(i) Seeing all men naturally desire happiness, he wonders why they cast themselves willingly into misery.

Psalms 34:16

psa 34:16

The (k) face of the LORD [is] against them that do evil, to cut off the remembrance of them from the earth.

(k) The anger of God not only destroys the wicked, but also abolishes their name forever.

Psalms 34:18

psa 34:18

The LORD [is] nigh unto them that are of a (l) broken heart; and saveth such as be of a contrite spirit.

(l) When they seem to be swallowed up with afflictions, then God is at hand to deliver them.

Psalms 34:20

psa 34:20

(m) He keepeth all his bones: not one of them is broken.

(m) And as Christ says, all the hairs of his head.

Psalms 34:21

psa 34:21

Evil shall slay the (n) wicked: and they that hate the righteous shall be desolate.

(n) Their wicked enterprises will turn to their own destruction.

Psalms 34:22

psa 34:22

The LORD (o) redeemeth the soul of his servants: and none of them that trust in him shall be desolate.

(o) For when they seem to be overcome with great dangers and death itself, then God shows himself as their redeemer.

Psalms Chapter 35

Psalms 35:8

psa 35:8

Let destruction come upon (f) him at unawares; and let his net that he hath hid catch himself: into (g) that very destruction let him fall.

(f) When he promises peace to himself.

(g) Which he prepared against the children of God.

Psalms 35:10

psa 35:10

All my (h) bones shall say, LORD, who [is] like unto thee, which deliverest the poor from him that is too strong for him, yea, the poor and the needy from him that spoileth him?

(h) He attributes his deliverance only to God, praising him therefore both in soul and body.

Psalms 35:11

psa 35:11

(i) False witnesses did rise up; they laid to my charge [things] that I knew not.

(i) That would not permit me to purge myself.

Psalms 35:12

psa 35:12

They rewarded me evil for good [to] the (k) spoiling of my soul.

(k) To have taken from me all comfort and brought me into despair.

Psalms 35:13

psa 35:13

But as for me, when they were sick, my clothing [was] sackcloth: I humbled my soul with fasting; and (l) my prayer returned into mine own bosom.

(l) I prayed for them with inward affection, as I would have done for myself: or, I declared my affection with bowing down my head.

Psalms 35:15

psa 35:15

But in mine (m) adversity they rejoiced, and gathered themselves together: [yea], the abjects gathered themselves together against me, and I knew [it] not; they did tear (n) [me], and ceased not:

(m) When they thought me ready to slip and as one that limped for infirmity.

(n) With their railing words.

Psalms 35:16

psa 35:16

With hypocritical mockers in (o) feasts, they gnashed upon me with their teeth.

(o) The word signifies cakes: meaning that the proud courtiers at their dainty feasts scoff, rail, and conspire his death.

Psalms 35:19

psa 35:19

Let not them that are mine enemies wrongfully rejoice over me: [neither] let them (p) wink with the eye that hate me without a cause.

(p) In token of contempt and mocking.

Psalms 35:21

psa 35:21

Yea, they opened their mouth wide against me, [and] said, Aha, aha, (q) our eye hath seen [it].

(q) They rejoiced as though they had now seen David overthrown.

Psalms 35:24

psa 35:24

Judge me, O LORD my God, according to thy (r) righteousness; and let them not rejoice over me.

(r) It is the justice of God to give to the oppressors affliction and torment, and to the oppressed aid and relief, (Th2 1:6).

Psalms 35:25

psa 35:25

Let them not say in their hearts, (s) Ah, so would we have it: let them not say, We have swallowed him up.

(s) Because we have that which we sought for, seeing he is destroyed.

Psalms 35:26

psa 35:26

Let them be ashamed and brought to confusion (t) together that rejoice at mine hurt: let them be clothed (u) with shame and dishonour that magnify [themselves] against me.

(t) That is, at once, were they never so many or mighty.

(u) This prayer will always be verified against them who persecute the faithful.

Psalms 35:27

psa 35:27

Let them shout for joy, and be glad, (x) that favour my righteous cause: yea, let them say continually, Let the LORD be magnified, which hath pleasure in the (y) prosperity of his servant.

(x) That at least favour my right, though they are not able to help me.

(y) He exhorts the Church to praise God for the deliverance of his servants, and for the destruction of his adversaries.

Psalms 35:1

psa 35:1

"[A Psalm] of David." Plead [my (a) cause], O LORD, with them that strive with me: fight against them that fight against me.

(a) He desires God to undertake his cause against them who persecute him and slander him.

Psalms 35:2

psa 35:2

(b) Take hold of shield and buckler, and stand up for mine help.

(b) Even though God can with his breath destroy all his enemies, yet the Holy Spirit attributes to him these outward weapons to assure us of his patient power.

Psalms 35:3

psa 35:3

Draw out also the spear, and stop [the way] against them that persecute me: say unto my (c) soul, I [am] thy salvation.

(c) Assure me against these temptations, that you are the author of my salvation.

Psalms 35:5

psa 35:5

Let them be as chaff before the wind: and let the angel of the LORD (d) chase [them].

(d) Smite them with the spirit of giddiness that their enterprises may be foolish, and they received just reward.

Psalms 35:7

psa 35:7

For (e) without cause have they hid for me their net [in] a pit, [which] without cause they have digged for my soul.

(e) Showing that we may not call God to be a revenger but only for his glory, and when our cause is just.

Psalms Chapter 36

Psalms 36:1

psa 36:1

"To the chief Musician, [A Psalm] of David the servant of the LORD." The transgression of the wicked saith (a) within my heart, [that there is] no fear of God before his eyes.

(a) I see evidently by his deeds, that sin pushes forward the reprobate from wickedness to wickedness, even though he goes about to cover his impiety.

Psalms 36:2

psa 36:2

For he (b) flattereth himself in his own eyes, until his iniquity be found to be hateful.

(b) Though all others detest his vile sin, yet he himself sees it not.

Psalms 36:3

psa 36:3

The words of his mouth [are] iniquity and (c) deceit: he hath left off to be wise, [and] to do good.

(c) The reprobates mock wholesome doctrine, and put no difference between good and evil.

Psalms 36:4

psa 36:4

He (d) deviseth mischief upon his bed; he setteth himself in a way [that is] not good; he abhorreth not evil.

(d) By describing at large the nature of the reprobate, he admonishes the godly to beware of these vices.

Psalms 36:5

psa 36:5

Thy (e) mercy, O LORD, [is] in the heavens; [and] thy faithfulness [reacheth] unto the clouds.

(e) Though wickedness seems to overflow all the world, yet by your heavenly providence you govern heaven and earth.

Psalms 36:6

psa 36:6

Thy righteousness [is] like the great mountains; thy judgments [are] a great (f) deep: O LORD, thou preservest man and beast.

(f) The depth of your providence governs all things, and disposes them, even though the wicked seem to overwhelm the world.

Psalms 36:8

psa 36:8

They shall be abundantly (g) satisfied with the fatness of thy house; and thou shalt make them drink of the river of thy pleasures.

(g) Only God's children have enough of all things both concerning this life and the life to come.

Psalms 36:10

psa 36:10

O continue thy lovingkindness unto them that (h) know thee; and thy righteousness to the upright in heart.

(h) He shows who God's children are, that is, they who know him, and live their lives uprightly.

Psalms 36:11

psa 36:11

Let not the (i) foot of pride come against me, and let not the hand of the wicked remove me.

(i) Let not the proud advance himself against me, or the power of the wicked drive me away.

Psalms 36:12

psa 36:12

(k) There are the workers of iniquity fallen: they are cast down, and shall not be able to rise.

(k) That is, in their pride in which they flatter themselves.

Psalms Chapter 37

Psalms 37:1

psa 37:1

"[A Psalm] of David." Fret not (a) thyself because of evildoers, neither be thou envious against the workers of iniquity.

(a) He admonishes us neither to vex ourselves for the prosperous estate of the wicked, or to desire to be like them to make our estate better.

Psalms 37:2

psa 37:2

For they shall soon be (b) cut down like the grass, and wither as the green herb.

(b) For God's judgment cuts down their state in a moment.

Psalms 37:3

psa 37:3

(c) Trust in the LORD, and do good; [so] shalt thou dwell in the land, and verily thou shalt be fed.

(c) To trust in God and do according to his will are sure signs that his providence will never fail us.

Psalms 37:5

psa 37:5

(d) Commit thy way unto the LORD; trust also in him; and he shall bring [it] to pass.

(d) Do not be led by your own wisdom, but obey God and he will finish his work in you.

Psalms 37:6

psa 37:6

And he shall bring forth thy righteousness as the light, and thy (e) judgment as the noonday.

(e) As the hope of daylight causes us not to be offended with the darkness of the night so ought we patiently to trust that God will clear our cause and restore us to our right.

Psalms 37:7

psa 37:7

Rest in the LORD, and wait patiently for him: fret not thyself because of him (f) who prospereth in his way, because of the man who bringeth wicked devices to pass.

(f) When God allows the wicked to prosper, it seems to the flesh that he favours their doings, (Job 21:7).

Psalms 37:8

psa 37:8

Cease from anger, and forsake wrath: (g) fret not thyself in any wise to do evil.

(g) Meaning, unless he moderates his affection, he will be led to do as they do.

Psalms 37:10

psa 37:10

(h) For yet a little while, and the wicked [shall] not [be]: yea, thou shalt diligently consider his place, and it [shall] not [be].

(y) He corrects the impatience of our nature, which cannot abide till the fulness of God's time is come.

Psalms 37:12

psa 37:12

(i) The wicked plotteth against the just, and gnasheth upon him with his teeth.

(i) The godly are assured that the power and craft of the wicked will not prevail against them, but fall on their own necks and therefore should patiently abide God's time, and in the meanwhile bewail their sins, and offer up their tears as a sacrifice of their obedience.

Psalms 37:16

psa 37:16

(k) A little that a righteous man hath [is] better than the riches of many wicked.

(k) For they are daily fed as with manna from heaven and have sufficient, while the wicked never have enough, but always hunger.

Psalms 37:18

psa 37:18

The LORD (l) knoweth the days of the upright: and their inheritance shall be for ever.

(l) God knows what dangers hang over his, and by what means to deliver them.

Psalms 37:19

psa 37:19

They shall not be ashamed in the evil time: and in the days of famine they shall (m) be satisfied.

(m) For God will give them contented minds, and that which will be necessary.

Psalms 37:20

psa 37:20

But the wicked shall perish, and the enemies of the LORD [shall be] as the (n) fat of lambs: they shall consume; into smoke shall they consume away.

(n) They will vanish away suddenly for they are fed for the day of slaughter.

Psalms 37:21

psa 37:21

The wicked borroweth, and payeth not again: but the righteous sheweth mercy, and (o) giveth.

(o) God so furnishes him with high blessings, that he is able to help others.

Psalms 37:23

psa 37:23

(p) The steps of a [good] man are ordered by the LORD: and he delighteth in his way.

(p) God prospers the faithful because they walk in his ways with an upright conscience.

Psalms 37:24

psa 37:24

Though he (q) fall, he shall not be utterly cast down: for the LORD upholdeth [him with] his hand.

(q) When God exercises his faith with various temptations.

Psalms 37:25

psa 37:25

I have been young, and [now] am old; yet have I not seen the righteous forsaken, nor his (r) seed begging bread.

(r) Though the just man die, yet God's blessings are extended to his posterity and though God suffer some just man to lack temporal benefits, yet he recompenses him with spiritual treasures.

Psalms 37:29

psa 37:29

The righteous shall inherit the land, and dwell therein (s) for ever.

(s) They will continually be preserved under God's wings, and have at least inward rest.

Psalms 37:30

psa 37:30

The (t) mouth of the righteous speaketh wisdom, and his tongue talketh of judgment.

(t) These three points are required from the faithful, that their talk is godly, that God's law is in their heart, and that their life is upright.

Psalms 37:33

psa 37:33

The LORD will not leave him in his hand, nor condemn him when he is (u) judged.

(u) For though it is sometimes so expedient both for God's glory and their salvation, yet he will approve their cause and avenge their wrong.

Psalms 37:36

psa 37:36

Yet he (x) passed away, and, lo, he [was] not: yea, I sought him, but he could not be found.

(x) So that the prosperity of the wicked is but as a cloud, which vanishes away in a moment.

Psalms 37:37

psa 37:37

(y) Mark the perfect [man], and behold the upright: for the end of [that] man [is] peace.

(y) He exhorts the faithful to mark diligently the examples both of God's mercies, and also of his judgments.

Psalms 37:39

psa 37:39

But the (z) salvation of the righteous [is] of the LORD: [he is] their strength in the time of trouble.

(z) He shows that the patient hope of the godly is never in vain, but in the end has good success, though for a time God proves them by various temptations.

Psalms Chapter 38

Psalms 38:1

psa 38:1

"A Psalm of David, to bring to (a) remembrance." O LORD, rebuke me not in thy (b) wrath: neither chasten me in thy hot displeasure.

(a) To put himself and others in mind of God's chastisement for sin.

(b) He desires not to be exempted from God's rod, but that he would so moderate his hand, that he might be able to bear it.

Psalms 38:2

psa 38:2

For thine (c) arrows stick fast in me, and thy hand presseth me sore.

(c) Your sickness, with which you have visited me.

Psalms 38:3

psa 38:3

[There is] no soundness in my flesh because of thine anger; neither [is there any] rest in my bones because of my (d) sin.

(d) David acknowledges God to be just in his punishments, because his sins had deserved much more.

Psalms 38:4

psa 38:4

For mine (e) iniquities are gone over mine head: as an heavy burden they are too heavy for me.

(e) He confesses his sins, God's justice, and makes prayer his refuge.

Psalms 38:5

psa 38:5

My wounds stink [and] are corrupt because of (f) my foolishness.

(f) That rather gave place to my own lusts, than to the will of God.

Psalms 38:8

psa 38:8

I am feeble and sore broken: I (g) have roared by reason of the disquietness of my heart.

(g) This example warns us never to despair, no matter how great the torment: but always to cry to God with sure trust for deliverance.

Psalms 38:10

psa 38:10

My heart panteth, my strength faileth me: as for the light of mine eyes, (h) it also is gone from me.

(h) My sight fails me for sorrow.

Psalms 38:11

psa 38:11

My lovers and my friends stand aloof from my sore; and my (i) kinsmen stand afar off.

(i) Partly for fear and partly for pride, they denied all duty and friendship.

Psalms 38:13

psa 38:13

But I, as a (k) deaf [man], heard not; and [I was] as a dumb man [that] openeth not his mouth.

(k) For I can have no audience before men, and therefore patiently wait for the help of God.

Psalms 38:16

psa 38:16

For I said, [Hear me], lest [otherwise] they should rejoice over me: (l) when my foot slippeth, they magnify [themselves] against me.

(l) That is, if they see that you do not help me in time, they will mock and triumph as though you had forsaken me.

Psalms 38:17

psa 38:17

For I [am] ready to (m) halt, and my sorrow [is] continually before me.

(m) I am without hope to recover my strength.

Psalms 38:19

psa 38:19

But mine (n) enemies [are] lively, [and] they are strong; and they that hate me wrongfully are multiplied.

(n) In my greatest misery they most rejoice.

Psalms 38:20

psa 38:20

They also that render evil for good are mine adversaries; because I follow [the thing that] (o) good [is].

(o) He would rather have the hatred of all the world, than fail in any part of his duty to God.

Psalms 38:22

psa 38:22

Make haste to help me, O Lord my (p) salvation.

(p) Who is the author of my salvation: and this declares that he prayed with sure hope of deliverance.

Psalms Chapter 39

Psalms 39:1

psa 39:1

"To the chief Musician, [even] to (a) Jeduthun, A Psalm of David." I said, (b) I will take heed to my ways, that I sin not with my tongue: I will keep my mouth with a bridle, while the wicked is before me.

(a) This was one of the chief singers, (Ch1 16:41).

(b) Although he had appointed with himself patiently to have wait for God's timing, yet the vehemency of his pain caused him to break his purpose.

Psalms 39:2

psa 39:2

I was dumb with silence, I held my peace, [even] from good; (c) and my sorrow was stirred.

(c) Though when the wicked ruled he thought to have kept silence, yet his zeal caused him to change his mind.

Psalms 39:3

psa 39:3

My heart was hot within me, while I was musing the fire burned: [then] (d) spake I with my tongue,

(d) He confesses that he grudged against God, considering the greatness of his sorrows, and the shortness of his life.

Psalms 39:5

psa 39:5

Behold, thou hast made my days [as] an handbreadth; and mine age [is] as nothing before thee: verily every man at his best state [is] altogether (e) vanity. Selah.

(e) Yet David offended in that he reasoned with God as though he were too severe toward his weak creature.

Psalms 39:8

psa 39:8

Deliver me from all my transgressions: make me not the reproach of the (f) foolish.

(f) Do not make me a laughing stock to the wicked, wrap me up with the wicked when they are put to shame.

Psalms 39:9

psa 39:9

I was dumb, I opened not my mouth; because (g) thou didst [it].

(g) Seeing my troubles came from your providence, I ought to have endured them patiently.

Psalms 39:11

psa 39:11

When thou with rebukes dost correct man for iniquity, thou (h) makest his (i) beauty to consume away like a moth: surely every man [is] vanity. Selah.

(h) Though your open plagues do not light on them forever, yet your secret curse continually frets them.

(i) The word signifies all that he desires, as health, force, strength, beauty, and in whatever he has delight, so that the rod of God takes away all that is desired in this world.

Psalms 39:13

psa 39:13

O spare me, that I may recover strength, (k) before I go hence, and be no more.

(k) For his sorrow caused him to think that God would destroy him completely, by which we see how hard it is for the saints to keep a measure in their words, when death and despair assails them.

Psalms Chapter 40

Psalms 40:1

psa 40:1

"To the chief Musician, A Psalm of David." I waited (a) patiently for the LORD; and he inclined unto me, and heard my cry.

(a) Though God deferred his help, yet he patiently abode till he was heard.

Psalms 40:2

psa 40:2

He brought me up also out of an (b) horrible pit, out of the miry clay, and set my feet upon a rock, [and] established my goings.

(b) He has delivered me from great dangers.

Psalms 40:3

psa 40:3

And he hath put (c) a new song in my mouth, [even] praise unto our God: many shall see [it], and fear, and shall trust in the LORD.

(c) That is, a special opportunity to praise him, for God's benefits are so many opportunities for us to praise his Name.

Psalms 40:4

psa 40:4

Blessed [is] that man that maketh the LORD his trust, and respecteth (d) not the proud, nor such as turn aside to lies.

(d) To follow their example, which he must do who trusts not only in the Lord.

Psalms 40:5

psa 40:5

Many, (e) O LORD my God, [are] thy wonderful works [which] thou hast done, and thy thoughts [which are] to us-ward: they cannot be reckoned up in order unto thee: [if] I would declare and speak [of them], they are more than can be numbered.

(e) David goes from one king of God's favour to the contemplation of his providence over all, and confesses that his counsels toward us are far above our capacities, we cannot so much as tell them in order.

Psalms 40:6

psa 40:6

Sacrifice and offering thou didst not desire; (f) mine ears hast thou opened: burnt offering and sin offering hast thou not required.

(f) You have opened my ears to understand the spiritual meaning of the sacrifices: and here David esteems the ceremonies of the law as nothing in respect to the spiritual service.

Psalms 40:7

psa 40:7

(g) Then said I, Lo, I come: in the volume of the book [it is] written of me,

(g) When you had opened my ears and heart, I was ready to obey you, being assured that I was written in the book of your elect for this end.

Psalms 40:9

psa 40:9

I have preached righteousness in the (h) great congregation: lo, I have not refrained my lips, O LORD, thou knowest.

(h) In the Church assembled in the sanctuary.

Psalms 40:10

psa 40:10

I have not hid thy righteousness within my heart; I have declared thy (i) faithfulness and thy salvation: I have not concealed thy lovingkindness and thy truth from the great congregation.

(i) David here numbers three degrees of our salvation: God's mercy, by which he pities us, his righteousness which signifies his continual protection and his truth, by which appears his constant favour, so that from this our salvation proceeds.

Psalms 40:12

psa 40:12

For innumerable evils have compassed me about: mine iniquities have taken hold upon me, so that I am not able to look up; they are more than the hairs of mine head: therefore my heart (k) faileth me.

(k) Concerning the judgment of the flesh, I was utterly destitute of all counsel, yet faith inwardly moved my heart to pray.

Psalms 40:14

psa 40:14

Let them be (l) ashamed and confounded together that seek after my soul to destroy it; let them be driven backward and put to shame that wish me evil.

(l) He desires that God's mercy may contend for him against the rage of his enemies.

Psalms 40:15

psa 40:15

Let them be (m) desolate for a reward of their shame that say unto me, Aha, aha.

(m) Let the same shame and confusion come on them, which they intended to have brought on me.

Psalms 40:16

psa 40:16

Let all those that seek thee rejoice and be glad in thee: let such as love thy salvation say continually,

(n) The LORD be magnified.

(n) As the faithful always praise God for his benefits, so the wicked mocked God's children in their afflictions.

Psalms Chapter 41

Psalms 41:1

psa 41:1

"To the chief Musician, A Psalm of David." Blessed [is] he that (a) considereth the poor: the LORD will deliver him in time of trouble.

(a) Not condemning him as accused whom God visits, knowing that there are various reasons why God lays his hand on us, yea and afterwards he restores us.

Psalms 41:3

psa 41:3

The LORD will strengthen him upon the (b) bed of languishing: thou wilt make all his (c) bed in his sickness.

(b) When for sorrow and grief of mind he calls himself on his bed.

(c) You have restored him in his sick bed and sent him comfort.

Psalms 41:5

psa 41:5

Mine enemies (d) speak evil of me, When shall he die, and his name perish?

(d) That is, curse me and cannot have their cruel hate quenched but with my shameful death.

Psalms 41:6

psa 41:6

And if he come to see [me], he speaketh (e) vanity: his heart gathereth iniquity to itself; [when] he goeth abroad, he telleth [it].

(e) For pretending to comfort me, he conspires my death in his heart, and brags of it.

Psalms 41:8

psa 41:8

(f) An evil disease, [say they], cleaveth fast unto him: and [now] that he lieth he shall rise up no more.

(f) The enemies thought by his sharp punishments that God had become his mortal enemy.

Psalms 41:9

psa 41:9

Yea, mine own familiar friend, in whom I trusted, which did eat of my bread, (g) hath lifted up [his] heel against me.

(g) As David felt this falsehood, and as it was chiefly accomplished in Christ, (Joh 13:18) so shall his members continually prove the same.

Psalms 41:12

psa 41:12

And as for me, thou upholdest me (h) in mine integrity, and settest me before thy (i) face for ever.

(h) Meaning, either in prosperity of life or in the true fear of God against all temptation.

(i) Showing me evident signs of your fatherly providence.

Psalms 41:13

psa 41:13

Blessed [be] the LORD God of Israel from everlasting, and to everlasting. (k) Amen, and Amen.

(k) By this repetition he stirs up the faithful to praise God.

Psalms Chapter 42

Psalms 42:1

psa 42:1

"To the chief Musician, Maschil, (a) for the sons of Korah." As the hart (b) panteth after the water brooks, so panteth my soul after thee, O God.

(a) As a treasure to be kept by them, who were of the number of the Levites.

(b) By these comparisons of the thirst and panting, he shows his fervent desire to serve God in his temple.

Psalms 42:3

psa 42:3

(c) My tears have been my meat day and night, while they continually say unto me, Where [is] thy God?

(c) As others take pleasure in eating and drinking, so he was altogether given to weeping.

Psalms 42:4

psa 42:4

When I remember (d) these [things], I pour out my soul in me: for I had gone with the multitude, I went with them to the house of God, with the voice of joy and praise, with a multitude that kept holyday.

(d) That is, how I led the people to serve you in your tabernacle, and now seeing my contrary estate, I die for sorrow.

Psalms 42:5

psa 42:5

Why art thou cast down, O my soul? and [why] art thou disquieted in me? (e) hope thou in God: for I shall yet praise him [for] the help of his countenance.

(e) Though he sustained grievous assaults of the flesh to cast him into despair, yet his faith grounded on God's accustomed mercies gets the victory.

Psalms 42:6

psa 42:6

O my God, my soul is cast down within me: (f) therefore will I remember thee from the land of Jordan, and of the Hermonites, from the hill Mizar.

(f) That is, when I remember you in this land of my banishment among the mountains.

Psalms 42:7

psa 42:7

(g) Deep calleth unto deep at the noise of thy waterspouts: all thy waves and thy billows are gone over me.

(g) Afflictions came so thick upon me that I felt overwhelmed: by which he shows there is no end to our misery till God is pacified and sends help.

Psalms 42:8

psa 42:8

[Yet] the LORD (h) will command his lovingkindness in the daytime, and in the night his song [shall be] with me, [and] my prayer unto the God of my life.

(h) He assures himself of God's help in time to come.

Psalms 42:10

psa 42:10

[As] with a sword in my (i) bones, mine enemies reproach me; while they say daily unto me, Where [is] thy God?

(i) That is, I am most grievously tormented.

Psalms 42:11

psa 42:11

(k) Why art thou cast down, O my soul? and why art thou disquieted within me? hope thou in God: for I shall yet praise him, [who is] the health of my countenance, and my God.

(k) This repetition declares that David did not overcome at once, to teach us to be constant, for as much as God will certainly deliver his.

Psalms Chapter 43

Psalms 43:1

psa 43:1

Judge (a) me, O God, and plead my cause against an ungodly (b) nation: O deliver me from the deceitful and unjust man.

(a) He desires God to undertake his cause against the enemies but chiefly that he would restore him to the tabernacle.

(b) That is, the cruel company of my enemies.

Psalms 43:3

psa 43:3

O send out thy (c) light and thy truth: let them lead me; let them bring me unto thy holy hill, and to thy tabernacles.

(c) That is, your favour which appears by the performance of your promises.

Psalms 43:4

psa 43:4

Then (d) will I go unto the altar of God, unto God my exceeding joy: yea, upon the harp will I praise thee, O God my God.

(d) He promises to offer a solemn sacrifice of thanksgiving in token of his great deliverance.

Psalms 43:5

psa 43:5

Why art thou cast down, O my soul? and why art thou disquieted within me? (e) hope in God: for I shall yet praise him, [who is] the health of my countenance, and my God.

(e) By which he admonishes the faithful not to relent but constantly to wait on the Lord, though their troubles are long and great.

Psalms Chapter 44

Psalms 44:1

psa 44:1

"To the chief Musician for the sons of Korah, Maschil." We have heard with our (a) ears, O God, our fathers have told us, [what] work thou didst in their days, in the times of old.

(a) This psalm seems to have been made by some excellent prophet for the use of the people when the Church was in extreme misery, either at their return from Babylon or under Antiochus or in similar afflictions.

Psalms 44:2

psa 44:2

[How] thou didst drive out the (b) heathen with thy hand, and plantedst (c) them; [how] thou didst afflict the (d)

people, and (e) cast them out.

(b) That is, the Canaanites.

(c) That is, our fathers.

(d) Of Canaan.

(e) That is, our fathers.

Psalms 44:3

psa 44:3

For they got not the land in possession by their own sword, neither did their own arm save them: but thy right hand, and thine arm, and the light of thy countenance, because thou hadst a (f) favour unto them.

(f) God's free mercy and love is the only fountain and beginning of the Church, (Deu 4:37).

Psalms 44:4

psa 44:4

Thou art my King, O God: command deliverances for (g) Jacob.

(g) Because you are our king, therefore deliver your people from their misery.

Psalms 44:5

psa 44:5

(h) Through thee will we push down our enemies: through thy name will we tread them under that rise up against us.

(h) Because they and their forefathers made both one Church, they apply that to themselves which before they attributed to their fathers.

Psalms 44:9

psa 44:9

But thou hast cast off, and put us to (i) shame; and goest not forth with our armies.

(i) As they confessed before that their strength came from God, so now they acknowledge that this affliction came by his just judgment.

Psalms 44:11

psa 44:11

Thou hast given us (k) like sheep [appointed] for meat; and hast scattered us among the heathen.

(k) Knowing God to be author of this calamity, they murmur not, but seek remedy at his hands who wounded them.

Psalms 44:12

psa 44:12

Thou sellest thy people (l) for nought, and dost not increase [thy wealth] by their price.

(l) As slaves who are sold for a low price, you do not look for him who offers the most, but take the first offer.

Psalms 44:15

psa 44:15

My (m) confusion [is] continually before me, and the shame of my face hath covered me,

(m) I dare not lift up my head for shame.

Psalms 44:16

psa 44:16

For the voice of him that reproacheth and blasphemeth; by reason of the enemy and (n) avenger.

(n) Meaning, the proud and cruel tyrant.

Psalms 44:17

psa 44:17

All this is come upon us; yet have we not (o) forgotten thee, neither have we dealt falsely in thy covenant.

(o) They boast not of their virtues, but declare that they rest on God in the midst of their affliction: who did not punished their sins now, but by hard afflictions called them to the consideration of the heavenly joys.

Psalms 44:20

psa 44:20

If we have forgotten the name of our God, or stretched out our hands to a (p) strange god;

(p) They show that they honoured God correctly, because they trusted in him alone.

Psalms 44:21

psa 44:21

Shall not God (q) search this out? for he knoweth the secrets of the heart.

(q) They take God to witness that they were upright toward him.

Psalms 44:22

psa 44:22

Yea, for thy sake (r) are we killed all the day long; we are counted as sheep for the slaughter.

(r) The faithful take comfort in this, that the wicked punish them not for their sins, but for because of God, (Mat 5:10; Pe1 4:14).

Psalms 44:25

psa 44:25

For our soul is (s) bowed down to the dust: our belly cleaveth unto the earth.

(s) There is no hope of recovery, unless you raise us up with your hand.

Psalms 44:26

psa 44:26

Arise for our help, and redeem us for thy (t) mercies' sake.

(t) Which is the only sufficient ransom to deliver both body and souls from all kinds of slavery and misery.

Psalms Chapter 45

Psalms 45:1

psa 45:1

"To the chief Musician upon (a) Shoshannim, for the sons of Korah, Maschil, A Song of (b) loves." My heart is inditing a good matter: I speak of the things which I have made touching the king: my tongue [is] the pen of a ready writer.

(a) This was a certain tune of an instrument.

(b) Of that perfect love that ought to be between the husband and the wife.

Psalms 45:2

psa 45:2

Thou art (c) fairer than the children of men: grace is poured into thy lips: therefore God hath blessed thee for ever.

(c) Solomon's beauty and eloquence to win favour with his people, and his power to overcome his enemies, is here described.

Psalms 45:4

psa 45:4

And in thy majesty (d) ride prosperously because of truth and meekness [and] righteousness; and thy right hand shall teach thee terrible things.

(d) He alludes to them, who ride in chariots in their triumphs, showing that the quiet state of a kingdom stands in truth, meekness and justice, and not in worldly pomp and vanity.

Psalms 45:6

psa 45:6

Thy (e) throne, O God, [is] for ever and ever: the sceptre of thy kingdom [is] a right sceptre.

(e) Under this figure of this kingdom of justice is set forth the everlasting kingdom of Christ.

Psalms 45:7

psa 45:7

Thou lovest righteousness, and hatest wickedness: therefore God, thy God, hath (f) anointed thee with the oil of gladness above thy fellows.

(f) Has established your kingdom as the figure of Christ, which is the peace and joy of the Church.

Psalms 45:8

psa 45:8

All thy garments [smell] of myrrh, and aloes, [and] cassia, out of the ivory palaces, (g) whereby they have made thee glad.

(g) In which the people made you joyful to see them give thanks and rejoice for you.

Psalms 45:9

psa 45:9

Kings' daughters [were] among thy honourable women: upon thy right hand did stand the (h) queen in gold of Ophir.

(h) Though he had many king's daughters among his wives, yet he found Pharaoh's daughter best.

Psalms 45:10

psa 45:10

(i) Hearken, O daughter, and consider, and incline thine ear; forget also thine own people, and thy father's house;

(i) Under the figure of Pharaoh's daughter, he shows that the Church must cast off all carnal affections to obey Christ only.

Psalms 45:12

psa 45:12

And the (k) daughter of Tyre [shall be there] with a gift; [even] the rich among the people shall intreat thy favour.

(k) He signifies that many of those who are rich will be benefactors to the Church, although they do not give perfect obedience to the Gospel.

Psalms 45:13

psa 45:13

The king's daughter [is] all glorious (l) within: her clothing [is] of wrought gold.

(l) There is nothing feigned or hypocritical but she is glorious both within and without: and even though the Church has not always had this outward glory, the fault is to be imputed only to their own ingratitude.

Psalms 45:16

psa 45:16

Instead of thy fathers shall be thy (m) children, whom thou mayest make princes (n) in all the earth.

(m) They will have greater graces than their fathers.

(n) He signifies the great compass of Christ's kingdom, which will be sufficient to enrich all his members.

Psalms 45:17

psa 45:17

I will make thy (o) name to be remembered in all generations: therefore shall the people praise thee for ever and ever.

(o) This must only be referred to Christ and not to Solomon.

Psalms Chapter 46

Psalms 46:1

psa 46:1

"To the chief Musician for the sons of Korah, A Song upon (a) Alamoth." God [is] our refuge and strength, a very present help in (b) trouble.

(a) Which was either a musical instrument or a solemn tune, to which this psalm was sung.

(b) In all manner of troubles God shows his speedy mercy and power in defending his.

Psalms 46:2

psa 46:2

Therefore will not we (c) fear, though the earth be removed, and though the mountains be carried into the midst of the sea;

(c) That is, we will not be overcome with fear.

Psalms 46:3

psa 46:3

[Though] the waters thereof (d) roar [and] be troubled, [though] the mountains shake with the swelling thereof. Selah.

(d) Though the afflictions rage, yet the rivers of God's mercies bring sufficient comfort to his.

Psalms 46:4

psa 46:4

[There is] a (e) river, the streams whereof shall make glad the city of God, the holy [place] of the tabernacles of the most High.

(e) The river of Shiloh, which passed through Jerusalem: meaning, though the defence seems small, yet if God has appointed it, it is sufficient.

Psalms 46:5

psa 46:5

God [is] in the midst of her; she shall not be moved: God shall help her, [and that] (f) right early.

(f) Always when need requires.

Psalms 46:7

psa 46:7

The LORD of hosts [is] (g) with us; the God of Jacob [is] our refuge. Selah.

(g) They are assured that God can and will defend his Church from all dangers and enemies.

Psalms 46:8

psa 46:8

Come, behold the works of the LORD, (h) what desolations he hath made in the earth.

(h) That is, how often he has destroyed his enemies, and delivered his people.

Psalms 46:10

psa 46:10

Be (i) still, and know that I [am] God: I will be exalted among the heathen, I will be exalted in the earth.

(i) He warns them who persecute the Church to cease their cruelty: for also they will feel that God is too strong for them against whom they fight.

Psalms Chapter 47

Psalms 47:1

psa 47:1

"To the chief Musician, A Psalm for the sons of Korah." O (a) clap your hands, all ye people; shout unto God with the voice of triumph.

(a) Here is figured Christ to whom all his should give willing obedience, and who would show himself terrible to the wicked.

Psalms 47:3

psa 47:3

He shall (b) subdue the people under us, and the nations under our feet.

(b) He has made the Jews who were the keepers of the law and prophets, schoolmasters to the Gentiles, that they would with gladness obey them.

Psalms 47:4

psa 47:4

He shall choose (c) our inheritance for us, the excellency of Jacob whom he loved. Selah.

(c) God has chosen us above all other nations, to enjoy a most glorious inheritance.

Psalms 47:5

psa 47:5

God is gone up with a shout, the LORD with the (d) sound of a trumpet.

(d) He alludes to the trumpets that were blown at solemn feasts: but he further signifies the triumph of Christ and his glorious ascension into the heavens.

Psalms 47:7

psa 47:7

For God [is] the King of all the earth: sing ye praises with (e) understanding.

(e) He requires that understanding be joined with singing, lest the Name of God be profaned with vain crying.

Psalms 47:9

psa 47:9

The princes of the people are gathered together, [even] the people of the God of Abraham: for the shields of the earth [belong] unto God: he (f) is greatly exalted.

(f) He praises God's highness, for that he joins the great princes of the world (whom he calls shields) to the fellowship of his Church.

Psalms Chapter 48

Psalms 48:1

psa 48:1

"(a) A Song [and] Psalm for the sons of Korah." Great [is] the LORD, and greatly to be praised in the (b) city of our God, [in] the mountain of his holiness.

(a) Some put this difference between a song and psalm, saying that it is called a song when there is no instrument but the voice, and the song of the psalm is when the instruments begin and the voice follows.

(b) Even though God shows his wonders through all the world, yet he will be chiefly praised in his Church.

Psalms 48:2

psa 48:2

Beautiful for situation, the (c) joy of the whole earth, [is] mount Zion, [on] the sides of the north, the city of the great King.

(c) Because the word of salvation came there to all who would believe.

Psalms 48:3

psa 48:3

God is known in her palaces for a (d) refuge.

(d) Unless God is the defence of it, neither situation nor munition can prevail.

Psalms 48:4

psa 48:4

For, lo, the kings were (e) assembled, they passed by together.

(e) They conspired and went against God's people.

Psalms 48:5

psa 48:5

They saw [(f) it, and] so they marvelled; they were troubled, [and] hasted away.

(f) The enemies were afraid at the sight of the city.

Psalms 48:7

psa 48:7

Thou breakest the ships (g) of Tarshish with an east wind.

(g) That is, of Cilicia or of the Mediterranean sea.

Psalms 48:8

psa 48:8

As we have (h) heard, so have we seen in the city of the LORD of hosts, in the city of our God: God will establish it for ever. Selah.

(h) That is, of our fathers: so have we proved: or God has performed his promise.

Psalms 48:10

psa 48:10

According to thy name, O God, so [is] thy praise unto the ends of the (i) earth: thy right hand is full of righteousness.

(i) In all places where your Name will be heard of, men will praise you when they hear of your marvellous works.

Psalms 48:11

psa 48:11

Let (k) mount Zion rejoice, let the daughters of Judah be glad, because of thy judgments.

(k) Let Jerusalem and the cities of Judea rejoice, for your just judgments against your enemies.

Psalms 48:12

psa 48:12

(l) Walk about Zion, and go round about her: tell the towers thereof.

(l) For in this outward defence and strength God's blessings also appeared, but the chief is to be referred to God's favour and secret defence, who never leaves his.

Psalms Chapter 49

Psalms 49:1

psa 49:1

"To the chief Musician, A Psalm for the sons of Korah." Hear (a) this, all [ye] people; give ear, all [ye] inhabitants of the world:

(a) He will intreat how God governs the world by his providence which cannot be perceived by the judgment of the flesh.

Psalms 49:5

psa 49:5

Wherefore should I (b) fear in the days of evil, [when] the iniquity of my heels shall compass me about?

(b) Though wickedness reigns and enemies rage, seeing God will execute his judgments against the wicked at a suitable time.

Psalms 49:6

psa 49:6

They that trust in their (c) wealth, and boast themselves in the multitude of their riches;

(c) To trust in riches is madness, seeing they can neither restore life, nor prolong it.

Psalms 49:8

psa 49:8

(For the redemption of their soul [is] (d) precious, (e) and it ceaseth for ever:)

(d) That is, so rare or not to be found, as prophecy was precious in the days of Eli, (Sa1 3:1).

(e) Meaning it is impossible to live for ever: also that life and death are only in God's hands.

Psalms 49:10

psa 49:10

For he seeth [that] wise men (f) die, likewise the fool and the brutish person perish, and leave their wealth to (g) others.

(f) In that that death makes no difference between the persons.

(g) That is, not to their children, but to strangers. Yet the wicked profit not by these examples, but still dream of immortality on earth.

Psalms 49:12

psa 49:12

Nevertheless man [being] in honour abideth not: he is like the (h) beasts [that] perish.

(h) Concerning the death of the body.

Psalms 49:13

psa 49:13

This their way [is] their folly: yet their posterity (i) approve their sayings. Selah.

(i) They speak and do the same thing that their fathers did.

Psalms 49:14

psa 49:14

(k) Like sheep they are laid in the grave; (l) death shall feed on them; and the upright shall have dominion over them in the (m) morning; and their beauty shall consume in the grave from their dwelling.

(k) As sheep are gathered into the fold, so shall they be brought to the grave.

(l) Because they have no part of life everlasting.

(m) Christ's coming is as the morning, when the elect will reign with Christ their head over the wicked.

Psalms 49:18

psa 49:18

Though while he lived he blessed his soul: and (n) [men] will praise thee, when thou doest well to thyself.

(n) The flatterers praise them who live in delight and pleasures.

Psalms 49:19

psa 49:19

(o) He shall go to the generation of his fathers; (p) they shall never see light.

(o) And not pass the term appointed for life.

(p) Both they and their fathers will live here but a while and at length die forever.

Psalms 49:20

psa 49:20

Man [that is] in honour, and (q) understandeth not, is like the beasts [that] perish.

(q) He condemns man's ingratitude, who having received excellent gifts from God, abuses them like a beast to his own condemnation.

Psalms Chapter 50

Psalms 50:1

psa 50:1

"A Psalm of (a) Asaph." The mighty God, [even] the LORD, hath spoken, and called the (b) earth from the rising of the sun unto the going down thereof.

- (a) Who was either the author, or a chief singer, to whom it was committed.
- (b) To plead against his deceitful people before heaven and earth.

Psalms 50:2

psa 50:2

Out of Zion, the (c) perfection of beauty, God hath shined.

(c) Because God had chosen it to have his Name there called on and also his image shines there in the doctrine of the law.

Psalms 50:3

psa 50:3

Our God shall come, and shall not keep silence: a (d) fire shall devour before him, and it shall be very tempestuous round about him.

(d) As when God gave his law in mount Sinai he appeared terrible with thunder and tempest, so will he appear terrible to take account for the keeping of it.

Psalms 50:4

psa 50:4

He shall call to the heavens from above, and to (e) the earth, that he may judge his people.

(e) As witnessing against the hypocrites.

Psalms 50:5

psa 50:5

Gather my (f) saints together unto me; those that have made a covenant with me by (g) sacrifice.

(f) God in respect to his elect calls the whole body holy, saints and his people.

(g) Who should know that sacrifices are sealed by the covenant between God and his people, and not set religion in it.

Psalms 50:8

psa 50:8

I will not (h) reprove thee for thy sacrifices or thy burnt offerings, [to have been] continually before me.

(h) For I pass not for sacrifices unless the true use is there, which is to confirm your faith.

Psalms 50:10

psa 50:10

(i) For every beast of the forest [is] mine, [and] the cattle upon a thousand hills.

(i) Though he delighted in sacrifice, yet he had no need for man's help in it.

Psalms 50:13

psa 50:13

(k) Will I eat the flesh of bulls, or drink the blood of goats?

(k) Though man's life for the infirmity of it has need of food, yet God whose life quickens all the world, has no need of such means.

Psalms 50:14

psa 50:14

Offer unto God thanksgiving; and (l) pay thy vows unto the most High:

(l) Show yourself mindful of God's benefits by thanksgiving.

Psalms 50:16

psa 50:16

But unto the wicked God saith, (m) What hast thou to do to declare my statutes, or [that] thou shouldest take my covenant in thy mouth?

(m) Why do you pretend to be of my people and talk of my covenant, seeing that you are a hypocrite?

Psalms 50:17

psa 50:17

Seeing thou hatest (n) instruction, and castest my words behind thee.

(n) To live according to my word.

Psalms 50:18

psa 50:18

When thou sawest a thief, then (o) thou consentedst with him, and hast been partaker with adulterers.

(o) He shows what the fruits of them who contemn God's word are.

Psalms 50:20

psa 50:20

Thou (p) sittest [and] speakest against thy brother; thou slanderest thine own mother's son.

(p) He notes the cruelty of hypocrites who in their talk or judgment do not spare their own mother's sons.

Psalms 50:21

psa 50:21

These [things] hast thou done, and I kept silence; thou thoughtest that I was altogether [such an one] as thyself: [but] I will reprove thee, and (q) set [them] in order before thine eyes.

(q) I will write all your wicked deeds in a roll, and make you read and acknowledge them, whether you will or not.

Psalms 50:23

psa 50:23

Whoso offereth (r) praise glorifieth me: and to him that (s) ordereth [his] conversation [aright] will I (t) shew the salvation of God.

(r) Under which is contained faith and invocation.

(s) As God has appointed.

(t) That is, declare myself to be his Saviour.

Psalms Chapter 51

Psalms 51:1

psa 51:1

"To the chief Musician, A Psalm of David, when Nathan the prophet (a) came unto him, after he had gone in to Bathsheba." Have mercy upon me, O God, (b) according to thy lovingkindness: according unto the multitude of thy tender mercies blot out my transgressions.

(a) To reprove him, because he had committed horrible sins, and lain in the same without repentance more then a whole year.

(b) As his sins were many and great, so he requires that God would give him the feeling of his excellent and abundant mercies.

Psalms 51:2

psa 51:2

Wash me (c) thoroughly from mine iniquity, and cleanse me from my sin.

(c) My sins strike so fast in me, that I have need of some singular kind of washing.

Psalms 51:3

psa 51:3

For I (d) acknowledge my transgressions: and my sin [is] ever before me.

(d) My conscience accuses me so, that I can have no rest till I am reconciled.

Psalms 51:4

psa 51:4

Against thee, thee only, have I sinned, and done [this] evil in thy sight: that thou mightest be justified when thou (e) speakest, [and] be clear when thou judgest.

(e) When you give sentence against sinners, they must confess you to be just, and themselves sinners.

Psalms 51:6

psa 51:6

Behold, thou (f) desirest truth in the inward parts: and in the hidden [part] thou shalt make me to know wisdom.

(f) He confesses that God who loves pureness of heart, may justly destroy man, who by nature is a sinner much more him whom he had instructed in his heavenly wisdom.

Psalms 51:8

psa 51:8

Make me to hear (g) joy and gladness; [that] the (h) bones [which] thou hast broken may rejoice.

(g) He means God's comfortable mercies toward repentant sinners.

(h) By the bones he understands all strength of soul and body, which by cares and mourning are consumed.

Psalms 51:10

psa 51:10

(i) Create in me a clean heart, O God; and renew a right spirit within me.

(i) He confesses that when God's Spirit is cold in us, to have it again revived, is as a new creation.

Psalms 51:12

psa 51:12

Restore unto me the joy of thy salvation; and uphold me [with thy] (k) free spirit.

(k) Which may assure me that I am drawn out of the slavery of sin.

Psalms 51:13

psa 51:13

[Then] will I teach transgressors thy (l) ways; and sinners shall be converted unto thee.

(l) He promises to endeavour that others by his example may turn to God.

Psalms 51:14

psa 51:14

Deliver me from (m) bloodguiltiness, O God, thou God of my salvation: [and] my tongue shall sing aloud of thy righteousness.

(m) From the murder of Uriah and the others who were slain with him, (Sa2 11:17).

Psalms 51:15

psa 51:15

O Lord, (n) open thou my lips; and my mouth shall shew forth thy praise.

(n) By giving me opportunity to praise you, when you will forgive my sins.

Psalms 51:17

psa 51:17

The sacrifices of God [are] a (o) broken spirit: a broken and a contrite heart, O God, thou wilt not despise.

(o) Which is a wounding of the heart, proceeding from faith, which seeks God for mercy.

Psalms 51:18

psa 51:18

Do good in thy good pleasure unto (p) Zion: build thou the walls of Jerusalem.

(p) He prays for the whole Church, because through his sin it was in danger of God's judgment.

Psalms 51:19

psa 51:19

Then shalt thou be pleased with the sacrifices of (q) righteousness, with burnt offering and whole burnt offering: then shall they offer bullocks upon thine altar.

(q) That is, just and lawful, applied to the right end, which is the exercise of faith and repentance.

Psalms Chapter 52

Psalms 52:1

psa 52:1

"To the chief Musician, Maschil, [A Psalm] of David, when Doeg the Edomite came and told Saul, and said unto him, David is come to the house of Ahimelech." Why boastest thou thyself in mischief, O (a) mighty man? the goodness of God [endureth] continually.

(a) O Doeg, who half consider to be the tyrant Saul, and had the power to murder the saints of God.

Psalms 52:2

psa 52:2

Thy tongue deviseth (b) mischiefs; like a sharp razor, working deceitfully.

(b) Your malice moves you by crafty flattery and lies to accuse and destroy the innocents.

Psalms 52:5

psa 52:5

God shall likewise (c) destroy thee for ever, he shall take thee away, and pluck thee out of [thy] dwelling place, and (d) root thee out of the land of the living. Selah.

(c) Though God forbear for a time, yet at length he will recompense your falsehood.

(d) Even though you seem to be never so sure settled.

Psalms 52:6

psa 52:6

The (e) righteous also shall see, (f) and fear, and shall laugh at him:

(e) For the eyes of the reprobate are shut at God's judgments.

(f) With joyful reverence, seeing that he takes their part against the wicked.

Psalms 52:8

psa 52:8

But I [am] like a (g) green olive tree in the house of God: I trust in the mercy of God for ever and ever.

(g) He rejoices to have a place among the servant's of God, that he may grow in the knowledge of godliness.

Psalms 52:9

psa 52:9

I will praise thee for ever, because thou hast done (h) [it]: and I will wait on thy name; for [it is] good before thy saints.

(h) Executed his vengeance.

Psalms Chapter 53

Psalms 53:1

psa 53:1

"To the chief Musician upon (a) Mahalath, Maschil, [A Psalm] of David." The fool hath said in his heart, [There is] (b) no God. Corrupt are they, and have done abominable iniquity: [there is] none that doeth good.

(a) Which was an instrument or king of note.

(b) Whereas no regard is had for honesty or dishonesty, for virtue nor for vice, there the prophet pronounces that the people have no God.

Psalms 53:2

psa 53:2

God looked down from heaven upon the children of men, to see if there were [any] that did understand, that did (c) seek God.

(c) By which he condemns all knowledge and understanding that tends not to seek God.

Psalms 53:4

psa 53:4

Have the (d) workers of iniquity no knowledge? who eat up my people [as] they eat bread: they have not called upon God.

(d) David pronounces God's vengeance against cruel governors who having charge to defend and preserve God's people, cruelly devour them.

Psalms 53:5

psa 53:5

There were they in great fear, [where] no (e) fear was: for God hath scattered the (f) bones of him that encampeth [against] thee: thou hast put [them] to shame, because God hath despised them.

(e) When they thought there was no opportunity to fear, the sudden vengeance of God lighted on them.

(f) No matter how great the enemies power is, or fearful the danger, yet God delivers his in due time.

Psalms Chapter 54

Psalms 54:1

psa 54:1

"To the chief Musician on Neginoth, Maschil, [A Psalm] of David, when the Ziphims came and said to Saul, Doth not David hide himself with us?" Save me, O God, (a) by thy name, and judge me by thy strength.

(a) He declares that when all means fail, God will deliver even by miracle, they who call to him with an upright conscience.

Psalms 54:3

psa 54:3

For (b) strangers are risen up against me, and (c) oppressors seek after my soul: they have not set God before them. Selah.

(b) That is, the Ziphims.

(c) Saul and his army who were like cruel beasts, could not be satisfied except by his death.

Psalms 54:4

psa 54:4

Behold, God [is] mine helper: the Lord [is] with (d) them that uphold my soul.

(d) No matter how few, as he was with Jonathan.

Psalms 54:5

psa 54:5

He shall reward evil unto mine enemies: cut them off in thy (e) truth.

(e) According to your faithful promise for my defence.

Psalms 54:6

psa 54:6

I will (f) freely sacrifice unto thee: I will praise thy name, O LORD; for [it is] good.

(f) For hypocrites serve God out of fear or on conditions.

Psalms 54:7

psa 54:7

For he hath delivered me out of all trouble: and mine eye hath (g) seen [his desire] upon mine enemies.

(g) We may lawfully rejoice for God's judgments against the wicked, if our affections are pure.

Psalms Chapter 55

Psalms 55:1

psa 55:1

"To the chief Musician on Neginoth, Maschil, [A Psalm] of David." Give ear to (a) my prayer, O God; and hide not thyself from my supplication.

(a) The earnestness of his prayer declares the vehemency of his grief in so much as he is compelled to burst out into cries.

Psalms 55:3

psa 55:3

Because of the (b) voice of the enemy, because of the oppression of the wicked: for (c) they cast iniquity upon me, and in wrath they hate me.

(b) For the threatenings of Saul and his adherents.

(c) They have defamed me as a wicked person, or they have imagined my destruction.

Psalms 55:5

psa 55:5

Fearfulness and trembling are come upon me, and horror hath (d) overwhelmed me.

(d) There was no part of him that was not astonished with extreme fear.

Psalms 55:6

psa 55:6

And I said, Oh that I had wings like a dove! [for then] would I (e) fly away, and be at rest.

(e) Fear had driven him to so great distress, that he wished to be hid in some wilderness, and to be banished from that kingdom which God had promised that he should enjoy.

Psalms 55:8

psa 55:8

I would hasten my escape (f) from the windy storm [and] tempest.

(f) From the cruel rage and tyranny of Saul.

Psalms 55:9

psa 55:9

Destroy, O Lord, [and] (g) divide their tongues: for I have seen violence and strife in the city.

(g) As in the confusion of Babylon when the wicked conspired against God.

Psalms 55:10

psa 55:10

Day and night they go about it upon the walls thereof: (h) mischief also and sorrow [are] in the midst of it.

(h) All laws and good orders are broken and only vice and dissolution reigns under Saul.

Psalms 55:12

psa 55:12

For [it was] not an (i) enemy [that] reproached me; then I could have borne [it]: neither [was it] he that hated me [that] did magnify [himself] against me; then I would have hid myself from him:

(i) If my open enemy had sought by hurt, I could better have avoided him.

Psalms 55:13

psa 55:13

But [it was] thou, a man mine (k) equal, my guide, and mine acquaintance.

(k) Who was not only joined to me in friendship and counsel in worldly matters, but also in religion.

Psalms 55:15

psa 55:15

Let death seize upon them, [and] let them (l) go down quick into hell: for wickedness [is] in their dwellings, [and] among them.

(l) As Korah, Dathan and Abiram.

Psalms 55:17

psa 55:17

Evening, and morning, and at noon, will I pray, (m) and cry aloud: and he shall hear my voice.

(m) Which signifies a servants mind and sure trust to obtain his portion, which made him earnest at all times in prayer.

Psalms 55:18

psa 55:18

He hath delivered my soul in peace from the battle [that was] against me: for there were (n) many with me.

(n) Even the angels of God fought on my side against my enemies, (Kg2 6:16).

Psalms 55:19

psa 55:19

God shall hear, and afflict them, even he that abideth of old. Selah. Because they (o) have no changes, therefore they fear not God.

(o) But their prosperous estate still continues.

Psalms 55:20

psa 55:20

He (p) hath put forth his hands against such as be at peace with him: he hath broken his covenant.

(p) I did not provoke him but was as at peace with him, yet he made war against me.

Psalms 55:22

psa 55:22

Cast thy burden upon the LORD, and he shall sustain thee: he shall (q) never suffer the righteous to be moved.

(q) Though for their bettering and trial, he permits them to slip for a time.

Psalms 55:23

psa 55:23

But thou, O God, shalt bring them down into the pit of destruction: bloody and deceitful men shall not live out (r) half their days; but I will trust in thee.

(r) Though they sometimes live longer, yet their life is cursed by God, unquiet, and worse than any death.

Psalms Chapter 56

Psalms 56:1

psa 56:1

"To the chief Musician upon Jonathelemrechokim, Michtam of David, (a) when the Philistines took him in Gath." Be merciful unto me, O God: for (b) man would swallow me up; he fighting daily oppresseth me.

(a) Being chased by the fury of his enemies into a strange country, he was a dumb dove not seeking vengeance.

(b) He shows that if God will help him, it must be now or never for all the world is against him and ready to devour him.

Psalms 56:4

psa 56:4

In God I will praise his (c) word, in God I have put my trust; I will not fear what flesh can do unto me.

(c) He stays his conscience on God's promise though he sees no present help.

Psalms 56:5

psa 56:5

Every day they wrest my (d) words: all their thoughts [are] against me for evil.

(d) All my counsels have evil success, and turn to my own sorrow.

Psalms 56:6

psa 56:6

(e) They gather themselves together, they hide themselves, they mark my steps, when they wait for my soul.

(e) As all the world against one man, and cannot be satisfied unless they have my life.

Psalms 56:7

psa 56:7

Shall (f) they escape by iniquity? in [thine] anger cast down the people, O God.

(f) They not only think to escape punishment, but the more wicked they are, the more impudent they grow.

Psalms 56:8

psa 56:8

Thou tellest my wanderings: put thou my (g) tears into thy bottle: [are they] not in thy book?

(g) If God stores the tears of his saints, much more will he remember their blood, to avenge it: and though tyrants burn the bones, yet they cannot blot the tears and blood out of God's register.

Psalms 56:12

psa 56:12

(h) Thy vows [are] upon me, O God: I will render praises unto thee.

(h) Having received that which I required, I am bound to pay my vows of thanksgiving as I promised.

Psalms 56:13

psa 56:13

For thou hast delivered my soul from death: [wilt] not [thou deliver] my feet from falling, that I may (i) walk before God in the (k) light of the living?

(i) As mindful of his great mercies, and giving thanks for the same.

(k) That is, in the life and light of the sun.

Psalms Chapter 57

Psalms 57:1

psa 57:1

"(a) To the chief Musician, Altaschith, Michtam of David, when he fled from Saul in the cave." Be merciful unto me, O God, be merciful unto me: for my soul trusteth in thee: yea, in the shadow of thy wings will I make my refuge, until [these] (a) calamities be overpast.

(a) This was either the beginning of a certain song, or the words which David uttered when he stayed his affection.

(b) He compares the afflictions which God lays on his children, to a storm that comes and goes.

Psalms 57:2

psa 57:2

I will cry unto God most high; unto God that (c) performeth [all things] for me.

(c) Who does not leave his works begun imperfectly.

Psalms 57:3

psa 57:3

He shall send from (d) heaven, and save me [from] the reproach of him that would swallow me up. Selah. God shall send forth his mercy and his truth.

(d) He would rather deliver me by a miracle, than that I should be overcome.

Psalms 57:4

psa 57:4

My soul [is] among lions: [and] I lie [even among] them that are set on fire, [even] the sons of men, whose teeth [are] (e) spears and arrows, and their tongue a sharp sword.

(e) He means their slanderous and false reports.

Psalms 57:5

psa 57:5

(f) Be thou exalted, O God, above the heavens; [let] thy glory [be] above all the earth.

(f) Do not permit me to be destroyed to the contempt of your Name.

Psalms 57:6

psa 57:6

They have prepared a net for my steps; (g) my soul is bowed down: they have digged a pit before me, into the midst whereof they are fallen [themselves]. Selah.

(g) For fear, seeing the great dangers on all sides.

Psalms 57:7

psa 57:7

My heart is (h) fixed, O God, my heart is fixed: (i) I will sing and give praise.

(h) That is, wholly bent to give you praise for my deliverance.

(i) He shows that both his heart will praise God, and his tongue will confess him, and also he will use other means to provoke himself forward to the same.

Psalms 57:10

psa 57:10

For thy mercy [is] great unto the heavens, and thy truth unto the (k) clouds.

(k) Your mercies not only belong to the Jews, but also to the Gentiles.

Psalms Chapter 58

Psalms 58:1

psa 58:1

"To the chief Musician, Altaschith, Michtam of David." Do ye indeed speak righteousness, O (a) congregation? do ye judge uprightly, O ye sons of men?

(a) You counsellors of Saul, who under pretence of consulting for the common wealth, conspire my death being an innocent.

Psalms 58:2

psa 58:2

Yea, in heart ye work wickedness; ye weigh the violence of (b) your hands in the earth.

(b) You are not ashamed to execute that cruelty publicly, which you have imagined in your hearts.

Psalms 58:3

psa 58:3

The wicked (c) are estranged from the womb: they go astray as soon as they be born, speaking lies.

(c) That is, enemies to the people of God even from their birth.

Psalms 58:4

psa 58:4

Their poison [is] like the poison of a serpent: [they are] like the deaf (d) adder [that] stoppeth her ear;

(d) They pass in malice and subtilty the crafty serpent who could preserve himself by stopping his ears from the enchanter.

Psalms 58:6

psa 58:6

Break their (e) teeth, O God, in their mouth: break out the great teeth of the young lions, O LORD.

(e) Take away all opportunity and means by which they hurt.

Psalms 58:7

psa 58:7

Let them (f) melt away as waters [which] run continually: [when] he bendeth [his bow to shoot] his arrows, let them be as cut in pieces.

(f) Considering God's divine power, he shows that God in a moment can destroy their force of which they brag.

Psalms 58:9

psa 58:9

(g) Before your pots can feel the thorns, he shall take them away as with a whirlwind, both living, and in [his] wrath.

(g) As flesh is taken raw out of the pot before the water boils: so he desires God to destroy their enterprises before they bring them to pass.

Psalms 58:10

psa 58:10

The righteous shall (h) rejoice when he seeth the vengeance: he shall wash his feet in the (i) blood of the wicked.

(h) With a pure affection.

(i) Their punishment and slaughter will be so great.

Psalms 58:11

psa 58:11

So that a man shall say, (k) Verily [there is] a reward for the righteous: verily he is a God that judgeth in the earth.

(k) Seeing God governs all by his providence, he must put a difference between the godly and the wicked.

Psalms Chapter 59

Psalms 59:1

psa 59:1

"To the chief Musician, Altaschith, (a) Michtam of David; when Saul sent, and they watched the house to kill him." (b) Deliver me from mine enemies, O my God: defend me from them that rise up against me.

(a) Or, a certain tune.

(b) Though his enemies were even at hand to destroy him, yet he assures himself that God had ways to deliver him.

Psalms 59:3

psa 59:3

For, lo, they lie in wait for my soul: the mighty are gathered against me; not [for] my (c) transgression, nor [for] my sin, O LORD.

(c) For I am innocent toward them, and have not offended them.

Psalms 59:5

psa 59:5

Thou therefore, O LORD God of hosts, the God of Israel, awake to visit all the heathen: be not (d) merciful to any wicked transgressors. Selah.

(d) Seeing it belongs to God's judgments to punish the wicked, he desires God to execute his vengeance on the reprobate, who maliciously persecutes his Church.

Psalms 59:6

psa 59:6

They return at evening: they make a noise like a (e) dog, and go round about the city.

(e) He compares their cruelty to hungry dogs showing that they are never weary in doing evil.

Psalms 59:7

psa 59:7

Behold, they (f) belch out with their mouth: swords [are] in their lips: for who, [say they], doth hear?

(f) They boast openly in their wicked devises, and every word is as a sword: for they neither fear God nor are ashamed of men.

Psalms 59:9

psa 59:9

(g) [Because of] his strength will I wait upon thee: for God [is] my defence.

(g) Though Saul has great power, yet I know that you bridle him: therefore I will patiently hope in you.

Psalms 59:10

psa 59:10

The God of my mercy shall (h) prevent me: God shall let me see [my desire] upon mine enemies.

(h) He will not fail to help me when need requires.

Psalms 59:11

psa 59:11

Slay them (i) not, lest my people forget: scatter them by thy power; and bring them down, O Lord our shield.

(i) Altogether, but little by little, that the people seeing your judgments often, may be mindful of you.

Psalms 59:12

psa 59:12

[For] the sin of their mouth [and] the words of their lips let them even be (k) taken in their pride: and for cursing and lying [which] they speak.

(k) That in their misery and shame they may be as glasses and examples of God's vengeance.

Psalms 59:13

psa 59:13

(l) Consume [them] in wrath, consume [them], that they [may] not [be]: and let them know that God ruleth in Jacob unto the ends of the earth. Selah.

(l) When your time will come, and when they have sufficiently served for an example of your vengeance to others.

Psalms 59:14

psa 59:14

And at evening let them (m) return; [and] let them make a noise like a dog, and go round about the city.

(m) He mocks their vain enterprises, being assured that they will not bring their purpose to pass.

Psalms 59:16

psa 59:16

But I will sing of thy (n) power; yea, I will sing aloud of thy mercy in the morning: for thou hast been my defence and refuge in the day of my trouble.

(n) Who used the policy of a weak woman to confound the enemies strength, (Sa1 19:12).

Psalms 59:17

psa 59:17

Unto thee, O my (o) strength, will I sing: for God [is] my defence, [and] the God of my mercy.

(o) Confessing himself to be void of all virtue and strength, he attributes the whole to God.

Psalms Chapter 60

Psalms 60:1

psa 60:1

"To the chief Musician upon (a) Shushaneduth, Michtam of David, to teach; when he strove with Aramnaharaim and with (b) Aramzobah, when Joab returned, and smote of Edom in the valley of salt twelve thousand." O God, thou hast cast us off, thou hast (c) scattered us, thou hast been displeased; O turn thyself to us again.

(a) These were certain songs after the note of which this psalm was sung.

(b) Also called Sophene, which stands by Euphrates.

(c) For when Saul was not able to resist the enemy, the people fled here and there: for they were not safe in their own homes.

Psalms 60:2

psa 60:2

Thou hast made the earth to tremble; thou hast (d) broken it: heal the breaches thereof; for it shaketh.

(d) As split with an earthquake.

Psalms 60:3

psa 60:3

Thou hast (e) shewed thy people hard things: thou hast made us to drink the wine of astonishment.

(e) You have handled your people sharply, in asking from them sense and judgment in that they aided Saul the wicked King, and punished him to whom God had given the just title of the realm.

Psalms 60:4

psa 60:4

Thou hast given (f) a banner to them that fear thee, that it may be displayed because of the truth. Selah.

(f) In making me king, you have performed your promise, which seemed to have lost the force.

Psalms 60:6

psa 60:6

God hath spoken in his (g) holiness; I will rejoice, I will divide Shechem, and mete out the valley of Succoth.

(g) It is as certain as if it were spoken by an oracle, that I will possess those places which Saul has left to his children.

Psalms 60:7

psa 60:7

Gilead [is] mine, and Manasseh [is] mine; Ephraim also [is] the (h) strength of mine head; (i) Judah [is] my lawgiver;

(h) For it was strong and well peopled.

(i) David means that in this tribe his kingdom will be established, (Gen 49:10).

Psalms 60:8

psa 60:8

Moab [is] my (k) washpot; over Edom will I cast out my shoe: (l) Philistia, triumph thou because of me.

(k) In most vile subjection.

(l) For you will lie and pretend you were glad.

Psalms 60:9

psa 60:9

Who will bring me [into] the (m) strong city? who will lead me into Edom?

(m) He was assured that God would give him the strong cities of his enemies, in which they thought themselves sure.

Psalms Chapter 61

Psalms 61:2

psa 61:2

From (a) the end of the earth will I cry unto thee, when my heart is overwhelmed: lead me to the rock [that] is (b) higher than I.

(a) From the place where I was banished, being driven out of the city and temple by my son Absalom.

(b) To which without your help I cannot attain.

Psalms 61:5

psa 61:5

For thou, O God, (c) hast heard my vows: thou hast given [me] the heritage of those that fear thy name.

(c) There is nothing that strengthens our faith more than the memory of God's help in times past.

Psalms 61:6

psa 61:6

Thou wilt prolong the king's (d) life: [and] his years as many generations.

(d) This chiefly refers to Christ, who lives eternally not only in himself but also in his members.

Psalms 61:7

psa 61:7

He shall abide before God for ever: O prepare (e) mercy and truth, [which] may preserve him.

(e) For the stability of my kingdom stands in your mercy and truth.

Psalms Chapter 62

Psalms 62:1

psa 62:1

"To the chief Musician, to Jeduthun, A Psalm of David." Truly (a) my soul waiteth upon God: from him [cometh] my salvation.

(a) Though Satan tempted him to murmur against God, yet he bridled his affections, and resting on God's promise.

Psalms 62:2

psa 62:2

(b) He only [is] my rock and my salvation; [he is] my defence; I shall not be greatly moved.

(b) It appears by the often repetition of this word, that the prophet endured many temptations by resting on God and by patience he overcame them all.

Psalms 62:3

psa 62:3

How long will ye imagine mischief against a (c) man? ye shall be slain all of you: as a (d) bowing wall [shall ye be, and as] a tottering fence.

(c) He means himself, being the man whom God had appointed to the kingdom.

(d) Though you seem to be in honour, yet God will suddenly destroy you.

Psalms 62:5

psa 62:5

(e) My soul, wait thou only upon God; for my expectation [is] from him.

(e) David was greatly moved by these troubles, therefore he stirs up himself to trust in God.

Psalms 62:7

psa 62:7

In God [is] my salvation and my (f) glory: the rock of my strength, [and] my refuge, [is] in God.

(f) These vehement and often repetitions were necessary to strengthen his faith against the horrible assault of Satan.

Psalms 62:8

psa 62:8

Trust in him at all times; [ye] people, (g) pour out your heart before him: God [is] a refuge for us. Selah.

(g) He admonishes us of our wicked nature, which would rather hide our sorrow and bite the bridle, than utter our grief to God to obtain remedy.

Psalms 62:10

psa 62:10

Trust not in oppression, and (h) become not vain in robbery: if riches increase, set not your heart [upon them].

(h) Give yourselves wholly to God by putting away all things that are contrary to his law.

Psalms 62:11

psa 62:11

God hath spoken (i) once; twice have I heard this; that power [belongeth] unto God.

(i) He has plainly born witness to his power, so that no one needs to doubt it.

Psalms 62:12

psa 62:12

Also unto thee, O Lord, [belongeth] mercy: for thou (k) renderest to every man according to his work.

(k) So that the wicked will feel your power, and the godly your mercy.

Psalms Chapter 63

Psalms 63:1

psa 63:1

"A Psalm of David, when he was in the (a) wilderness of Judah." O God, thou [art] my God; early will I seek thee: my soul (b) thirsteth for thee, my flesh longeth for thee in a dry and thirsty land, where no water is;

(a) That is, of Ziph (Sa1 23:14).

(b) Though he was both hungry and in great distress, yet he made God above all meat and drink.

Psalms 63:2

psa 63:2

To see thy power and thy glory, so [as] (c) I have seen thee in the sanctuary.

(c) In this misery I exercise myself in the contemplation of your power and glory, as if I were in the sanctuary.

Psalms 63:5

psa 63:5

My soul shall be satisfied as [with] (d) marrow and fatness; and my mouth shall praise [thee] with joyful lips:

(d) The remembrance of your favour is more sweet to me than all the pleasures and dainties of the world.

Psalms 63:8

psa 63:8

My soul (e) followeth hard after thee: thy right hand upholdeth me.

(e) He assures himself by the Spirit of God to have the gift of constancy.

Psalms 63:10

psa 63:10

(f) They shall fall by the sword: they shall be a portion for foxes.

(f) He prophecies of the destruction of Saul and they who take his part, whose bodies will not be buried but be devoured with wild beasts.

Psalms 63:11

psa 63:11

But the king shall rejoice in God; every one that (g) sweareth by him shall glory: but the mouth of them that speak lies shall be stopped.

(g) All who swear by God correctly or profess him will rejoice in this worthy king.

Psalms Chapter 64

Psalms 64:1

psa 64:1

"To the chief Musician, A Psalm of David." Hear my (a) voice, O God, in my prayer: preserve my life from fear of the enemy.

(a) In that he calls to God with his voice, it is a sign that his prayer was vehement, and that his life was in danger.

Psalms 64:2

psa 64:2

Hide me from the (b) secret counsel of the wicked; from the (c) insurrection of the workers of iniquity:

(b) That is, from their secret malice.

(c) That is, their outward violence.

Psalms 64:3

psa 64:3

Who whet their tongue like a sword, [and] bend [their bows to shoot] their arrows, [even] (d) bitter words:

(d) False reports and slanders.

Psalms 64:4

psa 64:4

That they may shoot in secret at the perfect: suddenly do they shoot at him, and (e) fear not.

(e) To be without fear of God and reverence of man, is a sign of reprobation.

Psalms 64:5

psa 64:5

They (f) encourage themselves [in] an evil matter: they commune of laying snares privily; they say, Who shall see them?

(f) The more the wicked set God's children in misery, the more bold and impudent are they in oppressing them.

Psalms 64:6

psa 64:6

They search out iniquities; they accomplish a diligent search: both the inward [thought] of every one (g) [of them], and the heart, [is] deep.

(g) There is no way so secret and subtle to do hurt, which they did not invent for his destruction.

Psalms 64:8

psa 64:8

So they shall make their own tongue to fall upon themselves: all that see them shall (h) flee away.

(h) To see God's heavy judgments against them, and how he has caught them in their own snares.

Psalms 64:10

psa 64:10

The righteous (i) shall be glad in the LORD, and shall trust in him; and all the upright in heart shall glory.

(i) When they will consider that he will be favourable to them as he was to his servant David.

Psalms Chapter 65

Psalms 65:1

psa 65:1

"To the chief Musician, A Psalm [and] Song of David." (a) Praise waiteth for thee, O God, in Sion: and unto thee shall the vow be performed.

(a) You daily give new opportunities to your Church to praise you.

Psalms 65:2

psa 65:2

O thou that hearest prayer, unto thee shall all (b) flesh come.

(b) Not only the Jews but also the Gentiles in the kingdom of Christ.

Psalms 65:3

psa 65:3

Iniquities (c) prevail against me: [as for] our transgressions, thou shalt purge them away.

(c) He imputes it to his sins and to the sins of the people that God who was accustomed to afflict them withdraws his help from them.

Psalms 65:5

psa 65:5

[By] terrible things in righteousness wilt thou (d) answer us, O God of our salvation; [who art] the confidence of all the ends of the earth, and of them that are afar off [upon] the (e) sea:

(d) You will declare yourself to be the preserver of your Church in destroying your enemies, as you did in the Red Sea.

(e) As of all barbarous nations, and far off.

Psalms 65:7

psa 65:7

Which stilleth the (f) noise of the seas, the noise of their waves, and the tumult of the people.

(f) He shows that there is no part or creature in the world which is not governed by God's power and providence.

Psalms 65:9

psa 65:9

Thou (g) visitest the earth, and waterest it: thou greatly enrichest it with the (h) river of God, [which] is full of water: thou preparest them corn, when thou hast so provided for (i) it.

(g) That is, with rain.

(h) That is, Shiloh or the rain.

(i) You have appointed the earth to bring forth food to man's use.

Psalms 65:10

psa 65:10

Thou (k) waterest the ridges thereof abundantly: thou settlest the furrows thereof: thou makest it soft with showers: thou blessest the springing thereof.

(k) By this description he shows that all the order of nature is a testimony of God's love toward us, who causes all creatures to serve our need.

Psalms 65:13

psa 65:13

The pastures are clothed with flocks; the valleys also are covered over with corn; they shout for joy, (l) they also sing.

(l) That is, the dumb creatures will not only rejoice for a time for God's benefits, but will continually sing.

Psalms Chapter 66

Psalms 66:1

psa 66:1

"To the chief Musician, A Song [or] Psalm." Make a joyful noise unto God, (a) all ye lands:

(a) He prophecies that all nations will come to the knowledge of God, who then was only known in Judea.

Psalms 66:3

psa 66:3

Say unto God, How terrible [art thou in] thy works! through the greatness of thy power shall thine enemies (b) submit themselves unto thee.

(b) As the faithful obey God willingly, so the infidels disguise themselves as obedient out of fear.

Psalms 66:5

psa 66:5

(c) Come and see the works of God: [he is] terrible [in his] doing toward the (d) children of men.

(c) He refers to the slothful dullness of man, who is cold in the consideration of God's works.

(d) His providence is wonderful in maintaining their estate.

Psalms 66:7

psa 66:7

He ruleth by his power for ever; his eyes behold the nations: let not the rebellious (e) exalt themselves. Selah.

(e) He proves that God will extend his grace also to the Gentiles, because he punishes among them such as will not obey his calling.

Psalms 66:9

psa 66:9

Which (f) holdeth our soul in life, and suffereth not our feet to be moved.

(f) He signifies some special benefit that God had showed to his Church of the Jews, in delivering them from some great danger: of which he promises that the Gentiles will also be partakers.

Psalms 66:11

psa 66:11

Thou broughtest us into the (g) net; thou laidst affliction upon our loins.

(g) The condition of the Church is here described, which is to be led by God's providence into troubles, to be subject under tyrants, and to enter into many dangers.

Psalms 66:13

psa 66:13

I will go into thy (h) house with burnt offerings: I will pay thee my vows,

(h) The duty of the faithful is here described, who are never mindful to render God praise for his benefits.

Psalms 66:16

psa 66:16

(i) Come [and] hear, all ye that fear God, and I will declare what he hath done for my soul.

(i) It is not enough to have received God's benefits and to be mindful of it, but also we are bound to make others profit by it and praise God.

Psalms 66:18

psa 66:18

(k) If I regard iniquity in my heart, the Lord will not hear [me]:

(k) If I delight in wickedness, God will not hear me, but if I confess it, he will receive me.

Psalms Chapter 67

Psalms 67:1

psa 67:1

"To the chief Musician on Neginoth, A Psalm [or] Song." God be merciful unto us, and bless us; [and] (a) cause his face to shine upon us; Selah.

(a) That is, move our hearts with his Holy Spirit, that we may feel his favour toward us.

Psalms 67:2

psa 67:2

That (b) thy way may be known upon earth, thy saving health among all nations.

(b) That both Jews and Gentiles may know God's covenant made with them.

Psalms 67:4

psa 67:4

(c) O let the nations be glad and sing for joy: for thou shalt judge the people righteously, and govern the nations upon earth. Selah.

(c) By these repetitions he shows that the people can never rejoice and give thanks enough for the great benefits that they will receive under the kingdom of Christ.

Psalms 67:6

psa 67:6

[Then] shall (d) the earth yield her increase; [and] God, [even] our own God, shall bless us.

(d) He shows that where God favours there will be abundance of all other things.

Psalms 67:7

psa 67:7

God shall bless us; and all the ends of the earth (e) shall fear him.

(e) When they feel his great benefits both spiritual and corporal toward them.

Psalms Chapter 68

Psalms 68:1

psa 68:1

"To the chief Musician, A Psalm [or] Song of David." Let God (a) arise, let his enemies be scattered: let them also that hate him flee before him.

(a) The prophet shows that even though God permits the wicked tyrants to oppress his Church for a time, yet eventually he will take revenge on them.

Psalms 68:3

psa 68:3

(b) But let the righteous be glad; let them rejoice before God: yea, let them exceedingly rejoice.

(b) He shows that when God declares his power against the wicked, it is for the convenience and salvation of his Church, who praise him for it.

Psalms 68:4

psa 68:4

Sing unto God, sing praises to his name: extol him that rideth upon the heavens by his name (c) JAH, and rejoice before him.

(c) Jah and Jehovah are the names of God, signifying his incomprehensible essence and majesty, so that by this it is declared that all idols are vanity and that the God of Israel is the only true God.

Psalms 68:6

psa 68:6

God (d) setteth the solitary in families: he bringeth out those which are bound with chains: but the rebellious dwell in a (e) dry [land].

(d) He gives children to those who are childless, and increases their families.

(e) Which is devoid of God's blessings, which before they had abused.

Psalms 68:7

psa 68:7

(f) O God, when thou wentest forth before thy people, when thou didst march through the wilderness; Selah:

(f) He teaches that God's favour belongs specifically to his Church as appears by their wonderful deliverance out of Egypt.

Psalms 68:10

psa 68:10

Thy congregation hath dwelt therein: thou, O God, hast prepared of thy (g) goodness for the poor.
(g) God blessed the land of Canaan, because he had chosen that place for his Church.

Psalms 68:11

psa 68:11

The Lord gave the word: great [was] the company of (h) those that published [it].

(h) The fashion then was that women sang songs after the victory, as did Miriam, Deborah, Judith and others.

Psalms 68:12

psa 68:12

Kings of armies did flee apace: and (i) she that tarried at home divided the spoil.

(i) The prayer was so great, that not only the soldiers, but the women also had part of it.

Psalms 68:13

psa 68:13

Though ye have lien among the (k) pots, [yet shall ye be as] the wings of a dove covered with silver, and her feathers with yellow gold.

(k) Though God permits his Church for a time to lie in black darkness, yet he will restore it, and make it most shining and white.

Psalms 68:14

psa 68:14

When the Almighty scattered kings (l) in it, it was [white] as snow in Salmon.

(l) In the land of Canaan, where his Church was.

Psalms 68:15

psa 68:15

(m) The hill of God [is as] the hill of Bashan; an high hill [as] the hill of Bashan.

(m) Zion the Church of God exceeds all worldly things, not in pomp and outward show, but by the inward grace of God, which remains because of his dwelling there.

Psalms 68:16

psa 68:16

(n) Why leap ye, ye high hills? [this is] the hill [which] God desireth to dwell in; yea, the LORD will dwell [in it] for ever.

(n) Why do you boast of your strength and beauty against this Mountain of God.

Psalms 68:18

psa 68:18

Thou hast ascended on high, thou hast (o) led captivity captive: thou hast received gifts for men; yea, [for] the rebellious also, that the LORD God might dwell [among them].

(o) As God overcame the enemy of his Church, took them prisoners, and made them tributaries: so Christ, which is God manifested in the flesh, subdued Satan and sin under us, and gave to his Church most liberal gifts of his Spirit, (Eph 4:8).

Psalms 68:20

psa 68:20

[He that is] our God [is] the God of salvation; and unto GOD the Lord [belong] the (p) issues from death.

(p) Even in most extreme dangers, God has infinite ways to deliver his.

Psalms 68:22

psa 68:22

The Lord said, I will bring again from (q) Bashan, I will bring [my people] again from the depths of the sea:

(q) As he delivered his Church once from Og of Bashan and other tyrants and from the danger of the Red Sea, so will he still do as often as it is necessary.

Psalms 68:23

psa 68:23

That thy foot may be dipped in the blood of [thine] enemies, [and] the tongue of thy dogs (r) in the same.

(r) That is, in the blood of that great slaughter, where dogs will lap blood.

Psalms 68:24

psa 68:24

They have seen (s) thy goings, O God; [even] the goings of my God, my King, in the sanctuary.

(s) That is, how you who are chief King goes out with your people to war, and gives them the victory.

Psalms 68:25

psa 68:25

The (t) singers went before, the players on instruments [followed] after; among [them were] the damsels playing with timbrels.

(t) He describes the order of the people, when they went to the temple to give thanks for the victory.

Psalms 68:26

psa 68:26

Bless ye God in the congregations, [even] the Lord, from the fountain (u) of Israel.

(u) Who come of the patriarch Jacob.

Psalms 68:27

psa 68:27

There [is] (x) little Benjamin [with] their (y) ruler, the princes of Judah [and] their council, the princes of Zebulun, [and] the princes of Naphtali.

(x) Benjamin is called little, because he was the youngest son of Jacob.

(y) Who was some chief ruler of the tribe.

Psalms 68:29

psa 68:29

(z) Because of thy temple at Jerusalem shall kings bring presents unto thee.

(z) Declare out of your holy palace your power for the defence of your Church Jerusalem.

Psalms 68:30

psa 68:30

Rebuke the company of spearmen, the multitude of the bulls, with the calves of the people, [till every one] (a) submit himself with pieces of silver: scatter thou the people [that] delight in war.

(a) He desires that the pride of the mighty may be destroyed, who were accustomed to garnishing their shoes with silver, and therefore for their glittering pomp thought themselves above all men.

Psalms 68:31

psa 68:31

Princes shall come out (b) of Egypt; Ethiopia shall soon stretch out her hands unto God.

(b) He prophecies that the Gentiles will come to the true knowledge and worship of God.

Psalms 68:33

psa 68:33

To him that rideth upon the heavens of heavens, [which were] of old; lo, he doth send out his (c) voice, [and that] a mighty voice.

(c) By his terrible thunders he will make himself be known as the God of all the world.

Psalms 68:35

psa 68:35

O God, [thou art] (d) terrible out of thy holy (e) places: the God of Israel [is] he that giveth strength and power unto [his] people. Blessed [be] God.

(d) In showing fearful judgments against your enemies for the salvation of your people.

(e) He alludes to the tabernacle which was divided in three parts.

Psalms Chapter 69

Psalms 69:1

psa 69:1

"To the chief Musician upon (a) Shoshannim, [A Psalm] of David." Save me, O God; for the (b) waters are come in unto [my] soul.

(a) Of Shoshannim, read (Psa 45:1).

(b) David shows by the waters the great dangers he was in, out of which God delivered him.

Psalms 69:2

psa 69:2

I sink in deep mire, where [there is] no (c) standing: I am come into deep waters, where the floods overflow me.

(c) No stable firmness to settle my feet.

Psalms 69:3

psa 69:3

I am weary of my crying: my throat is dried: mine (d) eyes fail while I wait for my God.

(d) Though his senses failed him, yet his faith was constant and encouraged him still to pray.

Psalms 69:4

psa 69:4

They that hate me without a cause are more than the hairs of mine head: they that would destroy me, [being] mine enemies (e) wrongfully, are mighty: then I restored [that] which I (f) took not away.

(e) Condemning me as guilty.

(f) They judged me a thief, though innocent, and gave my goods to others, as though I had stolen them.

Psalms 69:5

psa 69:5

O God, thou knowest my (g) foolishness; and my sins are not hid from thee.

(g) Though I am guilty toward you, yet I am innocent toward them.

Psalms 69:6

psa 69:6

Let not them that wait on thee, O Lord GOD of hosts, be ashamed for (h) my sake: let not those that seek thee be confounded for my sake, O God of Israel.

(h) Do not let my evil entreaty of the enemy be an opportunity for the faithful to fall from you.

Psalms 69:9

psa 69:9

(i) For the zeal of thine house hath eaten me up; and the reproaches of them that reproached thee are fallen upon me.

(i) When I saw your enemies claim your Name in mouth only, and in their life deny the same, your Holy Spirit thrust me forward to reprove them and defend your glory.

Psalms 69:10

psa 69:10

When I (k) wept, [and chastened] my soul with fasting, that was to my reproach.

(k) My zeal moved me to lament and pray for my salvation.

Psalms 69:12

psa 69:12

They that (l) sit in the gate speak against me; and I [was] the song of the drunkards.

(l) The more he sought to win them to God, the more they were against him both the poor and the rich.

Psalms 69:13

psa 69:13

But as for me, my prayer [is] unto thee, O LORD, [in] an (m) acceptable time: O God, in the multitude of thy mercy hear me, in the truth of thy salvation.

(m) Knowing that even though I endure trouble now, yet you have a time in which you have appointed my deliverance.

Psalms 69:14

psa 69:14

Deliver me out of the mire, and let me not sink: let me be delivered from them that hate me, and out of the (n) deep waters.

(n) He shows a living faith, in that he believes that God is favourable towards him when he seems to be angry and at hand when he seems to be far off.

Psalms 69:17

psa 69:17

And (o) hide not thy face from thy servant; for I am in trouble: hear me speedily.

(o) Not that he feared that God would not hear him, but that care made him think that God delayed too long.

Psalms 69:19

psa 69:19

Thou hast known my reproach, and my shame, and my dishonour: mine (p) adversaries [are] all before thee.

(p) You see that I am beset as a sheep among many wolves.

Psalms 69:20

psa 69:20

Reproach hath broken my heart; and I am full of heaviness: and (q) I looked [for some] to take pity, but [there was] none; and for comforters, but I found none.

(q) He shows men that it is vain to put our trust in men in our great necessity, but that our comfort only depends on God: for man increases our sorrows, then diminishes them, (Joh 19:29).

Psalms 69:22

psa 69:22

Let their (r) table become a snare before them: and [that which should have been] for [their] welfare, [let it become] a trap.

(r) He desires God to execute his judgments against the reprobate, which cannot by any means be turned, (Rom 11:9).

Psalms 69:23

psa 69:23

Let their eyes be darkened, that they see not; and make their (s) loins continually to shake.

(s) Take both judgment and power from them, (Act 1:20).

Psalms 69:25

psa 69:25

Let their (t) habitation be desolate; [and] let none dwell in their tents.

(t) Punish not only them, but their posterity, who will be like them.

Psalms 69:27

psa 69:27

Add (u) iniquity unto their iniquity: and let them not come into thy righteousness.

(u) By their continuance and increasing in their sins, let it be known that they are of the reprobate.

Psalms 69:28

psa 69:28

Let them be blotted out of the (x) book of the living, and not be written with the righteous.

(x) They who seemed by their profession to have been written in your book, yet by their fruits prove the contrary, let them be known as reprobates.

Psalms 69:31

psa 69:31

[This] also shall please the LORD better than an ox [or] (y) bullock that hath horns and hoofs.

(y) There is no sacrifice which God values more than thanksgiving for his benefits.

Psalms 69:33

psa 69:33

For the LORD heareth the poor, and despiseth not his (z) prisoners.

(z) For as he delivered his servant David, so will he do for all that are in distress and call on him.

Psalms 69:36

psa 69:36

The (a) seed also of his servants shall inherit it: and they that love his name shall dwell therein.

(a) Under the temporal promise of the land of Canaan, he comprehends the promise of everlasting life to the faithful and their posterity.

Psalms Chapter 70

Psalms 70:1

psa 70:1

"To the chief Musician, [A Psalm] of David, to bring (a) to remembrance." [Make (b) haste], O God, to deliver me; make haste to help me, O LORD.

(a) Which might put him in remembrance of his deliverance.

(b) He teaches us to be earnest in prayer even though God seems to delay: for at his time he will hear us.

Psalms 70:2

psa 70:2

Let them be ashamed and (c) confounded that seek after my soul: let them be turned backward, and put to confusion, that desire my hurt.

(c) He was assured that the more they raged, the nearer they were to destruction, and he the nearer to his deliverance.

Psalms 70:3

psa 70:3

Let them be turned back for a reward of their (d) shame that say, Aha, aha.

(d) By this we are taught not to mock at others in their misery, lest the same fall on our own necks.

Psalms 70:5

psa 70:5

But I [am] (e) poor and needy: make haste unto me, O God: thou [art] my help and my deliverer; O LORD, make no tarrying.

(e) Because he had felt God's help before, he grounds on experience, and boldly seeks him for help.

Psalms Chapter 71

Psalms 71:1

psa 71:1

In (a) thee, O LORD, do I put my trust: let me never be put to confusion.

(a) He prays to God with full assurance of faith, that he will deliver him from his adversaries.

Psalms 71:2

psa 71:2

Deliver me in thy (b) righteousness, and cause me to escape: incline thine ear unto me, and save me.

(b) By declaring yourself true to your promises.

Psalms 71:3

psa 71:3

Be thou my strong habitation, whereunto I may continually resort: thou (c) hast given commandment to save me; for thou [art] my rock and my fortress.

(c) You have infinite means and all creatures are at your commandment; therefore show some sign by which I will be delivered.

Psalms 71:4

psa 71:4

Deliver me, O my God, out of the hand (d) of the wicked, out of the hand of the unrighteous and cruel man.

(d) That is, from Absalom, Ahithophel and that conspiracy.

Psalms 71:5

psa 71:5

For thou [art] my hope, O Lord GOD: [thou art] my (e) trust from my youth.

(e) He strengthens his faith by the experience of God's benefits, who not only preserved him in his mother's womb, but took him from there, and ever since has preserved him.

Psalms 71:7

psa 71:7

I am as a (f) wonder unto many; but thou [art] my strong refuge.

(f) All the world wonders at me because of my miseries: both those in authority and the common people, yet being assured of your favour, I remain steadfast.

Psalms 71:9

psa 71:9

Cast me not off in the time of (g) old age; forsake me not when my strength faileth.

(g) You who helped me in my youth when I had more strength, help me now even more in my old age and weakness.

Psalms 71:11

psa 71:11

Saying, (h) God hath forsaken him: persecute and take him; for [there is] none to deliver [him].

(h) Thus the wicked both blaspheme God and triumph against his saints, as though he had forsaken them if he permits them to fall into their hands.

Psalms 71:12

psa 71:12

O God, be not far from me: O (i) my God, make haste for my help.

(i) In calling him his God, he puts back the false reports of the adversaries who said God had forsaken him.

Psalms 71:15

psa 71:15

My mouth shall shew forth thy righteousness [and] thy salvation all the day; (k) for I know not the numbers [thereof].

(k) Because your benefits toward me are innumerable, I cannot but continually meditate and rehearse them.

Psalms 71:16

psa 71:16

I will (l) go in the strength of the Lord GOD: I will make mention of thy righteousness, [even] of thine only.

(l) I will remain steadfast, being upheld by the power of God.

Psalms 71:18

psa 71:18

(m) Now also when I am old and grayheaded, O God, forsake me not; until I have shewed thy strength unto [this] generation, [and] thy power to every one [that] is to come.

(m) He desires that as he has begun, he would so continue his benefits, that his liberality may have perfect praise.

Psalms 71:19

psa 71:19

Thy (n) righteousness also, O God, [is] very high, who hast done great things: O God, who [is] like unto thee!

(n) Your just performance of your promise.

Psalms 71:20

psa 71:20

[Thou], which hast shewed me great and (p) sore troubles, shalt quicken me again, and shalt bring me up again from the depths of the earth.

(p) As he confesses that God is the only author of his deliverance, so he acknowledges that these evils were sent to him by God's providence.

Psalms 71:22

psa 71:22

I will also praise thee with the psaltery, [even] thy (q) truth, O my God: unto thee will I sing with the harp, O thou Holy One of Israel.

(q) He confesses that his long delay was well recompensed, when God performed his promise.

Psalms 71:23

psa 71:23

My lips shall greatly rejoice when I sing unto thee; and my (r) soul, which thou hast redeemed.

(r) For there is no true praising of God, unless it comes from the heart: and therefore he promises to delight in nothing, except that in which God is glorified.

Psalms Chapter 72

Psalms 72:1

psa 72:1

"[A Psalm] (a) for Solomon." Give the king thy (b) judgments, O God, and thy righteousness unto the king's (c) son.

(a) Composed by David concerning the reign of his son Solomon.

(b) Imbue the king with the Spirit of wisdom and justice, that he reign not as the worldly tyrants do.

(c) That is, to his posterity.

Psalms 72:3

psa 72:3

The (d) mountains shall bring peace to the people, and the little hills, by righteousness.

(d) When justice reigns, even the places most barren will be enriched with your blessings.

Psalms 72:4

psa 72:4

He shall (e) judge the poor of the people, he shall save the children of the needy, and shall break in pieces the oppressor.

(e) He shows why the sword is committed to Kings that is, to defend the innocent, and suppress the wicked.

Psalms 72:5

psa 72:5

They shall (f) fear thee as long as the sun and moon endure, throughout all generations.

(f) The people will embrace your true religion, when you give a king who rules according to your word.

Psalms 72:6

psa 72:6

He shall come (g) down like rain upon the mown grass: as showers [that] water the earth.

(g) As this is true in all godly kings, so it is chiefly verified in Christ, who with his heavenly dew, makes his Church ever to flourish.

Psalms 72:8

psa 72:8

He shall have dominion also from (h) sea to sea, and from the river unto the ends of the earth.

(h) That is, from the Red sea to the sea called the Syriacum, and from Euphrates forward, meaning, that Christ's kingdom would be large and universal.

Psalms 72:10

psa 72:10

The kings of (i) Tarshish and of the isles shall bring presents: the kings (k) of Sheba and Seba shall offer gifts.

(i) Of Cilicia, and of all other countries beyond the sea, which he means by the isles.

(k) That is, of Arabia that rich country, of which Sheba was a part bordering on Ethiopia.

Psalms 72:14

psa 72:14

He shall redeem their soul from deceit and violence: and (l) precious shall their blood be in his sight.

(l) Though tyrants pause not to shed blood, yet this godly king will preserve his subjects from all kinds of wrong.

Psalms 72:15

psa 72:15

And he shall live, and to him shall be given of the (m) gold of Sheba: prayer also shall be made for him continually; [and] daily shall he be praised.

(m) God will both prosper his life and make the people willing to obey him.

Psalms 72:16

psa 72:16

There shall be an handful of corn in the earth upon the top of the mountains; the (n) fruit thereof shall shake like Lebanon: and [they] of the city shall flourish like grass of the earth.

(n) Under such a king will be great plenty, both of fruit and also of the increase of mankind.

Psalms 72:17

psa 72:17

His name shall endure for ever: his name shall be continued as long as the sun: and [men] shall be blessed in him: all nations shall call (o) him blessed.

(o) They will pray to God for his continuance and know that God prospers them for his sake.

Psalms 72:18

psa 72:18

Blessed [be] the LORD God, the God of Israel, who only doeth (p) wondrous things.

(p) He confesses that unless God miraculously preserves his people neither the king nor the kingdom can continue.

Psalms 72:20

psa 72:20

The (q) prayers of David the son of Jesse are ended.

(q) Concerning his son Solomon.

Psalms Chapter 73

Psalms 73:1

psa 73:1

"A Psalm of Asaph." Truly (a) God [is] good to Israel, [even] to such as are of a clean heart.

(a) As it were between hope and despair he bursts forth into this affection, being assured that God would continue his favour toward such as were godly indeed, and not hypocrites.

Psalms 73:4

psa 73:4

For [there are] (b) no bands in their death: but their strength [is] firm.

(b) The wicked in this life live at pleasure and are not drawn to death like prisoners: that is, by sickness which is death's messenger.

Psalms 73:6

psa 73:6

(c) Therefore pride compasseth them about as a chain; violence covereth them [as] a garment.

(c) They glory in their pride as some do in their chains, and in cruelty, as some do in apparel.

Psalms 73:9

psa 73:9

They (d) set their mouth against the heavens, and their tongue walketh through the earth.

(d) They blaspheme God, and do not fear his power and rail upon men, because they esteem themselves above all others.

Psalms 73:10

psa 73:10

Therefore his (e) people return hither: and waters of a full [cup] are wrung out to them.

(e) Not only the reprobate, but also the people of God often fall back seeing the prosperous estate of the wicked, and are overwhelmed with sorrows, thinking that God does not correctly consider the estate of the godly.

Psalms 73:11

psa 73:11

And they (f) say, How doth God know? and is there knowledge in the most High?

(f) Thus the flesh moves even the godly to dispute with God concerning their poor estate, and the prosperity of the wicked.

Psalms 73:15

psa 73:15

If I say, (g) I will speak thus; behold, I should offend [against] the generation of thy children.

(g) If I give place to this wicked thought, I offend against your providence, seeing you do all things most wisely and preserve your children in their greatest dangers.

Psalms 73:17

psa 73:17

Until I went into the (h) sanctuary of God; [then] understood I their end.

(h) Until I entered into your school and learned by your word and Holy Spirit that you order all things most wisely and justly.

Psalms 73:19

psa 73:19

How are they [brought] into desolation, as in a moment! they are (i) utterly consumed with terrors.

(i) By your fearful judgment.

Psalms 73:20

psa 73:20

As a dream when [one] awaketh; [so], O Lord, when (k) thou awakest, thou shalt despise their image.

(k) When you open our eyes to consider your heavenly happiness, we contemn all their vain pomp.

Psalms 73:22

psa 73:22

So foolish [was] I, and ignorant: I was [as] a (l) beast before thee.

(l) For the more that man goes about by his own reason to seek out God's judgments, the more he declares himself a beast.

Psalms 73:23

psa 73:23

Nevertheless I [am] continually (m) with thee: thou hast holden [me] by my right hand.

(m) By faith I was assured that your providence always watched over me to preserve me.

Psalms 73:25

psa 73:25

Whom have I in (n) heaven [but thee]? and [there is] none upon earth [that] I desire beside thee.

(n) He sought neither help nor comfort of any save God only.

Psalms 73:26

psa 73:26

My flesh and my heart faileth: [but] God [is] the strength of my heart, and my (o) portion for ever.

(o) He teaches us to deny ourselves, to have God our whole sufficiency, and only contentment.

Psalms 73:27

psa 73:27

For, lo, they that are far from thee shall perish: thou hast destroyed all them that (p) go a whoring from thee.

(p) That is, forsake you to seek others.

Psalms 73:28

psa 73:28

But [it is] good for me (q) to draw near to God: I have put my trust in the Lord GOD, that I may declare all thy works.

(q) Though all the world shrinks from God, yet he promises to trust in him and to magnify his works.

Psalms Chapter 74

Psalms 74:1

psa 74:1

"Maschil of Asaph." O God, (a) why hast thou cast [us] off for ever? [why] doth thine anger smoke against the sheep of thy pasture?

(a) The Church of God is oppressed by the tyranny, either of the Babylonians or of Antiochus, and prays to God by whose hand the yoke was laid on them for their sins.

Psalms 74:2

psa 74:2

Remember thy congregation, [which] thou hast purchased of old; the (b) rod of thine inheritance, [which] thou hast redeemed; this mount Zion, wherein thou hast dwelt.

(b) Which inheritance you have measured out for yourself as with a line or rod.

Psalms 74:4

psa 74:4

Thine enemies roar in the midst of thy congregations; they (c) set up their ensigns [for] signs.

(c) They have destroyed your true religion, and spread their banners in sign of defiance.

Psalms 74:5

psa 74:5

[A man] was famous according as he had (d) lifted up axes upon the thick trees.

(d) He commends the temple for the costly matter, the excellent workmanship and beauty of it, which nonetheless the enemies destroyed.

Psalms 74:8

psa 74:8

They said in their (e) hearts, Let us destroy them together: they have burned up all the synagogues of God in the land.

(e) They encouraged one another to cruelty, that not only God's people might be destroyed, but also his religion utterly in all places suppressed.

Psalms 74:9

psa 74:9

We see not our signs: [there is] no more any prophet: neither [is there] among us any that knoweth (f) how long.

(f) They lamented that they had no prophet among them to show them how long their misery would last.

Psalms 74:11

psa 74:11

Why withdrawest thou thy hand, even thy right hand? (g) pluck [it] out of thy bosom.

(g) They join their deliverance with God's glory and power, knowing that the punishment of the enemy would be their deliverance.

Psalms 74:12

psa 74:12

For God [is] my King of old, working salvation (h) in the midst of the earth.

(h) Meaning in the sight of all the world.

Psalms 74:13

psa 74:13

Thou didst divide the sea by thy strength: thou brakest the heads of the (i) dragons in the waters.

(i) That is, Pharaoh's army.

Psalms 74:14

psa 74:14

Thou brakest the heads of (k) leviathan in pieces, [and] gavest him [to be] (l) meat to the people inhabiting the wilderness.

(k) Which was a great monster of the sea, or whale, meaning Pharaoh.

(l) His destruction rejoiced them as meat refreshes the body.

Psalms 74:16

psa 74:16

The (m) day [is] thine, the night also [is] thine: thou hast prepared the light and the sun.

(m) Seeing that God by his providence governs and disposes all things, he gathers that he will take care chiefly for his children.

Psalms 74:19

psa 74:19

O deliver not the soul of thy (n) turtledove unto the multitude [of the wicked]: forget not the congregation of thy poor for ever.

(n) He means the Church of God, which is exposed as a prey to the wicked.

Psalms 74:20

psa 74:20

Have respect unto the covenant: for (o) the dark places of the earth are full of the habitations of cruelty.

(o) That is, all places where your word does not shine, there reigns tyranny and ambition.

Psalms 74:22

psa 74:22

Arise, O God, plead thine (p) own cause: remember how the foolish man reproacheth thee daily.

(p) He shows that God cannot permit his Church to be oppressed unless he loses his own right.

Psalms Chapter 75

Psalms 75:1

psa 75:1

"To the chief Musician, (a) Altaschith, A Psalm [or] Song of Asaph." Unto thee, O God, do we give thanks, [unto thee] do we give thanks: for [that] thy name is near (b) thy wondrous works declare.

(a) Read (Psa 57:1).

(b) He declares how the faithful will always have opportunity to praise God, as in their need they will feel his power at hand to help them.

Psalms 75:2

psa 75:2

(c) When I shall receive the congregation I will judge uprightly.

(c) When I see my time (says God) to help your miseries, I will come and set all things in good order.

Psalms 75:3

psa 75:3

The earth and all the inhabitants thereof are dissolved: I bear up the pillars (d) of it. Selah.

(d) Though all things are brought to ruin, yet I can restore and preserve them.

Psalms 75:5

psa 75:5

Lift not up your (e) horn on high: speak [not with] a stiff neck.

(e) The prophet warns the wicked that they would not set themselves against God's people, seeing that God at his time destroys them who rule wickedly.

Psalms 75:8

psa 75:8

For in the hand of the LORD [there is] a (f) cup, and the wine is red; it is full of mixture; and he poureth out of the same: but the dregs thereof, all the wicked of the earth shall wring [them] out, [and] drink [them].

(f) God's wrath is compared to a cup of strong and delicate wine, with which the wicked are made so drunk that by drinking till they come to the very dregs they are utterly destroyed.

Psalms 75:10

psa 75:10

All the horns of the wicked also will I cut off; [but] the horns of the (g) righteous shall be exalted.

(g) The godly will better prosper by their innocent simplicity, than the wicked will by all their craft and subtilty.

Psalms Chapter 76

Psalms 76:1

psa 76:1

"To the chief Musician on Neginoth, A Psalm [or] Song of Asaph." In Judah [is] God (a) known: his name [is] great in Israel.

(a) He declares that God's power is evidently seen in preserving his people and destroying his enemies.

Psalms 76:2

psa 76:2

In (b) Salem also is his tabernacle, and his dwelling place in Zion.

(b) Which later was called Jerusalem.

Psalms 76:4

psa 76:4

Thou [art] more glorious [and] excellent than (c) the mountains of prey.

(c) He compares the kingdom full of extortion and rapine to the mountains that are full of ravening beasts.

Psalms 76:5

psa 76:5

The stouthearted are spoiled, they have slept their sleep: and none of the men of might have (d) found their hands.

(d) God has taken their spirits and strength from them as though their hands were cut off.

Psalms 76:7

psa 76:7

Thou, [even] thou, [art] to be feared: and who may stand in thy (e) sight when once thou art angry?

(e) God with a look is able to destroy all the power and activity of the enemies, no matter how many or mighty.

Psalms 76:9

psa 76:9

When God arose to judgment, to (f) save all the meek of the earth. Selah.

(f) To avenge the wrongs done to your Church.

Psalms 76:10

psa 76:10

Surely the (g) wrath of man shall praise thee: the remainder of wrath shalt thou restrain.

(g) For the end will show that the enemy was able to bring nothing to pass: also you will bridle their rage that they will not accomplish their purpose.

Psalms 76:11

psa 76:11

Vow, and pay unto the LORD your God: let all that be (h) round about him bring presents unto him that ought to be feared.

(h) That is, the Levites who dwell about the Tabernacle, or the people among whom he dwells.

Psalms 76:12

psa 76:12

He shall (i) cut off the spirit of princes: [he is] terrible to the kings of the earth.

(i) The Hebrew word signifies "to vintage or gather grapes" meaning that he will make the counsels and enterprises of the wicked tyrants foolish and vain.

Psalms Chapter 77

Psalms 77:1

psa 77:1

"To the chief Musician, to Jeduthun, A Psalm of Asaph." I cried unto God with my (a) voice, [even] unto God with my voice; and he gave ear unto me.

(a) The prophet teaches us by his example to flee to God for help in our necessities.

Psalms 77:3

psa 77:3

I remembered God, and was (b) troubled: I complained, and my spirit was overwhelmed. Selah.

(b) He shows that we must patiently abide though God does not deliver us from our troubles at the first cry.

Psalms 77:4

psa 77:4

Thou holdest mine eyes (c) waking: I am so troubled that I cannot speak.

(c) Meaning that his sorrows were as watchmen that kept his eyes from sleeping.

Psalms 77:6

psa 77:6

I call to remembrance my (d) song in the night: I commune with mine own heart: and my spirit made (e) diligent search.

(d) Of thanksgiving, which I was accustomed to sing in my prosperity.

(e) Both the reasons why I was chastened, and when my sorrows would end.

Psalms 77:8

psa 77:8

Is his (f) mercy clean gone for ever? doth [his] promise fail for evermore?

(f) As if he would say, It is impossible: by which he exhorts himself to patience.

Psalms 77:10

psa 77:10

And I said, This [is] my (g) infirmity: [but I will remember] the years of the right hand of the most High.

(g) Though I first doubted of my life, yet considering that God had his years, that is, change of times, and was accustomed also to lift up them whom he had beaten, I took heart again.

Psalms 77:13

psa 77:13

Thy way, O God, [is] (h) in the sanctuary: who [is so] great a (i) God as [our] God?

(h) That is in heaven, to which we must ascend by faith, if we will know the ways of God.

(i) He condemns all who worship anything save the only true God, whose glory appears through the world.

Psalms 77:16

psa 77:16

The (k) waters saw thee, O God, the waters saw thee; they were afraid: the depths also were troubled.

(k) He declares how the power of God was declared when he delivered the Israelites through the Red Sea.

Psalms 77:17

psa 77:17

The clouds poured out water: the skies sent out a (l) sound: thine arrows also went abroad.

(l) That is, thundered and lightnined.

Psalms 77:19

psa 77:19

Thy way [is] in the sea, and thy path in the great waters, and thy footsteps are not (m) known.

(m) For when you had brought over your people, the water returned to her course, and the enemies who thought to have followed them, could not pass through, (Exo 14:28-29).

Psalms Chapter 78

Psalms 78:1

psa 78:1

"(a) Maschil of Asaph." Give ear, O my people, [to] my (b) law: incline your ears to the words of my mouth.

(a) Read (Psa 32:1).

(b) The prophet under the name of a teacher calls the people his, and the doctrine his, as Paul calls the gospel his, of which he was but the preacher, as in (Rom 2:16, Rom 16:25).

Psalms 78:3

psa 78:3

Which we have heard and known, and our (c) fathers have told us.

(c) Who were the people of God.

Psalms 78:5

psa 78:5

For he established a (d) testimony in Jacob, and appointed a law in Israel, which he commanded our fathers, that they should make them known to their children:

(d) By the testimony and law, he means your law written, which they were commanded to teach their children, (Deu 6:7).

Psalms 78:6

psa 78:6

That the (e) generation to come might know [them, even] the children [which] should be born; [who] should arise and declare [them] to their children:

(e) He shows how the children would be like their father's: that is, in maintaining God's pure religion.

Psalms 78:7

psa 78:7

That they might (f) set their hope in God, and not forget the works of God, but keep his commandments:

(f) He shows where the use of this doctrine exists: in faith, in the meditation of God's benefits, and in obedience.

Psalms 78:8

psa 78:8

And might not be as their (g) fathers, a stubborn and rebellious generation; a generation [that] set not their heart aright, and whose spirit was not steadfast with God.

(g) Though these fathers were the seed of Abraham and the chosen people, yet he shows by their rebellion, provocation, falsehood, and hypocrisy, that the children should not follow their examples.

Psalms 78:9

psa 78:9

The children of (h) Ephraim, [being] armed, [and] carrying bows, turned back in the day of battle.

(h) By Ephraim he means also the rest of the tribes, because they were most in number: whose punishment declares that they were unfaithful to God, and by their multitude and authority had corrupted all others.

Psalms 78:12

psa 78:12

Marvellous things did he in the sight of their (i) fathers, in the land of Egypt, [in] the field of Zoan.

(i) He proves that not only the posterity but also their forefathers were wicked and rebellious to God.

Psalms 78:17

psa 78:17

And they (k) sinned yet more against him by provoking the most High in the wilderness.

(k) Their wicked malice could be overcome by no benefits, which were great and many.

Psalms 78:18

psa 78:18

And they tempted God in their heart by (l) asking meat for their lust.

(l) Then to require more than is necessary, and to separate God's power from his will, is to tempt God.

Psalms 78:19

psa 78:19

Yea, they spake against God; they said, Can God (m) furnish a table in the wilderness?

(m) Thus when we give place to sin, we are moved to doubt God's power, unless he is always ready to serve our lust.

Psalms 78:22

psa 78:22

Because they believed not in God, and (n) trusted not in his salvation:

(n) That is, in his fatherly providence, by which he cares for his, and provides sufficiently.

Psalms 78:23

psa 78:23

Though he had commanded the (o) clouds from above, and opened the doors of heaven,
(o) So that they had that which was necessary and sufficient: but their lust made them cover that which they knew God had denied them.

Psalms 78:26

psa 78:26

He caused an (p) east wind to blow in the heaven: and by his power he brought in the south wind.
(p) God used the wind to show them that all the elements were at his command, and that no distance could restrain his working.

Psalms 78:30

psa 78:30

They were not estranged from their (q) lust. But while their meat [was] yet in their mouths,
(q) Such is the nature of concupiscence, that the more it has the more it lusts.

Psalms 78:31

psa 78:31

The wrath of God came upon them, and slew (r) the fattest of them, and smote down the chosen [men] of Israel.
(r) Though others were not spared, yet chiefly they suffered, who trusted in their strength against God.

Psalms 78:32

psa 78:32

For all this they (s) sinned still, and believed not for his wondrous works.
(s) Thus sin by continuance makes man insensible, so that by no plagues they can be amended.

Psalms 78:34

psa 78:34

When he (t) slew them, then they sought him: and they returned and enquired early after God.
(t) Such was their hypocrisy, that they sought God out of fear of punishment, though in their heart they did not love him.

Psalms 78:37

psa 78:37

For their (u) heart was not right with him, neither were they steadfast in his covenant.

(u) Whatever does not come from the pure fountain of the heart is hypocrisy.

Psalms 78:38

psa 78:38

But he, [being] full of compassion, (x) forgave [their] iniquity, and destroyed [them] not: yea, many a time turned he his anger away, and did not stir up all his wrath.

(x) Because he would always have some remnant of a Church to praise his Name in earth, he did not permit their sins to overcome his mercy.

Psalms 78:41

psa 78:41

Yea, they (y) turned back and tempted God, and (z) limited the Holy One of Israel.

(y) That is, they often tempted him.

(z) As they all do who measure the power of God by their capacity.

Psalms 78:42

psa 78:42

They (a) remembered not his hand, [nor] the day when he delivered them from the enemy.

(a) The forgetfulness of God's benefits is the root of rebellion and all vice.

Psalms 78:45

psa 78:45

He sent (b) divers sorts of flies among them, which devoured them; and frogs, which destroyed them.

(b) This word signifies a confused mixture of flies and venomous worms. Some take it for all sorts of serpents: some for all wild beasts.

Psalms 78:46

psa 78:46

He (c) gave also their increase unto the caterpillar, and their labour unto the locust.

(c) He does not repeat here all the miracles that God did in Egypt, but certain which might be sufficient to convince the people of malice and ingratitude.

Psalms 78:49

psa 78:49

He cast upon them the fierceness of his anger, wrath, and indignation, and trouble, by sending (d) evil angels [among them].

(d) So called either for the effect, that is, of punishing the wicked: or else because they were wicked spirits, whom God permitted to vex men.

Psalms 78:51

psa 78:51

And smote all the firstborn in Egypt; the (e) chief of [their] strength in the tabernacles of (f) Ham:

(e) The firstborn are so called, as in (Gen 49:3).

(f) That is, Egypt: for it was called Mizraim, or Egypt of Mizraim that was the son of Ham.

Psalms 78:53

psa 78:53

And he led them on safely, so that they (g) feared not: but the sea overwhelmed their enemies.

(g) That is, they had no opportunity to fear, even as God destroyed their enemies and delivered them falsely.

Psalms 78:54

psa 78:54

And he brought them to the border of his (h) sanctuary, [even to] this mountain, [which] his right hand had purchased.

(h) Meaning, Canaan, which God had consecrated to himself and appointed to his people.

Psalms 78:57

psa 78:57

But turned back, and dealt (i) unfaithfully like their fathers: they were turned aside like a deceitful bow.

(i) Nothing more displeases God in the children, than when they continue in that wickedness, which their fathers had begun.

Psalms 78:58

psa 78:58

For they (k) provoked him to anger with their high places, and moved him to jealousy with their graven images.

(k) By serving God other than he had appointed.

Psalms 78:60

psa 78:60

So that he (l) forsook the tabernacle of Shiloh, the tent [which] he placed among men;

(l) For their ingratitude he permitted the Philistines to take the Ark which was the sign of his presence, from among them.

Psalms 78:61

psa 78:61

And delivered his (m) strength into captivity, and his glory into the enemy's hand.

(m) The Ark is called his power and beauty because by this he defended his people, and beautifully appeared to them.

Psalms 78:63

psa 78:63

The fire (n) consumed their young men; and their maidens were not (o) given to marriage.

(n) They were suddenly destroyed, (Sa1 4:10).

(o) They had no marriage songs: that is, they were not married.

Psalms 78:64

psa 78:64

Their priests fell by the sword; and their (p) widows made no lamentation.

(p) Either they were slain before or taken prisoner by their enemies, and so were forbidden.

Psalms 78:65

psa 78:65

Then the Lord awaked as one out of sleep, [and] like a mighty man that (q) shouteth by reason of wine.

(q) Because they were drunk in their sins, they judged God's patience to be slumbering, as though he were drunk, therefore he answering their beastly judgment, says, he will awake and take sudden vengeance.

Psalms 78:67

psa 78:67

Moreover he refused the tabernacle of (r) Joseph, and chose not the tribe of Ephraim:

(r) Showing that he did not spare the Israelites altogether, though he punished their enemies.

Psalms 78:69

psa 78:69

And he (s) built his sanctuary like high [palaces], like the earth which he hath established for ever.

(s) By building the temple, and establishing the kingdom, he declares that the signs of his favour were among them.

Psalms 78:72

psa 78:72

So (t) he fed them according to the integrity of his heart; and guided them by the skilfulness of his hands.

(t) He shows where a kings charge stands: that is, to provide faithfully for his people, to guide them by counsel, and defend them by power.

Psalms Chapter 79

Psalms 79:1

psa 79:1

"A Psalm of Asaph." O God, (a) the heathen are come into thine inheritance; thy holy temple have they defiled; they have laid Jerusalem on heaps.

(a) The people cry to God against the barbarous tyranny of the Babylonians who spoiled God's inheritance, polluted his temple, destroyed his religion, and murdered his people.

Psalms 79:2

psa 79:2

The (b) dead bodies of thy servants have they given [to be] meat unto the fowls of the heaven, the flesh of thy saints unto the beasts of the earth.

(b) The prophets show to what extremities God sometimes allows his Church to fall to exercise their faith, before he sets his hand to deliver them.

Psalms 79:3

psa 79:3

Their blood have they shed like water round about Jerusalem; and [there was] none to (c) bury [them].

(c) Their friends and relatives did not dare to bury them for fear of the enemies.

Psalms 79:4

psa 79:4

We are become a reproach to our (d) neighbours, a scorn and derision to them that are round about us.

(d) Of which some came from Abraham but were degenerate: and others were open enemies to your religion, but they both laughed at our miseries.

Psalms 79:5

psa 79:5

How long, LORD? wilt thou be angry for ever? shall thy jealousy (e) burn like fire?

(e) Will you completely consume us for our sins, before you take us to mercy?

Psalms 79:8

psa 79:8

O remember not against us (f) former iniquities: let thy tender mercies speedily prevent us: for we are brought very low.

(f) Which we and our fathers have committed.

Psalms 79:9

psa 79:9

Help us, O God of our (h) salvation, for the glory of thy name: and deliver us, and purge away our sins, for thy name's sake.

(h) Seeing we have no other Saviour, neither can we help ourselves, and also by our salvation your Name will be praised: therefore O Lord, help us.

Psalms 79:11

psa 79:11

Let the sighing of the (i) prisoner come before thee; according to the greatness of thy power preserve thou (k) those that are appointed to die;

(i) Who though in respect to God they were justly punished for their sins, yet in consideration of their cause were unjustly murdered.

(k) Who were captives among their enemies and could look for nothing but death.

Psalms 79:13

psa 79:13

So we thy people and sheep of thy pasture will give thee thanks for ever: (l) we will shew forth thy praise to all generations.

(l) We ought to desire no benefit from God, but on this condition to praise his name, (Isa 43:21).

Psalms Chapter 80

Psalms 80:1

psa 80:1

"To the chief Musician upon Shoshannimeduth, A Psalm of Asaph." Give ear, (a) O Shepherd of Israel, thou that leadest Joseph like a flock; thou that dwellest [between] the (b) cherubims, shine forth.

- (a) This Psalm was made as a prayer to desire God to be merciful to the ten tribes.
- (b) Move their hearts, that they may return to worship God properly, that is, in the place you have appointed.

Psalms 80:3

psa 80:3

- (c) Turn us again, O God, and cause thy face to shine; and we shall be saved.
- (c) Join your whole people, and all your tribes together again.

Psalms 80:4

psa 80:4

- O LORD God of hosts, how long wilt thou be (d) angry against the prayer of thy people?
- (d) The faithful fear God's anger, when they perceive that their prayers are not heard immediately.

Psalms 80:6

psa 80:6

- Thou makest us a (e) strife unto our neighbours: and our enemies laugh among themselves.
- (e) Our neighbours have continual strife and war against us.

Psalms 80:7

psa 80:7

- (f) Turn us again, O God of hosts, and cause thy face to shine; and we shall be saved.
- (f) Because recompence only comes from God, they most instantly and repeatedly call on God for it is a means by which they shall be saved.

Psalms 80:8

psa 80:8

- Thou hast brought a (g) vine out of Egypt: thou hast cast out the heathen, and planted it.
- (g) Seeing that from your mercy you have made us a most dear possession to you, and we through our sins are made open for wild beasts to devour us, declare again my love and finish the work that you have begun.

Psalms 80:11

psa 80:11

She sent out her boughs unto the sea, and her branches unto the (h) river.

(h) That is, Euphrates.

Psalms 80:13

psa 80:13

The (i) boar out of the wood doth waste it, and the wild beast of the field doth devour it.

(i) That is, they who hate our religion, as well as they who hate our persons.

Psalms 80:14

psa 80:14

Return, we beseech thee, O God of hosts: look down (k) from heaven, and behold, and visit this vine;

(k) They gave no place to temptation, knowing that even though there was no help in earth, yet God was able to help them from heaven.

Psalms 80:15

psa 80:15

And the vineyard which thy right hand hath planted, and the branch [that] thou madest (l) strong for thyself.

(l) So that no power can prevail against it, and which as a young bud you raised up again as out of the burnt ashes.

Psalms 80:16

psa 80:16

[It is] burned with fire, [it is] cut down: they perish at the (m) rebuke of thy countenance.

(m) Only when you are angry and not of the sword of the enemy.

Psalms 80:17

psa 80:17

Let thy hand be upon the (n) man of thy right hand, upon the son of man [whom] thou madest strong for thyself.

(n) That is, on this vine or people, whom you have planted with your right hand, that they should be as one man or one body

Psalms 80:18

psa 80:18

So will not we go back from thee: (o) quicken us, and we will call upon thy name.

(o) For no one can call on God but such as are raised up as it were from death to life, and regenerate by the Holy Spirit.

Psalms Chapter 81

Psalms 81:1

psa 81:1

"To the chief Musician upon (a) Gittith, [A Psalm] of Asaph." Sing (b) aloud unto God our strength: make a joyful noise unto the God of Jacob.

(a) An instrument of music brought from Geth.

(b) It seems that this psalm was appointed for solemn feasts and assemblies of the people to whom for a time these ceremonies were ordained, but now under the gospel are abolished.

Psalms 81:3

psa 81:3

Blow up the trumpet in the (c) new moon, in the time appointed, on our solemn feast day.

(c) Under this feast he comprehends all other solemn days.

Psalms 81:5

psa 81:5

This he ordained in (d) Joseph [for] a testimony, when he went out through the land of Egypt: [where] I heard a language [that] (e) I understood not.

(d) That is, in Israel for Joseph's family was counted the chief while before, Judah was preferred.

(e) God speaks in the person of the people because he was their leader.

Psalms 81:6

psa 81:6

I removed his shoulder from the burden: his hands were delivered from the (f) pots.

(f) If they were never able to give sufficient thanks to God, for this deliverance from corporal bondage, how much more are we indebted to him for our spiritual deliverance from the tyranny of Satan and sin?

Psalms 81:7

psa 81:7

Thou calledst in trouble, and I delivered thee; I (g) answered thee in the secret place of thunder: I proved thee at the waters of Meribah. Selah.

(g) By a strange and wonderful fashion.

Psalms 81:8

psa 81:8

(h) Hear, O my people, and I will testify unto thee: O Israel, if thou wilt hearken unto me;

(h) He condemns all assemblies where the people are not attentive to hear God's voice, and to give obedience to the same.

Psalms 81:10

psa 81:10

I [am] the LORD thy God, which brought thee out of the land of Egypt: (i) open thy mouth wide, and I will fill it.

(i) God accuses their incredulity, because they did not open their mouths to receive God's benefits in such abundance as he pours them out.

Psalms 81:13

psa 81:13

(k) Oh that my people had hearkened unto me, [and] Israel had walked in my ways!

(k) God by his word calls all, but his secret election appoints who will bear fruit.

Psalms 81:14

psa 81:14

I should soon have subdued their enemies, and turned my hand (l) against their adversaries.

(l) If their sins had not.

Psalms 81:15

psa 81:15

The haters of the LORD should have submitted themselves unto him: but their time (m) should have endured for ever.

(m) If the Israelites had not broken covenant with God, he would have given them victory against their enemies.

Psalms 81:16

psa 81:16

He should have fed them also with the (n) finest of the wheat: and with honey out of the rock should I have satisfied thee.

(n) That is, with most fine wheat and abundance of honey.

Psalms Chapter 82

Psalms 82:1

psa 82:1

"A Psalm of Asaph." God standeth in the congregation of the (a) mighty; he judgeth among the gods.

(a) The prophet shows that if princes and judges do not do their duty, God whose authority is above them will take vengeance on them.

Psalms 82:2

psa 82:2

How long will ye judge unjustly, and accept the persons of the (b) wicked? Selah.

(b) For thieves and murderers find favour in judgment when the cause of the godly cannot be heard.

Psalms 82:4

psa 82:4

Deliver the poor and (c) needy: rid [them] out of the hand of the wicked.

(c) Not only when they cry for help, but when their cause requires aid and support.

Psalms 82:5

psa 82:5

They know not, neither will they understand; they walk on in darkness: all the (d) foundations of the earth are out of course.

(d) That is, all things are out of order either by their tyranny or careless negligence.

Psalms 82:7

psa 82:7

(e) But ye shall die like men, and fall like one of the princes.

(e) No title of honour will excuse you, but you will be subject to God's judgments, and tender account as well as other men.

Psalms 82:8

psa 82:8

Arise, O God, judge the earth: for thou shalt inherit (f) all nations.

(f) Therefore no tyrant will pluck your right and authority from you.

Psalms Chapter 83

Psalms 83:1

psa 83:1

"A Song [or] Psalm of Asaph." Keep (a) not thou silence, O God: hold not thy peace, and be not still, O God.

(a) This psalm seems to have been composed as a form of prayer against the dangers that the Church was in, in the days of Jehoshaphat.

Psalms 83:2

psa 83:2

For, lo, thine (b) enemies make a tumult: and they that hate thee have lifted up the head.

(b) He calls them God's enemies, who are enemies of his Church.

Psalms 83:3

psa 83:3

They have taken crafty counsel against thy people, and consulted against thy (c) hidden ones.

(c) The elect of God are his secret ones: for he hides them in the secret of his tabernacle, and preserves them from all dangers.

Psalms 83:4

psa 83:4

They have said, Come, and let us (d) cut them off from [being] a nation; that the name of Israel may be no more in remembrance.

(d) They were not content to take the Church as prisoner: but sought to utterly destroy it.

Psalms 83:5

psa 83:5

For they have consulted together (e) with one consent: they are confederate (f) against thee:

(e) By all secret means.

(f) They thought to have subverted your counsel in which the constancy of the Church was established.

Psalms 83:8

psa 83:8

Assur also is joined with them: they have holpen the children (g) of Lot. Selah.

(g) The wickedness of the Ammonites and Moabites is described in that they provoked these other nations to fight against the Israelites.

Psalms 83:9

psa 83:9

Do unto them as [unto] the (h) Midianites; as [to] Sisera, as [to] Jabin, at the brook of Kison:

(h) By these examples they were confirmed that God would not permit his people to be completely destroyed, (Jdg 7:21, Jdg 4:15).

Psalms 83:10

psa 83:10

[Which] perished at Endor: they became [as] (i) dung for the earth.

(i) Trodden under foot as mire.

Psalms 83:12

psa 83:12

Who said, Let us take to ourselves the (k) houses of God in possession.

(k) That is, Judea: for where his Church is, there he dwells among them.

Psalms 83:13

psa 83:13

O my God, make them like a (l) wheel; as the stubble before the wind.

(l) Because the reprobate could by no means be amended, he prays that they may utterly be destroyed, be unstable and led by all winds.

Psalms 83:16

psa 83:16

Fill their faces with shame; that they may (m) seek thy name, O LORD.

(m) That is, be compelled by your plagues to confess your power.

Psalms 83:18

psa 83:18

That [men] may (n) know that thou, whose name alone [is] JEHOVAH, [art] the most high over all the earth.

(n) Though they do not believe, yet they may prove by experience, that it is in vain to resist against your counsel in establishing your Church.

Psalms Chapter 84

Psalms 84:1

psa 84:1

"To the chief Musician upon Gittith, A Psalm for the sons of Korah." How amiable [are] thy tabernacles, O (a) LORD of hosts!

(a) David complains that he cannot have access to the Church of God to make profession of his faith, and to profit in religion.

Psalms 84:2

psa 84:2

My soul longeth, yea, even fainteth for the (b) courts of the LORD: my heart and my flesh crieth out for the living God.

(b) For only the priests could enter the sanctuary and the rest of the people into the courts.

Psalms 84:3

psa 84:3

Yea, the sparrow hath found an house, and the swallow a nest for herself, where she may lay her young, [even] thine (c) altars, O LORD of hosts, my King, and my God.

(c) So that the poor birds have more freedom than I.

Psalms 84:5

psa 84:5

Blessed [is] the man whose (d) strength [is] in thee; in whose heart [are] the ways [of them].

(d) Who trusts nothing in himself but in you only, and learns from you to rule his life.

Psalms 84:6

psa 84:6

[Who] passing through the valley of (c) Baca make it a well; the rain also filleth the pools.

(c) So that the poor birds have more freedom than I.

Psalms 84:7

psa 84:7

They go from (f) strength to strength, [every one of them] in Zion appeareth before God.

(f) They are never weary but increase in strength and courage till they come to God's house.

Psalms 84:9

psa 84:9

Behold, O God our shield, and look upon the face of thine (g) anointed.

(g) That is, for Christ's sake, whose figure I represent.

Psalms 84:10

psa 84:10

For (h) a day in thy courts [is] better than a thousand. I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness.

(h) He would rather live one day in God's Church than a thousand in the world.

Psalms 84:11

psa 84:11

For the LORD God [is] a sun and shield: the LORD will give grace and glory: no (i) good [thing] will he withhold from them that walk uprightly.

(i) But will from time to time increase his blessings toward his more and more.

Psalms Chapter 85

Psalms 85:1

psa 85:1

"To the chief Musician, A Psalm for the sons of Korah." LORD, thou hast been (a) favourable unto thy land: thou hast brought back the captivity of Jacob.

(a) They confess that God's free mercy was the cause of their deliverance because he loved the land which he had chosen.

Psalms 85:2

psa 85:2

Thou hast forgiven the iniquity of thy people, thou hast (b) covered all their sin. Selah.

(b) You have buried them that they will not come into judgment.

Psalms 85:3

psa 85:3

Thou hast taken away all thy wrath: thou hast turned [thyself] from the (c) fierceness of thine anger.

(c) Not only in withdrawing your rod, but in forgiving sins, and in touching our hearts to confess them.

Psalms 85:5

psa 85:5

Wilt thou be angry with us (d) for ever? wilt thou draw out thine anger to all generations?

(d) As in times past they had felt God's mercies, so now being oppressed by the long continuance of evil, they pray to God that according to his nature he would be merciful to them.

Psalms 85:7

psa 85:7

Shew us thy mercy, O LORD, and grant us thy (e) salvation.

(e) He confesses that our salvation comes only from God's mercy.

Psalms 85:8

psa 85:8

I will hear what God the LORD will speak: for he will speak (f) peace unto his people, and to his saints: but let them not turn again to folly.

(f) He will send all prosperity to his Church, when he has sufficiently corrected them, also by his punishments the faithful will learn to beware that they not return the same offences.

Psalms 85:11

psa 85:11

(g) Truth shall spring out of the earth; and righteousness shall look down from heaven.

(g) Though for a time God thus exercises them with his rods, yet under the kingdom of Christ they should have peace and joy.

Psalm 85:13

psa 85:13

(h) Righteousness shall go before him; and shall set [us] in the way of his steps.

(h) Justice will then flourish and have free course and passage in every place.

Psalms Chapter 86

Psalms 86:1

psa 86:1

"A Prayer of David." Bow down (a) thine ear, O LORD, hear me: for I [am] poor and needy.

(a) David, when persecuted by Saul, prayed this way, leaving the same to the Church as a monument, how to seek relief against their miseries.

Psalms 86:2

psa 86:2

Preserve my soul; for I [am] (b) holy: O thou my God, save thy servant that trusteth in thee.

(b) I am not an enemy to them, but I pity them even though they are cruel to me.

Psalms 86:3

psa 86:3

Be merciful unto me, O Lord: for I (c) cry unto thee daily.

(c) Which was a fair token that he believed that God would deliver him.

Psalms 86:5

psa 86:5

For thou, Lord, [art] good, and (d) ready to forgive; and plenteous in mercy unto all them that call upon thee.

(d) He confesses that God is good to all but only merciful to poor sinners.

Psalms 86:6

psa 86:6

Give ear, O LORD, unto my prayer; and (e) attend to the voice of my supplications.

(e) By crying and calling continually he shows how we must not be weary, even though God does not immediately grant our request but that we must earnestly and often call on him.

Psalms 86:8

psa 86:8

Among the gods [there is] none like unto thee, O Lord; neither (f) [are there any works] like unto thy works.

(f) He condemns all idols as they can do nothing to declare that they are gods.

Psalms 86:9

psa 86:9

All nations whom thou hast made shall come and (g) worship before thee, O Lord; and shall glorify thy name.

(g) This proves that David prayed in the Name of Christ the Messiah of whose kingdom he here prophesies.

Psalms 86:11

psa 86:11

(h) Teach me thy way, O LORD; I will walk in thy truth: unite my heart to fear thy name.

(h) He confesses himself ignorant till God has taught him, and his heart variable and separate from God, till God join it to him, and confirm it in his obedience.

Psalms 86:13

psa 86:13

For great [is] thy mercy toward me: and thou hast delivered my soul from (i) the lowest hell.

(i) That is, from most great danger of death: out of which none but the almighty hand of God could deliver him.

Psalms 86:14

psa 86:14

O God, the proud are risen against me, and the assemblies of violent [men] have (k) sought after my soul; and have not set thee before them.

(k) He shows that there can be no moderation or equity where proud tyrants reign, and that the lack of God's fear is as a privilege to all vice and cruelty.

Psalms 86:16

psa 86:16

O turn unto me, and have mercy upon me; give thy strength unto thy servant, and save the (l) son of thine handmaid.

(l) He boasts not of his own virtues, but confesses that God of his free goodness has always been merciful to him, and given him power against his enemies, as to one of his own household.

Psalms Chapter 87

Psalms 87:1

psa 87:1

"A Psalm [or] Song for the sons of Korah." His (a) foundation [is] in the holy mountains.

(a) God chose that place among the hills to establish Jerusalem and his temple.

Psalms 87:3

psa 87:3

(b) Glorious things are spoken of thee, O city of God. Selah.

(b) Though your glorious estate does not yet appear, wait with patience and God will accomplish his promise.

Psalms 87:4

psa 87:4

I will make mention of (c) Rahab and Babylon to them that know me: behold Philistia, and Tyre, with Ethiopia; (d) this [man] was born there.

(c) That is, Egypt and these other countries will come to the knowledge of God.

(d) It will be said of him who is regenerate and come to the Church, that he is as one who was born in the Church.

Psalms 87:5

psa 87:5

And of Zion it shall be said, (e) This and that man was born in her: and the highest himself shall establish her.

(e) Out of all quarters they will come to the Church, and be counted as citizens.

Psalms 87:6

psa 87:6

The LORD shall count, when he (f) writeth up the people, [that] this [man] was born there. Selah.

(f) When he calls them by his word into the Church, whom he had elected and written in the book.

Psalms 87:7

psa 87:7

As well the singers as the players on instruments [shall be there]: all my (g) springs [are] in thee.

(g) The prophet sets his whole affections and comfort in the church.

Psalms Chapter 88

Psalms 88:1

psa 88:1

"A Song [or] Psalm for the sons of Korah, to the chief Musician upon Mahalath (a) Leannoth, Maschil of Heman the Ezrahite." O LORD God of my salvation, I have cried day [and] night (b) before thee:

- (a) That is, to humble. It was the beginning of a song by which tune this psalm was sung.
- (b) Though many cry in their sorrows, yet they cry not earnestly to God for remedy as he did whom he confessed to be the author of his salvation.

Psalms 88:5

psa 88:5

- (c) Free among the dead, like the slain that lie in the grave, whom thou rememberest no more: and they are cut off from thy (d) hand.
- (c) For he who is dead is free from all cares and business of this life and thus he says because he was unprofitable for all matters concerning man's life, and as it were cut off from this world.
- (d) That is, from your providence and care, which is meant according to the judgment of the flesh.

Psalms 88:7

psa 88:7

Thy wrath lieth hard upon me, and thou hast afflicted [me] with all thy (e) waves. Selah.

- (e) The storms of your wrath have overwhelmed me.

Psalms 88:8

psa 88:8

Thou hast put away mine (f) acquaintance far from me; thou hast made me an abomination unto them: (g) [I am] shut up, and I cannot come forth.

- (f) He attributes the loss and displeasure of his friends to God's providence by which he partly punishes and partly tries his.
- (g) I see no end to my sorrows.

Psalms 88:9

psa 88:9

- (h) Mine eye mourneth by reason of affliction: LORD, I have called daily upon thee, I have stretched out my hands unto thee.
- (h) My eyes and face declare my sorrows.

Psalms 88:10

psa 88:10

Wilt thou shew (i) wonders to the dead? shall the dead arise [and] praise thee? Selah.

(i) He shows that the time is more convenient for God to help when men call to him in their dangers, than to tarry till they are dead, and then raise them up again.

Psalms 88:12

psa 88:12

Shall thy wonders be known in the dark? and thy righteousness in the land (k) of forgetfulness?

(k) That is, in the grave, where only the body lies without all sense and remembrance.

Psalms 88:15

psa 88:15

I [am] afflicted and ready to die (l) from [my] youth up: [while] I suffer thy terrors I am distracted.

(l) I am always in great dangers and sorrows as though my life would utterly be cut off every moment.

Psalms Chapter 89

Psalms 89:1

psa 89:1

"Maschil of Ethan the Ezrahite." I will (a) sing of the mercies of the LORD for ever: with my mouth will I make known thy faithfulness to all generations.

(a) Though the horrible confusion of things might cause them to despair of God's favour, yet the manifold examples of his mercies cause them to trust in God though to man's judgment they saw no reason to.

Psalms 89:2

psa 89:2

For I have (b) said, Mercy shall be built up for ever: thy faithfulness shalt thou (c) establish in the very heavens.

(b) As he who surely believed in heart.

(c) As your invisible heaven is not subject to any alteration and change: so shall the truth of your promise be unchangeable.

Psalms 89:3

psa 89:3

(d) I have made a covenant with my chosen, I have sworn unto David my servant,

(d) The prophet shows what the promise of God was, on which he grounded his faith.

Psalms 89:5

psa 89:5

And the (e) heavens shall praise thy wonders, O LORD: thy faithfulness also in the congregation of the saints.

(e) The angels will praise your power and faithfulness in delivering your Church.

Psalms 89:6

psa 89:6

For who in the heaven can be compared unto the LORD? [who] among the (g) sons of the mighty can be likened unto the LORD?

(g) Meaning, the angels.

Psalms 89:7

psa 89:7

God is greatly to be feared in the assembly of the (h) saints, and to be had in reverence of all [them that are] about him.

(h) If the angels tremble before God's majesty and infinite justice, what earthly creature by oppressing the Church dares to set himself against God?

Psalms 89:9

psa 89:9

(i) Thou rulest the raging of the sea: when the waves thereof arise, thou stillest them.

(i) For as he delivered the Church by the Red sea, and by destroying Rahab, that is, the Egyptians, so will he deliver it, when the dangers are great.

Psalms 89:12

psa 89:12

The north and the south thou hast created them: (k) Tabor and Hermon shall rejoice in thy name.

(k) Tabor is a mountain west from Jerusalem, and Hermon to the East, so the prophet signifies that all parts and places of the world will obey God's power for the deliverance of his Church.

Psalms 89:14

psa 89:14

(l) Justice and judgment [are] the habitation of thy throne: mercy and truth shall go before thy face.

(l) For by this he judges the world and shows himself to be a merciful father and faithful protector to his.

Psalms 89:15

psa 89:15

Blessed [is] the people that (m) know the joyful sound: they shall walk, O LORD, in the light of thy (n) countenance.

(m) Feeling in their conscience that God is their father.

(n) They will be preserved by your fatherly providence.

Psalms 89:17

psa 89:17

For thou [art] the (o) glory of their strength: and in thy favour our horn shall be exalted.

(o) In that they are preserved and continue, they should give the praise and glory to you alone.

Psalms 89:18

psa 89:18

For the LORD [is] our (p) defence; and the Holy One of Israel [is] our king.

(p) In that our King has power to defend us, it is the gift of God.

Psalms 89:19

psa 89:19

Then thou spakest in vision to (q) thy holy one, and saidst, I have laid help upon [one that is] (r) mighty; I have exalted [one] chosen out of the people.

(q) To Samuel and to others, to assure that David was the chosen one.

(r) Whom I have both chosen and given strength to execute his office, as in (Psa 89:21).

Psalms 89:23

psa 89:23

And I will (s) beat down his foes before his face, and plague them that hate him.

(s) Though there will always be enemies against God's kingdom yet he promises to overcome them.

Psalms 89:24

psa 89:24

But my faithfulness and my (t) mercy [shall be] with him: and in my name shall his (u) horn be exalted.

(t) I will mercifully perform my promise to him despite his infirmities and offences.

(u) His power, glory and estate.

Psalms 89:25

psa 89:25

I will set his hand also in the sea, and his right hand in the (x) rivers.

(x) He will enjoy the land around him.

Psalms 89:26

psa 89:26

He shall cry unto me, Thou [art] my (y) father, my God, and the rock of my salvation.

(y) His excellent dignity will appear in this, that he will be named the son of God and the firstborn in which he is a figure of Christ.

Psalms 89:29

psa 89:29

His seed also will I make [to endure] (z) for ever, and his throne as the days of heaven.

(z) Though for the sins of the people the state of the kingdom decayed, yet God reserved still a root till he had accomplished this promise in Christ.

Psalms 89:33

psa 89:33

(a) Nevertheless my lovingkindness will I not utterly take from him, nor suffer my faithfulness to fail.

(a) Though the faithful answer not in all points to their profession, yet God will not break his covenant with them.

Psalms 89:34

psa 89:34

My covenant will I not break, nor (b) alter the thing that is gone out of my lips.

(b) For God in promising has respect to his mercy, and not to man's power in performing.

Psalms 89:37

psa 89:37

It shall be established for ever as the moon, and [as] a faithful (c) witness in heaven. Selah.

(c) As long as the Sun and Moon endure, they will be witnesses to me of this promise.

Psalms 89:39

psa 89:39

Thou hast (d) made void the covenant of thy servant: thou hast profaned his (e) crown [by casting it] to the ground.

(d) Because of the horrible confusion of things, the prophet complains to God, as though he did not see the performance of his promise and thus discharging his cares on God, he resists doubt and impatience.

(e) By this he means the horrible dissipation and tearing of the kingdom which was under Jeroboam, or else by the Spirit of prophecy Ethan speaks of those great miseries which came to pass soon after at the captivity of Babylon.

Psalms 89:45

psa 89:45

The days of his (f) youth hast thou shortened: thou hast covered him with shame. Selah.

(f) He shows that the kingdom fell before it came to perfection or was ripe.

Psalms 89:46

psa 89:46

How long, (g) LORD? wilt thou hide thyself for ever? shall thy wrath burn like fire?

(g) The prophet in joining prayer with his complaint, shows that his faith never failed.

Psalms 89:47

psa 89:47

Remember (h) how short my time is: wherefore hast thou made all men in vain?

(h) Seeing man's life is short, and you have created man to bestow your benefits on him, unless you hasten to help, death will prevent you.

Psalms 89:50

psa 89:50

Remember, Lord, the reproach of thy servants; [how] I do bear in my (i) bosom [the reproach of] all the mighty people;

(i) He means that God's enemies not only slandered him behind his back, but also mocked him to his face and as it were cast their injuries in his bosom.

Psalms 89:51

psa 89:51

Wherewith (k) thine enemies have reproached, O LORD; wherewith they have reproached the (l) footsteps of thine anointed.

(k) So he calls them who persecute the Church.

(l) They laugh at us who patiently wait for the coming of your Christ.

Psalms Chapter 90

Psalms 90:1

psa 90:1

"A Prayer of Moses (a) the man of God." Lord, thou hast been our (b) dwelling place in all generations.

(a) Thus the Scripture refers to the prophets.

(b) You have been as a house and defence to us in all our troubles and travels now this four hundred years.

Psalms 90:2

psa 90:2

Before the (c) mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou [art] God.

(c) You have chosen us to be your people before the foundations of the world were laid.

Psalms 90:3

psa 90:3

Thou (d) turnest man to destruction; and sayest, Return, ye children of men.

(d) Moses by lamenting the frailty and shortness of man's life moves God to pity.

Psalms 90:4

psa 90:4

(e) For a thousand years in thy sight [are but] as yesterday when it is past, and [as] a watch in the night.

(e) Though man thinks his life is long, which is indeed most short, yet though it were a thousand years, yet in God's sight it is as nothing, and as the watch that lasts only three hours.

Psalms 90:5

psa 90:5

Thou (f) carriest them away as with a flood; they are [as] a sleep: in the morning [they are] like grass [which] groweth up.

(f) You take them away suddenly as with a flood.

Psalms 90:7

psa 90:7

For we are (g) consumed by thine anger, and by thy wrath are we troubled.

(g) You called us by the rods to consider the storms of our life and for our sins you shorten our days.

Psalms 90:9

psa 90:9

For all our days are passed away in thy wrath: we (h) spend our years as a tale [that is told].

(h) Our days are not only short but miserable as our sins daily provoke your wrath.

Psalms 90:10

psa 90:10

The days of our years [are] threescore years and ten; and if by reason of strength [they be] (i) fourscore years, yet [is] their strength labour and sorrow; for it is soon cut off, and we fly away.

(i) Meaning according to the common state of life.

Psalms 90:11

psa 90:11

(k) Who knoweth the power of thine anger? even according to thy fear, [so is] thy wrath.

(k) If man's life for the shortness of it is miserable, it is even more so if your wrath is on it, as they who fear you only know.

Psalms 90:12

psa 90:12

So teach [us] to number our days, that we may apply [our] hearts unto (l) wisdom.

(l) Which is by considering the shortness of our life, and by meditating the heavenly joys.

Psalms 90:13

psa 90:13

Return, O LORD, (m) how long? and let it repent thee concerning thy servants.

(m) Meaning, will you be angry?

Psalms 90:16

psa 90:16

(n) Let thy work appear unto thy servants, and thy glory unto their (o) children.

(n) Even your mercy, which is the chiefest work.

(o) As God's promises belong well to their poverty, as to them, so Moses prays for the posterity.

Psalms 90:17

psa 90:17

And let the (p) beauty of the LORD our God be upon us: and (q) establish thou the work of our hands upon us; yea, the work of our hands establish thou it.

(p) Meaning, that is was obscured when he ceases to do good to his Church.

(q) For unless you guide us with your Holy Spirit, our enterprises cannot succeed.

Psalms Chapter 91

Psalms 91:1

psa 91:1

He that dwelleth in the (a) secret place of the most High shall abide under the shadow of the Almighty.

(a) He who makes God his defence and trust will perceive his protection to be a most sure safeguard.

Psalms 91:2

psa 91:2

(b) I will say of the LORD, [He is] my refuge and my fortress: my God; in him will I trust.

(b) Being assured of this protection, he prays to the Lord.

Psalms 91:3

psa 91:3

Surely he shall deliver thee from the (c) snare of the fowler, [and] from the noisome pestilence.

(c) That is, God's help is most ready for us, whether Satan assails us secretly which he calls a snare, or openly which is here meant by the pestilence.

Psalms 91:4

psa 91:4

He shall cover thee with his feathers, and under his wings shalt thou trust: his (d) truth [shall be thy] shield and buckler.

(d) That is, his faithful keeping of promises to help you in your need.

Psalms 91:5

psa 91:5

(e) Thou shalt not be afraid for the terror by night; [nor] for the arrow [that] flieth by day;

(e) The care that God has over his is sufficient to defend them from all dangers.

Psalms 91:8

psa 91:8

Only with thine (f) eyes shalt thou behold and see the reward of the wicked.

(f) The godly will have some experience of God's judgements against the wicked even in this life, but they will see it fully at that day when all things will be revealed.

Psalms 91:11

psa 91:11

(g) For he shall give his angels charge over thee, to keep thee in all thy ways.

(g) God has not appointed one angel to every man, but many to be ministers of his providence to keep and defend his in their calling, which is the way to walk in without tempting God.

Psalms 91:13

psa 91:13

Thou shalt tread upon the lion and adder: the (h) young lion and the dragon shalt thou trample under feet.

(h) You will not only be preserved from all evil, but overcome it whether it is secret or open.

Psalms 91:14

psa 91:14

(i) Because he hath set his love upon me, therefore will I deliver him: I will set him on high, because he hath known my name.

(i) To assure the faithful of God's protection, he brings in God to confirm the same.

Psalms 91:16

psa 91:16

With (k) long life will I satisfy him, and shew him my salvation.

(k) For he is content with that life that God gives for by death the shortness of this life is recompensed with immortality.

Psalms Chapter 92

Psalms 92:1

psa 92:1

"A Psalm [or] Song for the (a) sabbath day." [It is a] good [thing] to give thanks unto the LORD, and to sing praises unto thy name, O most High:

(a) Which teaches that the use of the Sabbath stands in praising God, and not only in ceasing from work.

Psalms 92:2

psa 92:2

To shew forth thy lovingkindness in the (b) morning, and thy faithfulness every night,

(b) For God's mercy and fidelity in his promises toward his, bind them to praise him continually both day and night.

Psalms 92:3

psa 92:3

Upon an (c) instrument of ten strings, and upon the psaltery; upon the harp with a solemn sound.

(c) These instruments were then permitted in the Church as also they are now. (Ed.)

Psalms 92:4

psa 92:4

For thou, LORD, hast made me glad through thy (d) work: I will triumph in the works of thy hands.

(d) He shows the use of the Sabbath day: that is, to meditate God's works.

Psalms 92:6

psa 92:6

A (e) brutish man knoweth not; neither doth a fool understand this.

(e) That is, the wicked do not consider God's works nor his judgments against them, and therefore most justly perish.

Psalms 92:8

psa 92:8

But thou, LORD, [art (f) most] high for evermore.

(f) Your judgments are most constant against the wicked and pass our reach.

Psalms 92:10

psa 92:10

(g) But my horn shalt thou exalt like [the horn of] an unicorn: I shall be anointed with fresh oil.

(g) You will strengthen them with all power, and bless them with all happiness.

Psalms 92:12

psa 92:12

The righteous shall (h) flourish like the palm tree: he shall grow like a cedar in Lebanon.

(h) Though the faithful seem to wither and be cut down by the wicked, yet they will grow again and flourish in the Church of God as the cedars do in mount Lebanon.

Psalms 92:14

psa 92:14

They shall still bring forth fruit in old (i) age; they shall be fat and flourishing;

(i) The children of God will have a power above nature and their age will bring forth fresh fruit.

Psalms Chapter 93

Psalms 93:1

psa 93:1

The LORD (a) reigneth, he is clothed with majesty; the LORD is clothed with strength, [wherewith] he hath girded himself: the world also is stablished, that it cannot be moved.

(a) As God by his power and wisdom has made and governed the world, so must the same be our defence against all enemies and dangers.

Psalms 93:2

psa 93:2

Thy (b) throne [is] established of old: thou [art] from everlasting.

(b) In which you sit and govern the world.

Psalms 93:3

psa 93:3

(c) The floods have lifted up, O LORD, the floods have lifted up their voice; the floods lift up their waves.

(c) God's power appears in ruling the furious waters.

Psalms 93:5

psa 93:5

Thy (d) testimonies are very sure: holiness becometh thine house, O LORD, for ever.

(d) Besides God's power and wisdom in creating and governing his great mercy also appears in that he has given his people his word and covenant.

Psalms Chapter 94

Psalms 94:1

psa 94:1

O LORD God, to whom (a) vengeance belongeth; O God, to whom vengeance belongeth, (b) shew thyself.

(a) Whose office it is to take vengeance on the wicked.

(b) Show by effect that you are judge of the world to punish the wicked.

Psalms 94:3

psa 94:3

LORD, how long shall the wicked, how long shall the wicked (c) triumph?

(c) That is, brag of their cruelty and oppression, or esteem themselves above all others.

Psalms 94:5

psa 94:5

They (d) break in pieces thy people, O LORD, and afflict thine heritage.

(d) Seeing the Church was then so sore oppressed, it ought not to seem strange to us, if we see it so now, and therefore we must call to God, to take our cause in hand.

Psalms 94:7

psa 94:7

(e) Yet they say, The LORD shall not see, neither shall the God of Jacob regard [it].

(e) He shows that they are desperate in malice, as they did not fear God, but gave themselves wholly to do wickedly.

Psalms 94:9

psa 94:9

He that (f) planted the ear, shall he not hear? he that formed the eye, shall he not see?

(f) He shows that it is impossible, but God should hear, see, and understand their wickedness.

Psalms 94:10

psa 94:10

He that chastiseth the (g) heathen, shall he not be correct? he that teacheth man knowledge, [shall not he know]?

(g) If God punishes whole nations for their sins, it is mere folly for any one man or else a few to think that God will spare them.

Psalms 94:12

psa 94:12

Blessed [is] the man whom thou (h) chastenest, O LORD, and teachest him out of thy law;

(h) God has care over his, and chastised them for their own good, that they should not perish for ever with the wicked.

Psalms 94:15

psa 94:15

But (i) judgment shall return unto righteousness: and all the upright in heart shall follow it.

(i) God will restore the state and government of things to their right use, and then the godly will follow him cheerfully.

Psalms 94:17

psa 94:17

Unless the LORD [had been] my (k) help, my soul had almost dwelt in silence.

(k) He complains of them who would not help him to resist the enemies, yet was assured that God's help would not fail.

Psalms 94:18

psa 94:18

When I said, (l) My foot slippeth; thy mercy, O LORD, held me up.

(l) When I thought there was no way but death.

Psalms 94:19

psa 94:19

In the multitude of my (m) thoughts within me thy comforts delight my soul.

(m) In my trouble and distress I always found your present help.

Psalms 94:20

psa 94:20

Shall the throne of iniquity have (n) fellowship with thee, which frameth mischief by a law?

(n) Though the wicked judges pretend justice in oppressing the Church, yet they do not have the authority of God.

Psalms 94:23

psa 94:23

And he shall bring upon them their own iniquity, and shall (o) cut them off in their own wickedness; [yea], the LORD our God shall cut them off.

(o) It is a great token of God's judgment when the purpose of the wicked is broken, but most, when they are destroyed in their own malice.

Psalms Chapter 95

Psalms 95:1

psa 95:1

O come, let us sing unto the LORD: let us make a (a) joyful noise to the rock of our salvation.

(a) He shows that God's service stands not in dead ceremonies, but chiefly in the sacrifice of praise and thanksgiving.

Psalms 95:3

psa 95:3

For the LORD [is] a great God, and a great King above all (b) gods.

(b) Even the angels (who in respect to men are thought as gods) are nothing in his sight, much less the idols, which man's brain invents.

Psalms 95:4

psa 95:4

In his hand [are] the deep places of the earth: the (c) strength of the hills [is] his also.

(c) All things are governed by his providence.

Psalms 95:6

psa 95:6

O come, let us (d) worship and bow down: let us kneel before the LORD our maker.

(d) By these three words he signifies one thing: meaning that they must wholly give themselves to serve God.

Psalms 95:7

psa 95:7

For he [is] our God; and we [are] the people of his pasture, and the sheep of his (e) hand. To day if ye will hear his voice,

(e) That is, the flock whom he governs with his own hand. He shows how they are God's flock, that is, if they hear his voice.

Psalms 95:8

psa 95:8

(f) Harden not your heart, as in the provocation, [and] as [in] the day of temptation in the wilderness:

(f) By the contemning of God's word.

Psalms 95:10

psa 95:10

Forty years long was I grieved with [this] generation, and said, It [is] a people that do (g) err in their heart, and they have not known my ways:

(g) They were without judgment and reason.

Psalms 95:11

psa 95:11

Unto whom I swear in my wrath that they should not enter into (h) my rest.

(h) That is, into the land of Canaan, where he promised them rest.

Psalms Chapter 96

Psalms 96:1

psa 96:1

O sing (a) unto the LORD a new song: sing unto the LORD, all the earth.

(a) The prophet shows that the time will come, that all nations will have opportunity to praise the Lord for the revealing of his gospel.

Psalms 96:4

psa 96:4

For the LORD [is] (b) great, and greatly to be praised: he [is] to be feared above all gods.

(b) Seeing he will reveal himself to all nations contrary to their own expectation, they should all worship him contrary to their own imaginations, and only as he has appointed.

Psalms 96:5

psa 96:5

For all the gods of the nations [are] idols: but the LORD (c) made the heavens.

(c) Then the idols or whatever did not make the heavens, are not God.

Psalms 96:6

psa 96:6

(d) Honour and majesty [are] before him: strength and beauty [are] in his sanctuary.

(d) God cannot be known but by his strength and glory, the signs of which appear in his sanctuary.

Psalms 96:7

psa 96:7

Give unto the LORD, O ye kindreds of the people, give unto the LORD glory and (e) strength.

(e) As by experience you see that it is only due to him.

Psalms 96:8

psa 96:8

Give unto the LORD the glory [due unto] his name: bring (f) an offering, and come into his courts.

(f) By offering up yourselves wholly to God, declare that you worship him only.

Psalms 96:10

psa 96:10

Say among the (g) heathen [that] the LORD reigneth: the world also shall be established that it shall not be moved: he shall judge the people (h) righteously.

(g) He prophecies that the Gentiles will be partakers with the Jews of God's promise.

(h) He will regenerate them anew with his Spirit, and restore them to the image of God.

Psalms 96:12

psa 96:12

Let the field be joyful, and all that [is] therein: then shall all the (i) trees of the wood rejoice

(i) If the insensible creatures will have reason to rejoice when God appears, much more we, from whom he has taken malediction and sin.

Psalms Chapter 97

Psalms 97:1

psa 97:1

The (a) LORD reigneth; let the earth rejoice; let the (b) multitude of isles be glad [thereof].

(a) He shows that where God reigns, there is all happiness and spiritual joy.

(b) For the gospel will not only be preached in Judea, but through all isles and countries.

Psalms 97:2

psa 97:2

(c) Clouds and darkness [are] round about him: righteousness and judgment [are] the habitation of his throne.

(c) He is thus described to keep his enemies in fear, who commonly contemn God's power.

Psalms 97:4

psa 97:4

His lightnings enlightened the world: the earth saw, and (d) trembled.

(d) This fear does not bring the wicked to true obedience, but makes them run away from God.

Psalms 97:7

psa 97:7

(e) Confounded be all they that serve graven images, that boast themselves of idols: worship him, (f) all [ye] gods.

(e) He signifies that God's judgments are ready to destroy the idolatry.

(f) Let all who are esteemed in the world fall down before him.

Psalms 97:8

psa 97:8

Zion heard, and was glad; and the (g) daughters of Judah rejoiced because of thy judgments, O LORD.

(g) The Jews will have opportunity to rejoice that the Gentiles are made partakers with them of God's favour.

Psalms 97:10

psa 97:10

Ye that (h) love the LORD, hate evil: he preserveth the souls of his saints; he delivereth them out of the hand of the wicked.

(h) He requires two things from his children: the one that they detest vice, the other, that they put their trust in God for their deliverance.

Psalms 97:11

psa 97:11

(i) Light is sown for the righteous, and gladness for the upright in heart.

(i) Though God's deliverance does not appear suddenly, yet it is sown and laid up in store for them.

Psalms 97:12

psa 97:12

Rejoice in the LORD, ye righteous; and give thanks at the (k) remembrance of his holiness.

(k) Be mindful of his benefits and only trust in his defence.

Psalms Chapter 98

Psalms 98:1

psa 98:1

"A Psalm." O sing (a) unto the LORD a new song; for he hath done marvellous things: his right hand, and his holy (b) arm, hath gotten him the victory.

(a) That is, some song newly made in token of their wonderful deliverance by Christ.

(b) He preserves his Church miraculously.

Psalms 98:2

psa 98:2

The LORD hath made known his (c) salvation: his righteousness hath he openly shewed in the sight of the heathen.

(c) For the deliverance of his Church.

Psalms 98:3

psa 98:3

He hath (d) remembered his mercy and his truth toward the house of Israel: all the ends of the earth have seen the salvation of our God.

(d) God was moved by no other means to gather his Church from the Jews and Gentiles, but because he would perform his promise.

Psalms 98:6

psa 98:6

With (e) trumpets and sound of cornet make a joyful noise before the LORD, the King.

(e) By this repetition and earnest exhortation to give praise with instruments, and also of the dumb creatures, he signifies that the world is never able to praise God sufficiently for their deliverance.

Psalms Chapter 99

Psalms 99:1

psa 99:1

The LORD reigneth; let the (a) people tremble: he sitteth [between] the cherubims; let the earth be moved.

(a) When God delivers his Church all the enemies will have reason to tremble.

Psalms 99:3

psa 99:3

Let them (b) praise thy great and terrible name; [for] it [is] holy.

(b) Though the wicked rage against God, the godly will praise his Name and mighty power.

Psalms 99:5

psa 99:5

Exalt ye the LORD our God, and worship at his (c) footstool; [for] he [is] holy.

(c) That is, before his temple or ark, where he promised to hear when they worshipped him, as now he promises his spiritual presence, wherever his Church is assembled.

Psalms 99:6

psa 99:6

Moses and Aaron among his priests, (d) and Samuel among them that call upon his name; they called upon the LORD, and he answered them.

(d) Under these three he comprehends the whole people of Israel, with whom God made his promise.

Psalms 99:8

psa 99:8

Thou answeredst them, O LORD our God: thou wast a God that forgavest them, though thou tookest vengeance of (e) their inventions.

(e) The more liberally God deals with his people, the more he punishes them who abuse his benefits.

Psalms Chapter 100

Psalms 100:1

psa 100:1

"A Psalm of praise." Make a (a) joyful noise unto the LORD, all ye lands.

(a) He prophecies that God's benefits in calling the Gentiles will be so great that they will have wonderful opportunity to praise his mercy and rejoice.

Psalms 100:3

psa 100:3

Know ye that the LORD he [is] God: [it is] he [that] hath (b) made us, and not we ourselves; [we are] his people, and the sheep of his pasture.

(b) He chiefly means concerning spiritual regeneration, by which we are his sheep and people.

Psalms 100:4

psa 100:4

(c) Enter into his gates with thanksgiving, [and] into his courts with praise: be thankful unto him, [and] bless his name.

(c) He shows that God will not be worshipped, but by those means which he has appointed.

Psalms 100:5

psa 100:5

For the LORD [is] good; his mercy [is] (d) everlasting; and his truth [endureth] to all generations.

(d) He declares that we should never be weary in praising him, seeing his mercies toward us last forever.

Psalms Chapter 101

Psalms 101:1

psa 101:1

"A Psalm of David." I will (a) sing of mercy and judgment: unto thee, O LORD, will I sing.

(a) David considers what manner of King he would be, when God would place him in the throne, promising openly, that he would be merciful and just.

Psalms 101:2

psa 101:2

I will behave myself wisely in a perfect way. (b) O when wilt thou come unto me? I will walk within my house with a perfect heart.

(b) Though as yet you deferred to place me in the kingly dignity, yet I will give myself to wisdom and uprightness being a private man.

Psalms 101:3

psa 101:3

I will set no wicked thing before mine eyes: I hate (c) the work of them that turn aside; [it] shall not cleave to me.

(c) He shows that magistrates do not do their duties, unless they are enemies to all vice.

Psalms 101:5

psa 101:5

Whoso privily (d) slandereth his neighbour, him will I cut off: him that hath an high look and a proud heart will not I suffer.

(d) In promising to punish these vices, which are most pernicious in them that are about Kings, he declares that he will punish all.

Psalms 101:6

psa 101:6

Mine eyes [shall be] upon the (e) faithful of the land, that they may dwell with me: he that walketh in a perfect way, he shall serve me.

(e) He shows what the true use of the sword is, to punish the wicked and to maintain the good.

Psalms 101:8

psa 101:8

(f) I will early destroy all the wicked of the land; that I may cut off all wicked doers from the city of the LORD.

(f) Magistrates must immediately punish vice, lest it grow to further inconvenience; and if heathen magistrates are bound to do this, how much more they who have the charge of the Church of God?

Psalms Chapter 102

Psalms 102:1

psa 102:1

"A Prayer (a) of the afflicted, when he is overwhelmed, and poureth out his complaint before the LORD." Hear my prayer, O LORD, and let my (b) cry come unto thee.

(a) By which is signified, that even though we are in great misery, yet there is always room for prayer.

(b) He declares that in our prayer we must lively feel that which we desire, and steadfastly believe to obtain.

Psalms 102:3

psa 102:3

For my days are (c) consumed like smoke, and my bones are burned as an hearth.

(c) These excessive kinds of speech show how much the affliction of the Church should wound the hearts of the godly.

Psalms 102:4

psa 102:4

My heart is smitten, and withered like grass; so that I forget (d) to eat my bread.

(d) My sorrows were so great that I did not eat.

Psalms 102:6

psa 102:6

I am like a (e) pelican of the wilderness: I am like an owl of the desert.

(e) Always mourning in solitude and casting out fearful cries.

Psalms 102:8

psa 102:8

Mine enemies reproach me all the day; [and] they that are mad against me are (f) sworn against me.

(f) Have conspired my death.

Psalms 102:9

psa 102:9

For I have (g) eaten ashes like bread, and mingled my drink with weeping,

(g) I have not risen out of my mourning to take my refreshment.

Psalms 102:10

psa 102:10

Because of thine (h) indignation and thy wrath: for thou hast lifted me up, and cast me down.

(h) He shows that not only the afflictions moved him, but chiefly the feeling of God's displeasure.

Psalms 102:12

psa 102:12

But thou, O LORD, shalt (i) endure for ever; and thy remembrance unto all generations.

(i) Though we are frail, yet your promise is sure, and the remembrance of it will confirm us forever.

Psalms 102:13

psa 102:13

Thou shalt arise, [and] have mercy upon Zion: for the time to favour her, yea, the (k) set time, is come.

(k) That is, the seventy years which by the prophet Jeremiah you appointed, (Jer 29:12).

Psalms 102:14

psa 102:14

For thy servants take pleasure in her (l) stones, and favour the dust thereof.

(l) The more the Church is in misery and desolation, the more the faithful should love and pity it.

Psalms 102:16

psa 102:16

When the LORD shall build up Zion, he shall appear (m) in his glory.

(m) That is, when he will have drawn his church out of the darkness of death.

Psalms 102:18

psa 102:18

This shall be written for the generation to come: and the people which shall be (n) created shall praise the LORD.

(n) The deliverance of the Church is an excellent benefit, and therefore he compares it to a new creation for in their banishment the body of the Church seemed to have been dead, which by deliverance was as it were created anew.

Psalms 102:20

psa 102:20

To hear the groaning of the prisoner; to loose those that are (o) appointed to death;

(o) Who now in their banishment could look for nothing but death.

Psalms 102:22

psa 102:22

When the people are gathered (p) together, and the kingdoms, to serve the LORD.

(p) He shows that Gad's name is never more praised, than when religion flourishes and the church increases: which is chiefly accomplished under the kingdom of Christ.

Psalms 102:23

psa 102:23

He (q) weakened my strength in the way; he shortened my days.

(q) The church lament that they see not the time of Christ, which was promised, but have but few years and short days.

Psalms 102:26

psa 102:26

(r) They shall perish, but thou shalt endure: yea, all of them shall wax old like a garment; as a vesture shalt thou change them, and they shall be changed:

(r) If heaven and earth perish, much more man will perish: but the Church by reason of God's promise endures forever.

Psalms 102:28

psa 102:28

The children of thy servants shall continue, and their seed shall (s) be established before thee.

(s) Seeing you have chosen your Church out of the world, and joined it to you, it cannot but continue forever: for you are everlasting.

Psalms Chapter 103

Psalms 103:1

psa 103:1

"[A Psalm] of David." (a) Bless the LORD, O my soul: and all that is within me, [bless] his holy name.

(a) He wakens his dulness to praise God, showing that both understanding and affections, mind and heart, are too little to set forth his praise.

Psalms 103:3

psa 103:3

Who (b) forgiveth all thine iniquities; who healeth all thy diseases;

(b) That is, the beginning and chiefest of all benefits, remission of sin.

Psalms 103:4

psa 103:4

Who redeemeth thy life from (c) destruction; who crowneth thee with lovingkindness and tender mercies;

(c) For before we have remission of our sins, we are as dead men in the grave.

Psalms 103:5

psa 103:5

Who satisfieth thy mouth with good [things; so that] thy (d) youth is renewed like the eagle's.

(d) As the eagle, when her beak overgrows, sucks blood and so is renewed in strength, even so God miraculously gives strength to his Church above all man's expectations.

Psalms 103:7

psa 103:7

He made known his ways unto (e) Moses, his acts unto the children of Israel.

(e) As to his chief minister, and next to his people.

Psalms 103:9

psa 103:9

He will not always (f) chide: neither will he keep [his anger] for ever.

(f) He shows first his severe judgment, but as soon as the sinner is humbled, he receives him to mercy.

Psalms 103:10

psa 103:10

He hath not (g) dealt with us after our sins; nor rewarded us according to our iniquities.

(g) Who have proved by continual experience that his mercy has always prevailed against our offences.

Psalms 103:12

psa 103:12

As far as (h) the east is from the west, [so] far hath he removed our transgressions from us.

(h) As great as the world is, so full is it of signs of God's mercies toward his faithful when he has removed their sins.

Psalms 103:15

psa 103:15

[As for] (i) man, his days [are] as grass: as a flower of the field, so he flourisheth.

(i) He declares that man has nothing in himself to move God to mercy, but only the confession of his infirmity and misery.

Psalms 103:17

psa 103:17

But the mercy of the LORD [is] from everlasting to everlasting upon them that fear him, and his (k) righteousness unto children's children;

(k) His just and faithful keeping of his promise.

Psalms 103:18

psa 103:18

To such as keep his (l) covenant, and to those that remember his commandments to do them.

(l) To whom he gives grace to fear him, and to obey his word.

Psalms 103:20

psa 103:20

Bless the LORD, ye (m) his angels, that excel in strength, that do his commandments, hearkening unto the voice of his word.

(m) In that we, who naturally are slow to praise God, exhort the angels, who willingly do it, we stir up ourselves to consider our duty and wake from our sluggishness.

Psalms Chapter 104

Psalms 104:1

psa 104:1

Bless the LORD, O my soul. O LORD my God, thou art very great; thou art (a) clothed with honour and majesty.

(a) The prophet shows that we do not need to enter into the heavens to seek God, for as much as all the order of nature, with the propriety and placing of the elements, are living mirrors to see his majesty in.

Psalms 104:4

psa 104:4

Who (b) maketh his angels spirits; his ministers a flaming fire:

(b) As the prophet here shows that all visible powers are ready to serve God: so in (Heb 1:7) the angels also, are obedient to his commandment.

Psalms 104:6

psa 104:6

Thou coveredst it with the (c) deep as [with] a garment: the (d) waters stood above the mountains.

(c) You make the sea to be an ornament to the earth.

(d) If by your power you did not bridle the rage of the waters, the whole world would be destroyed.

Psalms 104:11

psa 104:11

They give drink to every (e) beast of the field: the wild asses quench their thirst.

(e) If God provides for the beasts, much more will he extend his provident care to man.

Psalms 104:12

psa 104:12

By (f) them shall the fowls of the heaven have their habitation, [which] sing among the branches.

(f) There is no part of the world so barren where most evident signs of God's blessing do not appear.

Psalms 104:13

psa 104:13

He watereth the hills from his (g) chambers: the earth is satisfied with the fruit of thy works.

(g) From the clouds.

Psalms 104:14

psa 104:14

He causeth the grass to grow for the cattle, and herb for the service of (h) man: that he may bring forth food out of the earth;

(h) He describes God's providential care over man, who not only provides necessary things for him such as herbs and other meat: but also things to rejoice and comfort him such as wine and oil or ointments.

Psalms 104:19

psa 104:19

He appointed (i) the moon for seasons: (k) the sun knoweth his going down.

(i) As to separate the night from the day, and to note days, months and years.

(k) That is, by his course, either far or near, it notes summer, winter and other seasons.

Psalms 104:21

psa 104:21

The young lions roar after their prey, and seek their meat (l) from God.

(l) That is, they only find meat according to God's providence, who cares even for the brute beasts.

Psalms 104:23

psa 104:23

(m) Man goeth forth unto his work and to his labour until the evening.

(m) That is, when the day springs for the light is as it were a shield to defend man against the tyranny and fierceness of beasts.

Psalms 104:24

psa 104:24

O LORD, how (n) manifold are thy works! in wisdom hast thou made them all: the earth is full of thy riches.

(n) He confesses that no tongue is able to express God's works nor mind to comprehend them.

Psalms 104:27

psa 104:27

(o) These wait all upon thee; that thou mayest give [them] their meat in due season.

(o) God is a nourishing father, who provides for all creatures their daily foods.

Psalms 104:29

psa 104:29

Thou (p) hidest thy face, they are troubled: thou takest away their breath, they die, and return to their dust.

(p) As by your presence all things have life; so if you withdraw your blessings they all perish.

Psalms 104:30

psa 104:30

Thou (q) sendest forth thy spirit, they are created: and thou renewest the face of the earth.

(q) As the death of creatures shows that we are nothing of ourselves: so their generation declares that we receive all things from our Creator.

Psalms 104:32

psa 104:32

He looketh on the earth, and it trembleth: he toucheth the hills, and they (r) smoke.

(r) God's merciful face gives strength to the earth, but his severe countenance burns the mountains.

Psalms 104:35

psa 104:35

Let the sinners be (s) consumed out of the earth, and let the wicked be no more. Bless thou the LORD, O my soul. Praise ye the LORD.

(s) Who infect the world, and so cause it to be that God cannot rejoice in his work.

Psalms Chapter 105

Psalms 105:1

psa 105:1

O give thanks unto the LORD; call upon his name: (a) make known his deeds among the people.

(a) For as much as the Israelites were exempted from the common condemnation of the world, and were elected to be God's people, the prophet wills them to show themselves mindful by thanksgiving.

Psalms 105:4

psa 105:4

Seek the LORD, and his (b) strength: seek his face evermore.

(b) By the strength and face he means the ark where God declared his power and his presence.

Psalms 105:5

psa 105:5

Remember his (c) marvellous works that he hath done; his wonders, and the (d) judgments of his mouth;

(c) Which he has wrought in the deliverance of his people.

(d) Because his power was declared living by this, as if he would have declared it by mouth.

Psalms 105:9

psa 105:9

Which [covenant] he (e) made with Abraham, and his oath unto Isaac;

(e) The promise God made to Abraham to be his God, and the God of his seed after him, he renewed and repeated again to his seed after him.

Psalms 105:11

psa 105:11

Saying, (f) Unto thee will I give the land of Canaan, the lot of your inheritance:

(f) He shows that they would not enjoy the land of Canaan by any other means, but by reason of his covenant made with their fathers.

Psalms 105:14

psa 105:14

He suffered no man to do them wrong: yea, he reprov'd (g) kings for their sakes;

(g) That is, the king of Egypt and the king of Gerar, (Gen 12:17, Gen 20:3)

Psalms 105:15

psa 105:15

[Saying], Touch not mine (h) anointed, and do my (i) prophets no harm.

(h) Those whom I have sanctified to be my people.

(i) Meaning, the old fathers, to whom God showed himself plainly, and who set forth his word.

Psalms 105:16

psa 105:16

Moreover he called for a famine upon the land: he brake the whole (k) staff of bread.

(k) Either by sending scarcity or the strength and nourishment of it.

Psalms 105:19

psa 105:19

Until (l) the time that his word came: the word of the LORD tried him.

(l) So long he suffered adversity as God had appointed, and till he had sufficiently tried his patience.

Psalms 105:22

psa 105:22

To bind his (m) princes at his pleasure; and teach his senators wisdom.

(m) That the very princes of the countries would be at Joseph's commandment, and learn wisdom from him.

Psalms 105:25

psa 105:25

(n) He turned their heart to hate his people, to deal subtilly with his servants.

(n) So it is in God, either to move the hearts of the wicked to love or to hate God's children.

Psalms 105:28

psa 105:28

He sent darkness, and made it dark; and they (o) rebelled not against his word.

(o) Meaning, Moses and Aaron.

Psalms 105:31

psa 105:31

He (p) spake, and there came divers sorts of flies, [and] lice in all their coasts.

(p) So that this vermin did not come by chance, but as God had appointed, and his prophet Moses spoke.

Psalms 105:32

psa 105:32

He gave them (q) hail for rain, [and] flaming fire in their land.

(q) It was strange to see rain in Egypt, much more it was fearful to see hail.

Psalms 105:34

psa 105:34

(r) He spake, and the locusts came, and caterpillers, and that without number,

(r) He shows that all creatures are armed against man when God is his enemy as at his commandment the grasshoppers destroyed the land.

Psalms 105:37

psa 105:37

He brought them forth also with silver and gold: and [there was] (s) not one feeble [person] among their tribes.

(s) When their enemies felt God's plagues his children by his providence were exempted.

Psalms 105:38

psa 105:38

Egypt was (t) glad when they departed: for the fear of them fell upon them.

(t) For God's plagues caused them to prefer to depart with the Israelites rather than with their lives.

Psalms 105:40

psa 105:40

[The people] (u) asked, and he brought quails, and satisfied them with the bread of heaven.

(u) Not for necessity but for satisfying of their lust.

Psalms 105:42

psa 105:42

For he remembered his holy (x) promise, [and] Abraham his servant.

(x) Which he confirms to the posterity in whom after a sort the dead live and enjoy the promises.

Psalms 105:43

psa 105:43

And he brought forth his people with (y) joy, [and] his chosen with gladness:

(y) When the Egyptians lamented and were destroyed.

Psalms 105:45

psa 105:45

That they might (z) observe his statutes, and keep his laws. Praise ye the LORD.

(z) This is the reason why God preserves his Church, because they should worship and call on him in this world.

Psalms Chapter 106

Psalms 106:1

psa 106:1

Praise (a) ye the LORD. O give thanks unto the LORD; for [he is] good: for his mercy [endureth] for ever.

(a) The prophet exhorts the people to praise God for his past benefits, that by this their minds may be strengthened against all present troubles and despair.

Psalms 106:3

psa 106:3

Blessed [are] they that (b) keep judgment, [and] he that doeth righteousness at all times.

(b) He shows that it is not enough to praise God with the mouth, unless the whole heart agrees to it, and all our life framed after it.

Psalms 106:4

psa 106:4

Remember me, O LORD, with the (c) favour [that thou bearest unto] thy people: O visit me with thy salvation;

(c) Let the good will that you bear to your people extend to me, that by it I may be received into your number.

Psalms 106:6

psa 106:6

We have (d) sinned with our fathers, we have committed iniquity, we have done wickedly.

(d) By earnest confession of their sins and of their father's, they show that they hoped that God according to his promise would pity them.

Psalms 106:8

psa 106:8

Nevertheless he (e) saved them for his name's sake, that he might make his mighty power to be known.

(e) The inestimable goodness of God appears in this, that he would rather change the order of nature than have his people not be delivered, even though they were wicked.

Psalms 106:12

psa 106:12

Then (f) believed they his words; they sang his praise.

(f) The wonderful words of God caused them to believe for a time, and to praise him.

Psalms 106:13

psa 106:13

They soon forgot his works; they waited not for his (g) counsel:

(g) They would prevent his wisdom and providence.

Psalms 106:15

psa 106:15

And he gave them their request; but sent (h) leanness into their soul.

(h) The abundance that God gave them did not profit, but made them pine away, because God cursed it.

Psalms 106:17

psa 106:17

The earth opened and (i) swallowed up Dathan, and covered the company of Abiram.

(i) By the greatness of the punishment the heinousness of the offence may be considered: for they who rise against God's ministers rebel against him.

Psalms 106:20

psa 106:20

Thus they changed their (k) glory into the similitude of an ox that eateth grass.

(k) He shows that all idolaters renounce God to be their glory when instead of him, they worship any creature much more wood, stone, metal or calves.

Psalms 106:23

psa 106:23

Therefore he said that he would destroy them, had (l) not Moses his chosen stood before him in the breach, to turn away his wrath, lest he should destroy [them].

(l) If Moses, by his intercession, had not obtained God's favour against their rebellion.

Psalms 106:24

psa 106:24

Yea, they despised (m) the pleasant land, they believed not his word:

(m) That is Canaan, which acted as a promise of the heavenly inheritance to come, though it was only worth a penny in comparison to the value of the inheritance itself.

Psalms 106:26

psa 106:26

Therefore (n) he lifted up his hand against them, to overthrow them in the wilderness:

(n) That is, he swore. Sometimes also it means to punish.

Psalms 106:28

psa 106:28

They joined themselves also unto (o) Baalpeor, and ate the sacrifices of the (p) dead.

(o) Which was the idol of the Moabites.

(p) Sacrifices offered to the dead idols.

Psalms 106:29

psa 106:29

Thus they (q) provoked [him] to anger with their inventions: and the plague brake in upon them.

(q) Signifying that whatever man invents of himself to serve God by, is detestable and provokes his anger.

Psalms 106:30

psa 106:30

Then stood up (r) Phinehas, and executed judgment: and [so] the plague was stayed.

(r) When all others neglected God's glory, he in his zeal killed the adulterers and prevented God's wrath.

Psalms 106:31

psa 106:31

And that was (s) counted unto him for righteousness unto all generations for evermore.

(s) This act declared his living faith, and for his faith's sake was accepted.

Psalms 106:32

psa 106:32

They angered [him] also at the waters of strife, so that it went ill with (t) Moses for their sakes:

(t) If so notable a prophet of God does not escape punishment, though others provoked him to sin, how much more will they be subject to God's judgment, who cause God's children to sin?

Psalms 106:37

psa 106:37

Yea, they sacrificed their (u) sons and their daughters unto devils,

(u) He shows how monstrous a thing idolatry is, which can win us to things abhorring to nature, while God's word cannot obtain small things.

Psalms 106:39

psa 106:39

Thus were they defiled with their own works, and went (x) a whoring with their own inventions.

(x) Then true chastity is to cleave wholly and only to God.

Psalms 106:43

psa 106:43

Many (y) times did he deliver them; but they provoked [him] with their counsel, and were brought low for their iniquity.

(y) The prophet shows that neither by menace nor promise we can come to God, unless we are altogether newly reformed, and his mercy covers and hides our malice.

Psalms 106:45

psa 106:45

And he remembered for them his covenant, and (z) repented according to the multitude of his mercies.

(z) Not that God is changeable in himself, but that then he seems to us to repent when he alters his punishment, and forgives us.

Psalms 106:47

psa 106:47

Save us, O LORD our God, and (a) gather us from among the heathen, to give thanks unto thy holy name, [and] to triumph in thy praise.

(a) Gather your Church which is dispersed, and give us constancy under the cross, that with one consent we may all praise you.

Psalms Chapter 107

Psalms 107:1

psa 107:1

O give thanks unto (a) the LORD, for [he is] good: for his mercy [endureth] for ever.

(a) This notable sentence was in the beginning used as the foot or tenor of the song, which was often repeated.

Psalms 107:2

psa 107:2

Let the (b) redeemed of the LORD say [so], whom he hath redeemed from the hand of the enemy;

(b) As was true in the Jews, so there is not one of God's elect who does not feel his help in their necessity.

Psalms 107:5

psa 107:5

(c) Hungry and thirsty, their soul fainted in them.

(c) He shows that there is no affliction so grievous out of which God will not deliver us, and also exhorts them who are delivered to be mindful of so great a benefit.

Psalms 107:11

psa 107:11

Because they (d) rebelled against the words of God, and contemned the counsel of the most High:

(d) Then the true way to obey God is to follow his express commandment: also by this all are exhorted to descend into themselves as none are punished but for their sins.

Psalms 107:13

psa 107:13

Then they (e) cried unto the LORD in their trouble, [and] he saved them out of their distresses.

(e) He shows that the reason God punishes us extremely is because we can be brought to him by no other means.

Psalms 107:16

psa 107:16

For he hath broken the (f) gates of brass, and cut the bars of iron in sunder.

(f) When there seems to man's judgment no recovery, but all things are brought to despair, then God chiefly shows his mighty power.

Psalms 107:17

psa 107:17

(g) Fools because of their transgression, and because of their iniquities, are afflicted.

(g) They who have no fear of God, by his sharp rods are brought to call on him, and so find mercy.

Psalms 107:20

psa 107:20

(h) He sent his word, and healed them, and delivered [them] from their (i) destructions.

(h) By healing them he declares his good will toward them.

(i) Meaning their diseases, which had almost brought them to the grave and corruption.

Psalms 107:22

psa 107:22

And let them sacrifice the sacrifices of (k) thanksgiving, and declare his works with rejoicing.

(k) Praise and confession of God's benefits are the true sacrifices of the godly.

Psalms 107:23

psa 107:23

They that go down to the (l) sea in ships, that do business in great waters;

(l) He shows by the sea what care God has over man, for when he delivers them from the great danger of the sea, he delivers them as it were from a thousand deaths.

Psalms 107:26

psa 107:26

They mount up to the heaven, they go down again to the depths: their soul is (m) melted because of trouble.

(m) Their fear and danger is so great.

Psalms 107:27

psa 107:27

They reel to and fro, and stagger like a drunken man, and (n) are at their wits' end.

(n) When their art and means fail them, they are compelled to confess that only God's providence preserves them.

Psalms 107:30

psa 107:30

Then are they glad because they be (o) quiet; so he bringeth them unto their desired haven.

(o) Though before every drop seemed to fight one against the other, yet at his command they are as still as if they were frozen.

Psalms 107:32

psa 107:32

Let them exalt him also in the (p) congregation of the people, and praise him in the assembly of the elders.

(p) This great benefit should not only be considered particularly, but magnified in all places and assemblies.

Psalms 107:35

psa 107:35

He (q) turneth the wilderness into a standing water, and dry ground into watersprings.

(q) For the love that he bears to his Church, he changes the order of nature for their convenience.

Psalms 107:37

psa 107:37

And sow the fields, and plant vineyards, which may yield fruits of (r) increase.

(r) Continual increase and yearly.

Psalms 107:39

psa 107:39

(s) Again, they are minished and brought low through oppression, affliction, and sorrow.

(s) As God by his providence exalts man, so he also humbles them by afflictions to know themselves.

Psalms 107:40

psa 107:40

He poureth (t) contempt upon princes, and causeth them to wander in the wilderness, [where there is] no way.

(t) For their wickedness and tyranny he causes the people and subjects to contemn them.

Psalms 107:42

psa 107:42

The (u) righteous shall see [it], and rejoyce: and all iniquity shall stop her mouth.

(u) They whose faith is lightened by God's spirit, will rejoyce to see God's judgments against the wicked and ungodly.

Psalms Chapter 108

Psalms 108:1

psa 108:1

"A Song [or] Psalm of David." O God, my heart is (a) fixed; I will sing and give praise, even with my glory.

(a) This earnest affection declares that he is free from hypocrisy and that sluggishness does not stop him.

Psalms 108:3

psa 108:3

I will praise thee, O LORD, among the (b) people: and I will sing praises unto thee among the nations.

(b) He prophesies of the calling of the Gentiles: for unless they were called, they could not hear the goodness of God.

Psalms 108:5

psa 108:5

(c) Be thou exalted, O God, above the heavens: and thy glory above all the earth;

(c) Let all the world see your judgments in that you are God over all, and so confess that you are glorious.

Psalms 108:6

psa 108:6

That thy beloved may be delivered: (d) save [with] thy right hand, and answer me.

(d) When God by his benefits makes us partakers of his mercies, he admonishes us to be earnest in prayer, to desire him to continue and finish his graces.

Psalms 108:7

psa 108:7

God hath spoken in his (e) holiness; I will rejoice, I will divide Shechem, and mete out the valley of Succoth.

(e) As he has spoken to Samuel concerning me, so will he show himself constant and holy in his promise, so that these nations following will be subject to me.

Psalms 108:11

psa 108:11

(f) [Wilt] not [thou], O God, [who] hast cast us off? and wilt not thou, O God, go forth with our hosts?

(f) From the sixth verse of this psalm to the last, read also (Psa 60:5).

Psalms Chapter 109

Psalms 109:1

psa 109:1

"To the chief Musician, A Psalm of David." Hold not thy peace, O God of my (a) praise;

(a) Though all the world condemn me, yet you will approve my innocence and that is sufficient praise to me.

Psalms 109:4

psa 109:4

For my love they are my adversaries: (b) but I [give myself unto] prayer.

(b) To declare that I had no other refuge, but you, in whom my conscience was at rest.

Psalms 109:6

psa 109:6

(c) Set thou a wicked man over him: and let Satan stand at his right hand.

(c) Whether it was Doeg or Saul, or some familiar friend that had betrayed him, he prays not for private affection, but moved by God's Spirit, that God would take vengeance on him.

Psalms 109:7

psa 109:7

When he shall be judged, let him be condemned: and let his (d) prayer become sin.

(d) As to the elect all things turn to their profit, so to the reprobate, even those things that are good, turn to their damnation.

Psalms 109:8

psa 109:8

Let his days be few; [and] let another take his (e) office.

(e) This was chiefly accomplished in Judas, (Act 1:20).

Psalms 109:11

psa 109:11

Let (f) the extortioner catch all that he hath; and let the strangers spoil his labour.

(f) He declares that the curse of God lies on the extortioners, who thinking to enrich their children by their unlawfully gotten goods, are by God's just judgment deprived of all.

Psalms 109:14

psa 109:14

(g) Let the iniquity of his fathers be remembered with the LORD; and let not the sin of his mother be blotted out.

(g) Thus the Lord punishes to the third and fourth generation the wickedness of the parents in their wicked children.

Psalms 109:16

psa 109:16

Because that (h) he remembered not to shew mercy, but persecuted the poor and needy man, that he might even slay the broken in heart.

(h) He shows that God plagues them in a strange way who show themselves cruel toward others.

Psalms 109:17

psa 109:17

As he loved cursing, (i) so let it come unto him: as he delighted not in blessing, so let it be far from him.

(i) Thus the Lord gives to every man the thing in which he delights so that the reprobate cannot accuse God of wrong, when they are given up to their lusts and reprobate minds.

Psalms 109:20

psa 109:20

[Let] this [be] the reward of mine adversaries (k) from the LORD, and of them that speak evil against my soul.

(k) For being destitute of man's help, he fully trusted in the Lord, that he would deliver him.

Psalms 109:21

psa 109:21

But do thou for me, O GOD the Lord, for thy (l) name's sake: because thy mercy [is] good, deliver thou me.

(l) As you are named merciful, gracious and long suffering, so show yourself in effect.

Psalms 109:23

psa 109:23

I am gone like the shadow when it declineth: I am tossed up and down as the (m) locust.

(m) Meaning that he has no stay or assurance in this world.

Psalms 109:24

psa 109:24

My knees are weak through fasting; and my flesh (n) faileth of fatness.

(n) For hunger that came from sorrow, he was lean and his natural moisture failed him.

Psalms 109:26

psa 109:26

Help me, O LORD my God: O (o) save me according to thy mercy:

(o) The more grievously Satan assailed him, the more earnest and instant was he in prayer.

Psalms 109:28

psa 109:28

Let them (p) curse, but bless thou: when they arise, let them be ashamed; but let thy servant rejoice.

(p) They will gain nothing by cursing me.

Psalms 109:30

psa 109:30

I will greatly praise the LORD with my (q) mouth; yea, I will praise him among the multitude.

(q) Not only in confessing it secretly in myself but also in declaring it before all the congregation.

Psalms 109:31

psa 109:31

For he shall stand at the right hand of the poor, to save [him] from those that (r) condemn his soul.

(r) By this he shows that he had nothing to do with them who were of little power, but with the judges and princes of the world.

Psalms Chapter 110

Psalms 110:1

psa 110:1

"A Psalm of David." The (a) LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool.

(a) Jesus Christ in (Mat 22:44) gives the interpretation of this, and shows that this cannot properly be applied to David but to himself.

Psalms 110:2

psa 110:2

The LORD shall send the rod of thy strength out of (b) Zion: rule thou in the midst of thine enemies.

(b) And then it will stretch through all the world: and this power chiefly stands in the preaching of his word.

Psalms 110:3

psa 110:3

Thy people [shall be] willing in the day of (c) thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth.

(c) By the word your people will be assembled into your Church...increase will be...anointed wonderful... drops of the...

Psalms 110:4

psa 110:4

The LORD hath sworn, and will not repent, Thou [art] a priest for ever after the order of (d) Melchizedek.

(d) As Melchizedek the figure of Christ was both a King and Priest, so this effect cannot be accomplished on any king save only Christ.

Psalms 110:6

psa 110:6

He shall judge among the heathen, he shall fill [the places] with the dead bodies; he shall wound the (e) heads over many countries.

(e) No power will be able to resist him.

Psalms 110:7

psa 110:7

He shall (f) drink of the brook in the way: therefore shall he lift up the head.

(f) Under this comparison of a captain that is so eager to destroy his enemies that he will not scarce drink by the way, he shows how God will destroy his enemies.

Psalms Chapter 111

Psalms 111:1

psa 111:1

(a) Praise ye the LORD. I will praise the LORD with [my] whole heart, in the assembly of the upright, and [in] the congregation.

(a) The prophet declares that he will praise God both privately and openly, and that from the heart, as he who consecrates himself wholly and only to God.

Psalms 111:2

psa 111:2

The works of the LORD [are] (b) great, sought out of all them that have pleasure therein.

(b) He shows that God's works are a sufficient reason for us to praise him, but chiefly his benefits toward his Church.

Psalms 111:5

psa 111:5

He hath given (c) meat unto them that fear him: he will ever be mindful of his covenant.

(c) God has given to his people all that was necessary for them and will do so even for his covenant's sake, and in this sense the Hebrew word is taken in (Pro 30:8, Pro 31:15).

Psalms 111:7

psa 111:7

The (d) works of his hands [are] verity and judgment; all his commandments [are] sure.

(d) As God proposed to take care of his Church so in effect does he declare himself just and true in the government of the same.

Psalms 111:10

psa 111:10

(e) The fear of the LORD [is] the beginning of wisdom: a good understanding have all they that (f) do [his commandments]: his praise endureth for ever.

(e) They only are wise who fear God and none have understanding but they who obey the word.

(f) That is, his commandment as in (Psa 111:7).

Psalms Chapter 112

Psalms 112:1

psa 112:1

Praise ye the LORD. Blessed [is] the man [that] (a) feareth the LORD, [that] delighteth greatly in his commandments.

(a) He means that reverent fear which is in the children of God, which causes them to delight only in the word of God.

Psalms 112:3

psa 112:3

(b) Wealth and riches [shall be] in his house: and his righteousness endureth for ever.

(b) The godly will have abundance and contentment, because their heart is satisfied in God alone.

Psalms 112:4

psa 112:4

Unto the (c) upright there ariseth light in the darkness: [he is] gracious, and full of compassion, and righteous.

(c) The faithful in all their adversities know that all will go well with them for God will be merciful and just.

Psalms 112:5

psa 112:5

A good man sheweth favour, and (d) lendeth: he will guide his affairs with discretion.

(d) He shows what the fruit of mercy is, to lend freely and not for gain, and so to measure his doings that he may be able to help where need requires and not to bestow all on himself.

Psalms 112:9

psa 112:9

He hath (e) dispersed, he hath given to the poor; his righteousness endureth for ever; his (f) horn shall be exalted with honour.

(e) The godly are not stingy, but distribute liberally, as the need of the poor requires and as his power is able.

(f) His power and prosperous estate.

Psalms 112:10

psa 112:10

The wicked shall see [it], and be grieved; he shall gnash with his teeth, and (g) melt away: the desire of the wicked shall perish.

(g) The blessings of God on his children will cause the wicked to die for envy.

Psalms Chapter 113

Psalms 113:1

psa 113:1

Praise ye the LORD. (a) Praise, O ye servants of the LORD, praise the name of the LORD.

(a) By this often repetition he stirs up our cold dullness to praise God, seeing his works are so wonderful, and that we are created for the same cause.

Psalms 113:4

psa 113:4

The LORD [is] high above all (b) nations, [and] his glory above the heavens.

(b) If God's glory shines through all the world, and therefore of all ought to be praised, what great condemnation were it to his people, among whom chiefly it shines, if they should not earnestly extol his Name?

Psalms 113:7

psa 113:7

He raiseth up the poor out of the dust, [and] lifteth the (c) needy out of the dunghill;

(c) By preferring the poor to high honour and giving the barren children, he shows that God works not only in his Church by ordinary means, but also by miracles.

Psalms Chapter 114

Psalms 114:1

psa 114:1

When Israel went out of Egypt, the house of Jacob from a people of (a) strange language;

(a) Or, barbarous.

Psalms 114:2

psa 114:2

Judah was his (b) sanctuary, [and] Israel his dominion.

(b) The whole people were witnesses to his holy majesty in adopting them, and of his mighty power in delivering them.

Psalms 114:4

psa 114:4

The (c) mountains skipped like rams, [and] the little hills like lambs.

(c) Seeing that these dead creatures felt God's power and after a sort saw it, much more his people ought to consider it, and glorify him for the same.

Psalms 114:7

psa 114:7

Tremble, thou (d) earth, at the presence of the Lord, at the presence of the God of Jacob;

(d) Ought then his people to be insensible when they see his power and majesty?

Psalms 114:8

psa 114:8

Which (e) turned the rock [into] a standing water, the flint into a fountain of waters.

(e) That is, miraculously caused water to come out of the rock in great abundance, (Exo 17:6).

Psalms Chapter 115

Psalms 115:1

psa 115:1

Not (a) unto us, O LORD, not unto us, but unto thy name give glory, for thy mercy, [and] for thy truth's sake.

(a) Because God promised to deliver them, not for their sakes, but for his Name, (Isa 48:11), therefore they ground their prayer on this promise.

Psalms 115:2

psa 115:2

Wherefore should the heathen say, (b) Where [is] now their God?

(b) When the wicked see that God does not always accomplish his promise as they imagined, they think there is no God.

Psalms 115:3

psa 115:3

But our God [is] in the heavens: he hath done whatsoever he hath (c) pleased.

(c) No impediments can slow his work, but he uses even the impediments to serve his will.

Psalms 115:4

psa 115:4

Their idols [are] (d) silver and gold, the work of men's hands.

(d) Seeing that neither the matter nor the form can commend their idols it follows that there is no reason that they should be esteemed.

Psalms 115:7

psa 115:7

They have (e) hands, but they handle not: feet have they, but they walk not: neither speak they through their throat.

(e) He shows what great vanity it is to ask help from them who not only have no help in them, but lack sense and reason.

Psalms 115:8

psa 115:8

They that make them are (f) like unto them; [so is] every one that trusteth in them.

(f) As much without sense as blocks and stones.

Psalms 115:10

psa 115:10

(g) O house of Aaron, trust in the LORD: he [is] their help and their shield.

(g) For they were appointed by God as instructors and teachers of faith and religion for others to follow.

Psalms 115:12

psa 115:12

The LORD hath been mindful of us: he will bless [us]; he (h) will bless the house of Israel; he will bless the house of Aaron.

(h) That is, he will continue his graces toward his people.

Psalms 115:15

psa 115:15

Ye [are] blessed of the LORD which (i) made heaven and earth.

(i) And therefore still governs and continues all things in it.

Psalms 115:16

psa 115:16

The (k) heaven, [even] the heavens, [are] the LORD'S: but the earth hath he given to the children of men.

(k) And they declare enough his sufficiency so that the world serves him nothing, but to show his fatherly care toward men.

Psalms 115:17

psa 115:17

The dead praise not the LORD, neither any that (l) go down into silence.

(l) Though the dead set forth God's glory, yet he means here, that they praise him not in his Church and congregation.

Psalms Chapter 116

Psalms 116:1

psa 116:1

I (a) love the LORD, because he hath heard my voice [and] my supplications.

(a) He grants that no pleasure is so great as to feel God's help in our need, neither that anything more stirs up our love toward him.

Psalms 116:2

psa 116:2

Because he hath inclined his ear unto me, therefore will I call upon [him] (b) as long as I live.

(b) That is in convenient time to seek help, which was when he was in distress.

Psalms 116:5

psa 116:5

Gracious [is] the LORD, and righteous; yea, our God [is] (c) merciful.

(c) He shows forth the fruit of his love in calling on him, confessing him to be just and merciful and to help them who are destitute of aid and counsel.

Psalms 116:7

psa 116:7

Return unto thy rest, O (d) my soul; for the LORD hath dealt bountifully with thee.

(d) Which was disturbed before, now rest on the Lord, for he has been beneficial towards you.

Psalms 116:9

psa 116:9

I will (e) walk before the LORD in the land of the living.

(e) The Lord will preserve me and save my life.

Psalms 116:10

psa 116:10

(f) I believed, therefore have I spoken: I was greatly afflicted:

(f) I felt all these things, and therefore was moved by faith to confess them, (Co2 4:13).

Psalms 116:11

psa 116:11

I said in my (g) haste, All men [are] liars.

(g) In my great distress I thought God would not regard man, who is but lies and vanity, yet I overcame this temptation and felt the contrary.

Psalms 116:13

psa 116:13

I will (h) take the cup of salvation, and call upon the name of the LORD.

(h) In the Law they used to make a banquet when they gave solemn thanks to God, and to take the cup and drink in sign of thanksgiving.

Psalms 116:15

psa 116:15

Precious in the sight of the LORD [is] the (i) death of his saints.

(i) I perceive that God has a care over his, so that he both disposes their death, and takes an account.

Psalms 116:18

psa 116:18

I will pay my (k) vows unto the LORD now in the presence of all his people,

(k) I will thank him for his benefits, for that is a just payment, to confess that we owe all to God.

Psalms Chapter 117

Psalms 117:2

psa 117:2

For his merciful kindness is great toward us: and the (a) truth of the LORD [endureth] for ever.
Praise ye the LORD.

(a) That is, the most certain and continual testimony of his fatherly graces.

Psalms Chapter 118

Psalms 118:1

psa 118:1

O (a) give thanks unto the LORD; for [he is] good: because his mercy [endureth] for ever.

(a) Because God by creating David king, showed his mercy toward his afflicted Church, the prophet not only thanks God himself, but exhorts all the people to do the same.

Psalms 118:5

psa 118:5

I called upon the LORD in (b) distress: the LORD answered me, [and set me] in a large place.

(b) We are here taught that the more that troubles oppress us, the more ought we to be instant in prayer.

Psalms 118:6

psa 118:6

The LORD [is] on my side; I will not fear: what can (c) man do unto me?

(c) Being exalted to this estate, he assured himself to have man ever to be his enemy. Yet he did not doubt that God would maintain him, because he had placed him.

Psalms 118:8

psa 118:8

[It is] better to trust in the LORD than to put confidence (d) in man.

(d) He shows that he had trusted in vain if he had put his confidence in man, to have been preferred to the kingdom and therefore he put his trust in God and obtained.

Psalms 118:13

psa 118:13

(e) Thou hast thrust sore at me that I might fall: but the LORD helped me.

(e) He notes Saul his chief enemy.

Psalms 118:14

psa 118:14

The LORD [is] my strength and (f) song, and is become my salvation.

(f) In that he was delivered, it came not from himself, not from the power of man, but only from God's favour, therefore he will praise him.

Psalms 118:15

psa 118:15

The (g) voice of rejoicing and salvation [is] in the tabernacles of the righteous: the right hand of the LORD doeth valiantly.

(g) He promises both to render graces himself, and to cause others to do the same, because in his person the Church was restored.

Psalms 118:17

psa 118:17

I shall not die, but live, and (h) declare the works of the LORD.

(h) So that all, that are both far and near, may see his mighty power.

Psalms 118:19

psa 118:19

Open to me the (i) gates of righteousness: I will go into them, [and] I will praise the LORD:

(i) He wills the doors of the tabernacle to be opened, that he may declare his thankful mind.

Psalms 118:22

psa 118:22

The stone [which] the builders (k) refused is become the head [stone] of the corner.

(k) Though Saul and the chief powers refused me to be king, yet God has preferred me above them all.

Psalms 118:24

psa 118:24

This [is] the (l) day [which] the LORD hath made; we will rejoice and be glad in it.

(l) In which God has shown chiefly his mercy, by appointing me king and delivering his Church.

Psalms 118:25

psa 118:25

Save now, I beseech thee, (m) O LORD: O LORD, I beseech thee, send now prosperity.

(m) The people pray for the prosperity of David's kingdom, who was the figure of Christ.

Psalms 118:26

psa 118:26

Blessed [be] he that cometh in the name of the LORD: (n) we have blessed you out of the house of the LORD.

(n) Who are the priests, and have the charge of it, as in (Num 6:23).

Psalms 118:27

psa 118:27

God [is] the LORD, which hath shewed us (o) light: bind the sacrifice with cords, [even] unto the horns of the altar.

(o) Because he has restored us from darkness to light, we will offer sacrifices and praises to him.

Psalms Chapter 119

Psalms 119:53

psa 119:53

(d) Horror hath taken hold upon me because of the wicked that forsake thy law.

(d) That is, a vehement zeal to your glory and indignation against the wicked.

Psalms 119:54

psa 119:54

Thy statutes have been my songs in the house of my (e) pilgrimage.

(e) In the course of this life and sorrowful exit.

Psalms 119:55

psa 119:55

I have remembered thy name, O LORD, in the (f) night, and have kept thy law.

(f) Even when others sleep.

Psalms 119:56

psa 119:56

(g) This I had, because I kept thy precepts.

(g) That is, all these benefits.

Psalms 119:57

psa 119:57

CHEETH. [Thou art] my (a) portion, O LORD: I have said that I would keep thy words.

(a) I am persuaded that to keep your law is a heritage and great gain for me.

Psalms 119:59

psa 119:59

I thought on my (b) ways, and turned my feet unto thy testimonies.

(b) He shows that no one can embrace the word of God, unless he considers his own imperfections and ways.

Psalms 119:61

psa 119:61

The bands of the wicked have (c) robbed me: [but] I have not forgotten thy law.

(c) They have gone about to draw me into their company.

Psalms 119:63

psa 119:63

I [am] a (d) companion of all [them] that fear thee, and of them that keep thy precepts.

(d) Not only in mutual consent, but also with aid and help.

Psalms 119:64

psa 119:64

The earth, O LORD, is full of thy mercy: (e) teach me thy statutes.

(e) For the knowledge of God's word is a singular token of his favour.

Psalms 119:65

psa 119:65

TETH. Thou hast dealt (a) well with thy servant, O LORD, according unto thy word.

(a) Having proved by experience that God was true in his promise, he desires that he would increase in him knowledge and judgment.

Psalms 119:67

psa 119:67

Before I was (b) afflicted I went astray: but now have I kept thy word.

(b) So Jeremiah says, that before the Lord touched him, he was like a calf untamed so that the use of God's rod is to call us home to God.

Psalms 119:70

psa 119:70

(c) Their heart is as fat as grease; [but] I delight in thy law.

(c) Their heart is indurate and hardened, puffed up with prosperity and vain estimation of themselves.

Psalms 119:71

psa 119:71

[It is] (d) good for me that I have been afflicted; that I might learn thy statutes.

(d) He confesses that before he was chastened he was rebellious as man by nature is.

Psalms 119:73

psa 119:73

JOD. Thy hands have (a) made me and fashioned me: give me understanding, that I may learn thy commandments.

(a) Because God does not leave his work that he has begun, he desires a new grace: that is, that he would continue his mercies.

Psalms 119:74

psa 119:74

They that (b) fear thee will be glad when they see me; because I have hoped in thy word.

(b) When God shows his grace toward any, he testifies to others that he does not fail them who trust in him.

Psalms 119:77

psa 119:77

Let thy tender mercies come unto me, that I may (c) live: for thy law [is] my delight.

(c) He declares that when he did not feel God's mercies, he was as dead.

Psalms 119:79

psa 119:79

Let those that fear thee (d) turn unto me, and those that have (e) known thy testimonies.

(d) That is, be comforted by my example.

(e) He shows that there can be no true fear of God without the knowledge of his word.

Psalms 119:81

psa 119:81

CAPH. My soul (a) fainteth for thy salvation: [but] I hope in thy word.

(a) Though my strength fails me, yet my soul groans and sighs, resting still in your word.

Psalms 119:83

psa 119:83

For I am become like a (b) bottle in the smoke; [yet] do I not forget thy statutes.

(b) Like a skin bottle or bladder that is parched in the smoke.

Psalms 119:84

psa 119:84

How many [are] the (c) days of thy servant? when wilt thou execute judgment on them that persecute me?

(c) How long will you afflict your servant.

Psalms 119:85

psa 119:85

The proud have (d) digged pits for me, which [are] not after thy law.

(d) They have not only oppressed me violently but also craftily conspired against me.

Psalms 119:86

psa 119:86

All thy commandments [are] faithful: they persecute me wrongfully; (e) help thou me.

(e) He assures himself that God will deliver him and destroy such as unjustly persecute them.

Psalms 119:87

psa 119:87

They had almost consumed (f) me upon earth; but I forsook not thy precepts.

(f) Finding no help on earth, he lifts up his eyes to heaven.

Psalms 119:89

psa 119:89

LAMED. For ever, O LORD, thy word is settled in (a) heaven.

(a) Because no one should esteem God's word according to the changes of things in this world, he shows that it abides in heaven, and therefore is immutable.

Psalms 119:91

psa 119:91

They (b) continue this day according to thine ordinances: for all [are] thy servants.

(b) Seeing the earth and all creatures remain in that estate in which you have created them, much more your truth remains constant and unchangeable.

Psalms 119:94

psa 119:94

I [am] (c) thine, save me; for I have sought thy precepts.

(c) He proves by effect that he is God's child, because he seeks to understand his word.

Psalms 119:96

psa 119:96

I (d) have seen an end of all perfection: [but] thy commandment [is] exceeding broad.

(d) There is nothing so perfect in earth, but it has an end, only God's word lasts forever.

Psalms 119:97

psa 119:97

MEM. O how love I thy law! it [is] my meditation (a) all the day.

(a) He shows that we cannot love God's word unless we exercise ourselves in it and practise it.

Psalms 119:99

psa 119:99

I have more (b) understanding than all my teachers: for thy testimonies [are] my meditation.

(b) Whoever submits himself only to God's word will not only be safe against the practises of his enemies, but also learn more wisdom than they who profess it, and are men of experience.

Psalms 119:102

psa 119:102

I have not departed from thy judgments: for (c) thou hast taught me.

(c) So then of ourselves we can do nothing, but when God inwardly instructs us with his spirit, we feel his graces sweeter than honey.

Psalms 119:105

psa 119:105

NUN. Thy word [is] a (a) lamp unto my feet, and a light unto my path.

(a) Of ourselves we are but darkness and cannot see unless we are lightened with God's Word.

Psalms 119:106

psa 119:106

I have (b) sworn, and I will perform [it], that I will keep thy righteous judgments.

(b) So all the faithful ought to bind themselves to God by a solemn oath and promises to stir up their zeal to embrace God's word.

Psalms 119:108

psa 119:108

Accept, I beseech thee, the (c) freewill offerings of my mouth, O LORD, and teach me thy judgments.

(c) That is, my prayer and thanksgiving which Hosea calls the calves of the lips, (Hos 14:2).

Psalms 119:109

psa 119:109

My (d) soul [is] continually in my hand: yet do I not forget thy law.

(d) That is, I am in continual danger of my life.

Psalms 119:111

psa 119:111

Thy testimonies have I taken as an (e) heritage for ever: for they [are] the rejoicing of my heart.

(e) I esteemed no worldly things, but made your word my inheritance.

Psalms 119:113

psa 119:113

SAMECH. I hate (a) [vain] thoughts: but thy law do I love.

(a) Whoever will embrace God's word correctly must abhor all fantasies and imaginations both of himself and others.

Psalms 119:115

psa 119:115

(b) Depart from me, ye evildoers: for I will keep the commandments of my God.

(b) And hinder me not to keep the law of the Lord.

Psalms 119:117

psa 119:117

(c) Hold thou me up, and I shall be safe: and I will have respect unto thy statutes continually.

(c) He desires God's continual assistance, lest he should faint in this race, which he had begun.

Psalms 119:118

psa 119:118

Thou hast trodden down all them that err from thy statutes: for their (d) deceit [is] falsehood.

(d) The crafty practises of them who contemn your law will be brought to nothing.

Psalms 119:119

psa 119:119

Thou puttest away all the wicked of the earth [like] (e) dross: therefore I love thy testimonies.

(e) Which infected your people, as dross does metal.

Psalms 119:120

psa 119:120

My flesh (f) trembleth for fear of thee; and I am afraid of thy judgments.

(f) Your judgments not only teach me obedience, but cause me to fear, considering my own weakness which fear causes repentance.

Psalms 119:122

psa 119:122

(a) Be surety for thy servant for good: let not the proud oppress me.

(a) Put yourself between me and my enemies, as if you were my pledge.

Psalms 119:124

psa 119:124

Deal with thy (b) servant according unto thy mercy, and teach me thy statutes.

(b) He does not boast that he is God's servant, but by this reminds God that as he made him his by his grace, so he would continue his favour toward him.

Psalms 119:126

psa 119:126

[It is] (c) time for [thee], LORD, to work: [for] they have made void thy law.

(c) The prophet shows that when the wicked have brought all things to confusion, and God's word to utter contempt, then it is God's time to help and send remedy.

Psalms 119:128

psa 119:128

Therefore I esteem all [thy] precepts [concerning] all [things to be] right; [and] I hate every false (d) way.

(d) That is, whatever dissents from the purity of your word.

Psalms 119:129

psa 119:129

PE. Thy testimonies [are] (a) wonderful: therefore doth my soul keep them.

(a) Containing high and secret mysteries, so that I am moved with admiration and reverence.

Psalms 119:130

psa 119:130

The entrance of thy (b) words giveth light; it giveth understanding unto the simple.

(b) The simple idiots that submit themselves to God have their eyes opened and their minds illuminated, as soon as they begin to read God's word.

Psalms 119:131

psa 119:131

I opened my mouth, and (c) panted: for I longed for thy commandments.

(c) My zeal toward your word was so great.

Psalms 119:136

psa 119:136

Rivers of waters (d) run down mine eyes, because they keep not thy law.

(d) He shows what should be the zeal of God's children when they see his word contemned.

Psalms 119:138

psa 119:138

Thy testimonies [that] thou hast commanded [are] (a) righteous and very faithful.

(a) We cannot confess God to be righteous, unless we live uprightly and truly as he has commanded.

Psalms 119:141

psa 119:141

I [am] (c) small and despised: [yet] do not I forget thy precepts.

(c) This is the true trial to praise God in adversity.

Psalms 119:144

psa 119:144

The righteousness of thy testimonies [is] everlasting: give me understanding, and I shall (d) live.

(d) So that the life of man without the knowledge of God is death.

Psalms 119:145

psa 119:145

KOPH. I (a) cried with [my] whole heart; hear me, O LORD: I will keep thy statutes.

(a) He shows that all his affection and whole heart were bent toward God to have help in his dangers.

Psalms 119:148

psa 119:148

Mine eyes (b) prevent the [night] watches, that I might meditate in thy word.

(b) He was more earnest in the study of God's word, than they who kept the watch were in their charge.

Psalms 119:150

psa 119:150

They draw nigh that follow after (c) mischief: they are far from thy law.

(c) He shows the nature of the wicked to be to persecute against their conscience.

Psalms 119:152

psa 119:152

(d) Concerning thy testimonies, I have known of old that thou hast founded them for ever.

(d) His faith is grounded on God's word, that he would always be at hand when his children are oppressed.

Psalms 119:154

psa 119:154

Plead my cause, and deliver me: quicken me according to thy (a) word.

(a) For without God's promise there is no hope of deliverance.

Psalms 119:156

psa 119:156

Great [are] thy tender mercies, O LORD: quicken me according to thy (b) judgments.

(b) According to your promise made in the law, which because the wicked lack they have no hope of salvation.

Psalms 119:158

psa 119:158

I beheld the transgressors, and was (c) grieved; because they kept not thy word.

(c) My zeal consumed me when I saw their malice and contempt for your glory.

Psalms 119:159

psa 119:159

Consider how I (d) love thy precepts: quicken me, O LORD, according to thy lovingkindness.

(d) It is a sure sign of our adoption, when we love the Law of God.

Psalms 119:160

psa 119:160

Thy word [is] true [from] the (e) beginning: and every one of thy righteous judgments [endureth] for ever.

(e) Since you first promised it, even to the end all your sayings are true.

Psalms 119:161

psa 119:161

SCHIN. Princes have (a) persecuted me without a cause: but my heart standeth in awe of thy word.

(a) The threatenings and persecutions of princes could not cause me to cease to confess you whom I fear more than men.

Psalms 119:164

psa 119:164

(b) Seven times a day do I praise thee because of thy righteous judgments.

(b) That is, often and various times.

Psalms 119:165

psa 119:165

Great peace have they which (c) love thy law: and nothing shall offend them.

(c) For their conscience assures them that they please you, whereas they who do not love you have the contrary.

Psalms 119:166

psa 119:166

LORD, I have (d) hoped for thy salvation, and done thy commandments.

(d) He shows that we must first have faith before we can work and please God.

Psalms 119:168

psa 119:168

I have kept thy precepts and thy testimonies: (e) for all my ways [are] before thee.

(e) I had no respect for men, but set you always before my eyes as the judge of my doings.

Psalms 119:169

psa 119:169

TAU. Let my cry come near before thee, O LORD: give me understanding (a) according to thy word.

(a) As you have promised to be the schoolmaster to all who depend on you.

Psalms 119:171

psa 119:171

My lips shall (b) utter praise, when thou hast (c) taught me thy statutes.

(b) The word means to pour forth continually.

(c) All his prayer and desire is to profit in the word of God.

Psalms 119:175

psa 119:175

Let my soul live, and it shall praise thee; and let thy (d) judgments help me.

(d) That is, your provident care over me, and with which you will judge my enemies.

Psalms 119:176

psa 119:176

I have (e) gone astray like a lost sheep; seek thy servant; for I do not forget thy commandments.

(e) Being chased to and fro by my enemies, and having no place to rest in.

Psalms 119:1

psa 119:1

ALEPH. Blessed [are] (a) the undefiled in the way, who walk in the law of the LORD.

(a) Here they are not called blessed who think themselves wise in their own judgment, nor who imagine to themselves a certain holiness, but they whose conversation is without hypocrisy.

Psalms 119:3

psa 119:3

They also do (b) no iniquity: they walk in his ways.

(b) For they are ruled by God's Spirit and embrace no doctrine but his.

Psalms 119:5

psa 119:5

(c) O that my ways were directed to keep thy statutes!

(c) David acknowledges his imperfection, desiring God to reform it, that his life may be conformable to God's word.

Psalms 119:7

psa 119:7

I will praise thee with uprightness of (d) heart, when I shall have learned thy righteous (e) judgments.

(d) For true religion stands in serving God without hypocrisy.

(e) That is, your precepts, which contain perfect righteousness.

Psalms 119:8

psa 119:8

I will keep thy statutes: O forsake me not (f) utterly.

(f) He does not refuse to be tried by temptations, but he fears to faint, if God does not help his infirmity in time.

Psalms 119:9

psa 119:9

BETH. Wherewithal shall a (a) young man cleanse his way? by taking heed [thereto] according to thy word.

(a) Because youth is most given to licentiousness, he chiefly warns them to frame their lives after God's word.

Psalms 119:11

psa 119:11

Thy word have I (b) hid in mine heart, that I might not sin against thee.

(b) If God's word is carved in our hearts, we will be more able to resist the assaults of Satan: and therefore the prophet desires God to instruct him daily more and more in it.

Psalms 119:14

psa 119:14

I have (c) rejoiced in the way of thy testimonies, as [much as] in all riches.

(c) The prophet does not boast of his virtues, but sets forth an example for others to follow God's word, and leave worldly vanities.

Psalms 119:17

psa 119:17

GIMEL. Deal bountifully with thy servant, [that] I may (a) live, and keep thy word.

(a) He shows that we should not desire to live but to serve God, and that we can not serve him correctly unless he opens our eyes and minds.

Psalms 119:19

psa 119:19

I [am] a (b) stranger in the earth: hide not thy commandments from me.

(b) Seeing man's life in this world is only a passage, what should become of him, if your word were not his guide?

Psalms 119:21

psa 119:21

Thou (c) hast rebuked the proud [that are] cursed, which do err from thy commandments.

(c) In all ages you have plagued all such who maliciously and contemptuously depart from your truth.

Psalms 119:23

psa 119:23

(d) Princes also did sit [and] speak against me: [but] thy servant did meditate in thy statutes.

(d) When the powers of the world gave false sentence against me, your word was a guide and counsellor to teach me what to do, and to comfort me.

Psalms 119:25

psa 119:25

DALETH. My soul cleaveth unto the (a) dust: quicken thou me according to thy word.

(a) That is, it is almost brought to the grave and without your word I cannot live.

Psalms 119:26

psa 119:26

I have (b) declared my ways, and thou heardest me: teach me thy statutes.

(b) I have confessed my offences and now depend wholly on you.

Psalms 119:28

psa 119:28

My soul melteth for heaviness: strengthen thou me according unto thy (c) word.

(c) If God did not maintain us by his word, our life would drop away like water.

Psalms 119:29

psa 119:29

Remove from me the (d) way of lying: and grant me thy law graciously.

(d) Instruct me in your word, by which my mind may be purged from vanity and taught to obey your will.

Psalms 119:32

psa 119:32

I will run the way of thy commandments, when thou shalt (e) enlarge my heart.

(e) By this he shows that we can neither choose good, cleave to God's word, nor turn forward in his way, unless he make our hearts large to receive grace, and willing to obey.

Psalms 119:33

psa 119:33

HE. Teach (a) me, O LORD, the way of thy statutes; and I shall keep it [unto] the end.

(a) He shows that he cannot follow on to the end, unless God teaches him often and leads him forward.

Psalms 119:34

psa 119:34

Give me understanding, and I shall keep thy law; yea, I shall observe it with [my] whole (b) heart.

(b) Not only in outward conversation, but also with inward affection.

Psalms 119:36

psa 119:36

Incline my heart unto thy testimonies, and not to (c) covetousness.

(c) By this, meaning all other vices, because covetousness is the root of all evil.

Psalms 119:37

psa 119:37

Turn away mine (d) eyes from beholding vanity; [and] quicken thou me in thy way.

(d) Meaning, all his senses.

Psalms 119:39

psa 119:39

Turn away (e) my reproach which I fear: for thy judgments [are] good.

(e) Let me not fall to your dishonour but let my heart still delight in your gracious word.

Psalms 119:40

psa 119:40

Behold, I have longed after thy precepts: (f) quicken me in thy righteousness.

(f) Give me strength to continue in your word even to the end.

Psalms 119:41

psa 119:41

VAU. Let thy (a) mercies come also unto me, O LORD, [even] thy salvation, according to thy word.

(a) He shows that God's mercy and love is the first reason for our salvation.

Psalms 119:42

psa 119:42

So shall I (b) have wherewith to answer him that reproacheth me: for I trust in thy word.

(b) By trusting in God's word he assures himself to be able to confute the slanders of his adversaries.

Psalms 119:45

psa 119:45

And I will (c) walk at liberty: for I seek thy precepts.

(c) They who simply walk after God's word have no nets to entangle them, while they who do contrary are ever in nets and snares.

Psalms 119:46

psa 119:46

I will speak of thy testimonies also before (d) kings, and will not be ashamed.

(d) He shows that the children of God should not permit their fathers glory to be obscured by the vain pomp of princes.

Psalms 119:49

psa 119:49

ZAIN. Remember (a) the word unto thy servant, upon which thou hast caused me to hope.

(a) Though he feels God's hand still lies on him, yet he rests on his promise, and comforts himself in it.

Psalms 119:51

psa 119:51

The (b) proud have had me greatly in derision: [yet] have I not declined from thy law.

(b) Meaning the wicked who contemn God's word, and tread his religion under foot.

Psalms 119:52

psa 119:52

I remembered thy (c) judgments of old, O LORD; and have comforted myself.

(c) That is, the examples, by which you declare yourself to be judge of the world.

Psalms Chapter 120

Psalms 120:1

psa 120:1

"A Song of (a) degrees." In my (b) distress I cried unto the LORD, and he heard me.

(a) That is, of lifting up the tune and rising in singing.

(b) Even though the children of God should rejoice when they suffer for righteousness sake, yet it is a great grief to the flesh to hear evil for well doing.

Psalms 120:3

psa 120:3

What shall be given unto thee? or what shall be done unto thee, thou (c) false tongue?

(c) He assured himself that God would turn their craft to their own destruction.

Psalms 120:4

psa 120:4

(d) Sharp arrows of the mighty, with coals of juniper.

(d) He shows that there is nothing so sharp to pierce, nor so hot to set on fire, as a slanderous tongue.

Psalms 120:5

psa 120:5

Woe is me, that I sojourn in (e) Mesech, [that] I dwell in the tents of (f) Kedar!

(e) These were people of Arabia, who came from Japheth, (Gen 10:2).

(f) That is, of the Ishmaelites.

Psalms 120:7

psa 120:7

I [am for] (g) peace: but when I speak, they [are] for war.

(g) He declares what he means by Meshech and Kedar, that is, the Israelites who had degenerated from their godly fathers, and hated and contended against the faithful.

Psalms Chapter 121

Psalms 121:2

psa 121:2

My help [cometh] from the LORD, which made (a) heaven and earth.

(a) He accuses man's ingratitude, which cannot depend on God's power.

Psalms 121:3

psa 121:3

He will not suffer thy foot to be moved: he that keepeth thee will not (b) slumber.

(b) He shows that God's providence not only watches over his Church in general, but also over every member of it.

Psalms 121:6

psa 121:6

The sun shall not (c) smite thee by day, nor the moon by night.

(c) Neither heat nor cold, nor any inconvenience will be able to destroy God's Church, even though for a time they may molest it.

Psalms 121:8

psa 121:8

The LORD shall preserve thy (d) going out and thy coming in from this time forth, and even for evermore.

(d) Whatever you attempt will have good success.

Psalms Chapter 122

Psalms 122:1

psa 122:1

"A Song of degrees of David." I (a) was glad when they said unto me, Let us go into the house of the LORD.

(a) He rejoices that God had appointed a place where the ark would still remain.

Psalms 122:2

psa 122:2

Our (b) feet shall stand within thy gates, O Jerusalem.

(b) Which were wont to wander to and fro, as the ark moved.

Psalms 122:3

psa 122:3

Jerusalem is builded as a city that is (c) compact together:

(c) By the artificial joining and beauty of the houses, he means the peace and love that was between the citizens.

Psalms 122:4

psa 122:4

Whither (d) the tribes go up, the tribes of the LORD, unto the testimony of Israel, to give thanks unto the name of the LORD.

(d) All the tribes according to God's covenant will come and pray there.

Psalms 122:5

psa 122:5

For there are set thrones of judgment, the thrones of the house of (e) David.

(e) In whose house God placed the throne of justice, and made it a figure of Christ's kingdom.

Psalms 122:7

psa 122:7

Peace be within thy (f) walls, [and] prosperity within thy palaces.

(f) The favour of God prosper you both within and without.

Psalms 122:8

psa 122:8

For my (g) brethren and companions' sakes, I will now say, Peace [be] within thee.

(g) Not only for my own sake but for all the faithful.

Psalms Chapter 123

Psalms 123:2

psa 123:2

Behold, as the eyes of (a) servants [look] unto the hand of their masters, [and] as the eyes of a maiden unto the hand of her mistress; so our eyes [wait] upon the LORD our God, until that he have mercy upon us.

(a) He compares the condition of the godly, to servants who are destitute of all help, assuring that when all other help fails, God is always at hand and like himself.

Psalms 123:3

psa 123:3

Have mercy upon us, O LORD, have mercy upon us: for we are (b) exceedingly filled with contempt.

(b) He declares that when the faithful are so full that they cannot endure the oppression and scorning of the wicked any more, there is always help above, if with hungry desires they call for it.

Psalms Chapter 124

Psalms 124:1

psa 124:1

"A Song of degrees of David." If [it had not been] the LORD who was (a) on our side, now may Israel say;

(a) He shows that God was ready to help at need and that there was no other way to be saved, but by this means alone.

Psalms 124:3

psa 124:3

Then they had swallowed us up (b) quick, when their wrath was kindled against us:

(b) So unable were we to resist.

Psalms 124:4

psa 124:4

Then the (c) waters had overwhelmed us, the stream had gone over our soul:

(c) He uses proper similitudes to express the great danger that the Church was in, and out of which God miraculously delivered them.

Psalms 124:7

psa 124:7

Our soul is escaped as a bird out of the (d) snare of the fowlers: the snare is broken, and we are escaped.

(d) For the wicked not only furiously rage against the faithful, but craftily imagined to destroy them.

Psalms Chapter 125

Psalms 125:1

psa 125:1

"A Song of degrees." They that trust in the LORD [shall be] as mount Zion, [which] cannot (a) be removed, [but] abideth for ever.

(a) Though the world is subject to mutations, yet the people of God will stand sure and be defended by God's providence.

Psalms 125:3

psa 125:3

For the (b) rod of the wicked shall not rest upon the lot of the righteous; lest the righteous put forth their hands unto iniquity.

(b) Though God permits his to be under the cross lest they embrace wickedness, yet this cross will not so rest on them, that it should drive them from hope.

Psalms 125:5

psa 125:5

(c) As for such as turn aside unto their crooked ways, the LORD shall lead them forth with the workers of iniquity: [but] peace [shall be] upon Israel.

(c) He desires God to purge his Church from hypocrites and such as have no zeal for the truth.

Psalms Chapter 126

Psalms 126:1

psa 126:1

"A Song of degrees." When the LORD turned again the captivity of Zion, we were like them that (a) dream.

(a) Their deliverance was incredible and therefore took away all excuse for ingratitude.

Psalms 126:2

psa 126:2

Then was our mouth (b) filled with laughter, and our tongue with singing: then said they among the (c) heathen, The LORD hath done great things for them.

(b) He shows how the godly should rejoice when God gathers his Church or delivers it.

(c) If the infidels confess God's wonderful work, the faithful can never show themselves sufficiently thankful.

Psalms 126:4

psa 126:4

Turn again our captivity, O LORD, as the (d) streams in the south.

(d) It is no more impossible for God to deliver his people than to cause the rivers to run in the wilderness and barren places.

Psalms 126:6

psa 126:6

He that goeth forth and weepeth, bearing (e) precious seed, shall doubtless come again with rejoicing, bringing his sheaves [with him].

(e) That is, seed which was scarce and dear: meaning, that they who trusted in God's promise to return had their desire.

Psalms Chapter 127

Psalms 127:1

psa 127:1

"A Song of degrees for Solomon." Except the LORD (a) build the house, they labour in vain that build it: except the LORD keep the (b) city, the watchman waketh [but] in vain.

- (a) That is, govern and dispose all things pertaining to the family.
- (b) The public estate of the commonwealth.

Psalms 127:2

psa 127:2

[It is] vain for (c) you to rise up early, to sit up late, to eat the bread (d) of sorrows: [for] so he giveth his beloved (e) sleep.

- (c) Who watch and ward and are also magistrates and rulers of the city.
- (d) Either that which is gained by hard labour, or eaten with grief of mind.
- (e) Not exempting them from labour, but making their labours comfortable and as it were a rest.

Psalms 127:4

psa 127:4

As arrows [are] in the hand of a mighty man; so [are] (f) children of the youth.

(f) That is, endued with strength and virtues from God: for these are signs of God's blessings, and not the number.

Psalms 127:5

psa 127:5

Happy [is] the man that hath his quiver full of them: they (g) shall not be ashamed, but they shall speak with the enemies in the gate.

(g) Such children will be able to stop their adversaries mouths, when their godly life is maliciously accused before judges.

Psalms Chapter 128

Psalms 128:1

psa 128:1

"A Song of degrees." Blessed [is] every one that feareth the LORD; that walketh in his (a) ways.

(a) God approves not our life, unless it is reformed according to his word.

Psalms 128:2

psa 128:2

For thou shalt eat the labour of thine (b) hands: happy [shalt] thou [be], and [it shall be] well with thee.

(b) The world esteems them happy who live in wealth and idleness but the Holy Spirit approves them best who live of the mean profit of their labours.

Psalms 128:3

psa 128:3

Thy wife [shall be] as a fruitful vine by the sides of thine house: thy (c) children like olive plants round about thy table.

(c) Because God's favour appears in no outward thing more than in the increase of children, he promises to enrich the faithful with this gift.

Psalms 128:5

psa 128:5

The LORD shall (d) bless thee out of Zion: and thou shalt see the good of (e) Jerusalem all the days of thy life.

(d) Because of the spiritual blessing which God has made to his Church, these temporal things will be granted.

(e) For unless God blessed his Church publicly, this private blessing was nothing.

Psalms Chapter 129

Psalms 129:1

psa 129:1

"A Song of degrees." Many a time have they afflicted me from my youth, may (a) Israel now say:

(a) The Church now afflicted should remember how her condition has always been such from the beginning to be molested most grievously by the wicked, yet in time it has always been delivered.

Psalms 129:4

psa 129:4

The LORD [is] (b) righteous: he hath cut asunder the cords of the wicked.

(b) Because God is righteous, he cannot but plague his adversary, and deliver his as oxen out of the plough.

Psalms 129:6

psa 129:6

(c) Let them be as the grass [upon] the housetops, which withereth afore it groweth up:

(c) The enemies who lift themselves high, and as it were approach the Sun, are consumed with the heat of God's wrath, because they are not grounded in godly humility.

Psalms 129:8

psa 129:8

(d) Neither do they which go by say, The blessing of the LORD [be] upon you: we bless you in the name of the LORD.

(d) That is, the wicked will perish, and none will pass for them.

Psalms Chapter 130

Psalms 130:1

psa 130:1

"A Song of degrees." Out of the (a) depths have I cried unto thee, O LORD.

(a) Being in great distress and sorrow.

Psalms 130:3

psa 130:3

If thou, LORD, shouldest mark iniquities, O Lord, (b) who shall stand?

(b) He declares that we cannot be just before God but by forgiveness of sins.

Psalms 130:4

psa 130:4

But [there is] forgiveness with thee, that thou (c) mayest be feared.

(c) Because by nature you are merciful therefore the faithful revere you.

Psalms 130:7

psa 130:7

Let Israel hope in the LORD: for with the LORD [there is] (d) mercy, and with him [is] plenteous redemption.

(d) He shows to whom the mercy of God belongs, that is, Israel, to the Church and not the reprobate.

Psalms Chapter 131

Psalms 131:1

psa 131:1

"A Song of degrees of David." LORD, (a) my heart is not haughty, nor mine eyes lofty: neither do I exercise myself in great (b) matters, or in things too high for me.

(a) He sets forth his great humility as an example to all rulers and governors.

(b) Which pass the measure and limits of his calling.

Psalms 131:2

psa 131:2

Surely I have behaved and quieted myself, as a child that is weaned of his mother: my soul [is] even as a (c) weaned child.

(c) He was void of ambition and wicked desires.

Psalms Chapter 132

Psalms 132:1

psa 132:1

A Song of degrees. LORD, remember David, [and] all his (a) afflictions:

(a) That is, with great difficulty he came to the kingdom, and with great zeal and care he went about to build your temple.

Psalms 132:3

psa 132:3

Surely I (b) will not come into the tabernacle of my house, nor go up into my bed;

(b) Because the chief charge of the king was to set forth God's glory, he shows that he would take no rest, neither would he go about any worldly thing, were it never so necessary before he had executed his office.

Psalms 132:5

psa 132:5

Until I find out a place for the (c) LORD, an habitation for the mighty [God] of Jacob.

(c) That is, the ark, which was a sign of God's presence.

Psalms 132:6

psa 132:6

Lo, we heard of it at (d) Ephratah: we found it in the fields of the wood.

(d) The common instinct was that the ark should remain in Ephratah, that is, in Bethlehem a plentiful place: but later we perceived that you would place it in Jerusalem, which was barren as a forest and compassed about only with hills.

Psalms 132:8

psa 132:8

Arise, O LORD, into thy (e) rest; thou, and the ark of thy strength.

(e) That is Jerusalem, because later his Ark would move to no other place.

Psalms 132:9

psa 132:9

Let thy priests be clothed with (f) righteousness; and let thy saints shout for joy.

(f) Let the effect of your grace appear both in the priests and in the people.

Psalms 132:10

psa 132:10

For thy (g) servant David's sake turn not away the face of thine anointed.

(g) As you first made promise to David, so continue it to his posterity that whatever they ask for their people, it may be granted.

Psalms 132:12

psa 132:12

If thy children will keep my covenant and my testimony that I shall teach them, their children shall also sit upon thy throne for (h) evermore.

(h) Because this cannot be accomplished but in Christ, it follows that the promise was spiritual.

Psalms 132:14

psa 132:14

This [is] my rest for ever: here will I dwell; for I have (i) desired it.

(i) Meaning, for his own sake and not for the plentifulness of the place: for he promises to bless it, declaring before that it was barren.

Psalms 132:16

psa 132:16

I will also clothe her priests with (k) salvation: and her saints shall shout aloud for joy.

(k) That is, with my protection, by which they will be safe.

Psalms 132:17

psa 132:17

There will I make the (l) horn of David to bud: I have ordained a lamp for mine anointed.

(l) Though his force for a time seemed to be broken, yet he promises to restore it.

Psalms Chapter 133

Psalms 133:1

psa 133:1

"A Song of degrees of David." Behold, how good and how pleasant [it is] for brethren to dwell (a) together in unity!

(a) Because the greatest part was against David, though some favoured him, yet when he was established king at length, they joined all together like brothers: and therefore he shows by these similarities the convenience of brotherly love.

Psalms 133:2

psa 133:2

[It is] like the precious (b) ointment upon the head, that ran down upon the beard, [even] Aaron's beard: that went down to the skirts of his garments;

(b) The ointment was a figure of the graces which come from Christ the head of his Church.

Psalms 133:3

psa 133:3

As the dew of (c) Hermon, [and as the dew] that descended upon the mountains of Zion: for (d) there the LORD commanded the blessing, [even] life for evermore.

(c) By Hermon and Zion he means the plentiful country about Jerusalem.

(d) Where there is such concord.

Psalms Chapter 134

Psalms 134:1

psa 134:1

"A Song of degrees." Behold, bless ye the LORD, all [ye] (a) servants of the LORD, which by night stand in the house of the LORD.

(a) You who are Levites and chiefly appointed to this office.

Psalms 134:2

psa 134:2

Lift up your (b) hands [in] the sanctuary, and bless the LORD.

(b) For their charge was not only to keep the temple, but to pray there and to give God thanks.

Psalms 134:3

psa 134:3

The LORD that (c) made heaven and earth bless thee out of Zion.

(c) And therefore has all power, bless you with his fatherly love declared in Zion. Thus the Levites used to praise the Lord, and bless the people.

Psalms Chapter 135

Psalms 135:2

psa 135:2

Ye that (a) stand in the house of the LORD, in the (b) courts of the house of our God,

(a) You Levites who are in his sanctuary.

(b) Meaning, the people: for the people and Levites had their courts, which were separate places of the temple.

Psalms 135:4

psa 135:4

For the LORD hath (c) chosen Jacob unto himself, [and] Israel for his peculiar treasure.

(c) That is, has freely loved the posterity of Abraham.

Psalms 135:6

psa 135:6

Whatsoever the LORD pleased, [that] (d) did he in heaven, and in earth, in the seas, and all deep places.

(d) He joined God's power with his will, to the intent that we should not separate them and by this he wills God's people to depend on his power which he confirms by examples.

Psalms 135:12

psa 135:12

And (e) gave their land [for] an heritage, an heritage unto Israel his people.

(e) He shows what fruit the godly conceive of God's power, by which they see how he destroys his enemies, and delivers his people.

Psalms 135:14

psa 135:14

For the LORD will (f) judge his people, and he will repent himself concerning his servants.

(f) That is, govern and defend his people.

Psalms 135:15

psa 135:15

The (g) idols of the heathen [are] silver and gold, the work of men's hands.

(g) By showing the punishment God appoints for the heathen idolaters, he warns his people to beware of the same offences, seeing that idols have neither power nor life, and that their deliverance came not by idols, but by the mighty power of God, see (Psa 115:4-14).

Psalms Chapter 136

Psalms 136:1

psa 136:1

O give thanks unto the LORD; for [he is] good: for his (a) mercy [endureth] for ever.

(a) By this repetition he shows that the least of God's benefits bind us to thanksgiving; but chiefly his mercy, which is principally declared towards his Church.

Psalms 136:6

psa 136:6

To him that stretched out the earth above the waters: for his (b) mercy [endureth] for ever.

(b) This was a common kind of thanksgiving, which the whole people used, when they had received any benefit from God, as in (Ch2 7:6, Ch2 20:21), meaning that God was not only merciful to their fathers, but also continued the same to their posterity.

Psalms 136:11

psa 136:11

And (c) brought out Israel from among them: for his mercy [endureth] for ever:

(c) God's merciful providence toward man appears in all his creatures, but chiefly in that he delivered his Church from the clutches of their enemies.

Psalms 136:12

psa 136:12

With a strong hand, and with a (d) stretched out arm: for his mercy [endureth] for ever.

(d) In doing such a work as was never done before, nor that any other could do.

Psalms 136:16

psa 136:16

To him which led his people through the (e) wilderness: for his mercy [endureth] for ever.

(e) Where for the space of forty years he showed infinite and most strange wonders.

Psalms 136:18

psa 136:18

And slew (f) famous kings: for his mercy [endureth] for ever:

(f) Declaring by it that no power or authority was so dear to him as the love of his Church.

Psalms 136:23

psa 136:23

Who remembered us in our (g) low estate: for his mercy [endureth] for ever:

(g) In our greatest affliction and slavery when we looked for nothing less than to have had any help.

Psalms 136:25

psa 136:25

Who giveth food to all (h) flesh: for his mercy [endureth] for ever.

(h) Seeing that God provides even for the beasts much more has he care over his.

Psalms 136:26

psa 136:26

(i) O give thanks unto the God of heaven: for his mercy [endureth] for ever.

(i) Seeing that all ages have had most plain testimonies of God's benefits.

Psalms Chapter 137

Psalms 137:1

psa 137:1

By the rivers of Babylon, there we (a) sat down, yea, we wept, when we remembered Zion.

(a) That is, we abode a long time, and even though the country was pleasant, yet it could not stay our tears, nor turn us from the true service of our God.

Psalms 137:2

psa 137:2

We hanged our harps upon the willows in the midst (b) thereof.

(b) That is, of that country.

Psalms 137:3

psa 137:3

For there they that carried us away captive (c) required of us a song; and they that wasted us [required of us] mirth, [saying], Sing us [one] of the songs of Zion.

(c) The Babylonians speak thus in mocking us, as though by our silence we should signify that we hoped no more in God.

Psalms 137:5

psa 137:5

(d) If I forget thee, O Jerusalem, let my right hand forget [her cunning].

(d) Even the faithful are touched by their particular griefs, yet the common sorrow of the Church is most grievous to them, and is such as they cannot but remember and lament.

Psalms 137:6

psa 137:6

If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my (e) chief joy.

(e) The decay of God's religion in their country was so grievous that no joy could make them glad, unless it was restored.

Psalms 137:7

psa 137:7

Remember, O LORD, the children of (f) Edom in the (g) day of Jerusalem; who said, Rase [it], rase [it, even] to the foundation thereof.

(f) As was prophesied in (Eze 25:13, Jer 49:7, Oba 1:10), showing that the Edomites who came from Esau, conspired with the Babylonians against their brethren and kinsfolk.

(g) When you visited Jerusalem.

Psalm 137:9

psa 137:9

(h) Happy [shall he be], that taketh and dasheth thy little ones against the stones.

(h) He alludes to Isaiah's prophecy in (Isa 13:16) promising good success to Cyrus and Darius, whom ambition moved to fight against Babylon, but God used them as his rods to punish his enemies.

Psalms Chapter 138

Psalms 138:1

psa 138:1

"[A Psalm] of David." I will praise thee with my whole heart: before the (a) gods will I sing praise unto thee.

(a) Even in the presence of angels and of them who have authority among men.

Psalms 138:2

psa 138:2

I will worship toward thy holy (b) temple, and praise thy name for thy lovingkindness and for thy truth: for thou hast magnified thy word above all thy name.

(b) Both the temple and ceremonial service at Christ's coming were abolished: so that now God will be worshipped only in spirit and truth, (Joh 4:23).

Psalms 138:3

psa 138:3

In the day when I cried thou answeredst me, [and] (c) strengthenedst me [with] strength in my soul.

(c) You have strengthened me against my outward and inward enemies.

Psalms 138:4

psa 138:4

All the (d) kings of the earth shall praise thee, O LORD, when they hear the words of thy mouth.

(d) All the world will confess that you have wonderfully preserved me, and performed your promise.

Psalms 138:6

psa 138:6

Though the LORD [be] high, yet hath he respect unto the lowly: but the proud he knoweth (e) afar off.

(e) Distance of place cannot hinder God to show mercy to his, and so judge the wicked though they think that he is far off.

Psalms 138:8

psa 138:8

The LORD will (f) perfect [that which] concerneth me: thy mercy, O LORD, [endureth] for ever: forsake not the works of thine own hands.

(f) Though my enemies rage, yet the Lord, who has begun his work in me, will continue his grace to the end.

Psalms Chapter 139

Psalms 139:2

psa 139:2

Thou knowest my (a) downsitting and mine uprising, thou understandest my thought afar off.

(a) He confesses that neither our actions, thoughts or any part of our life can be hid from God, though he seems to be far off.

Psalms 139:3

psa 139:3

Thou (b) compassest my path and my lying down, and art acquainted [with] all my ways.

(b) So that they are evidently known to you.

Psalms 139:4

psa 139:4

For [there is] not a word in my (c) tongue, [but], lo, O LORD, thou knowest it altogether.

(c) You know my meaning before I speak.

Psalms 139:5

psa 139:5

Thou hast beset me behind and before, and laid thine (d) hand upon me.

(d) You so guide me with your hand, that I can turn no way, but where you appoint me.

Psalms 139:7

psa 139:7

Whither shall I go from thy (e) spirit? or whither shall I flee from thy presence?

(e) From your power and knowledge?

Psalms 139:10

psa 139:10

Even there shall thy hand (f) lead me, and thy right hand shall hold me.

(f) Your power holds me so fast that there is no way I can escape from you.

Psalms 139:11

psa 139:11

If I say, Surely the darkness shall cover me; even the night shall be (g) light about me.

(g) Though darkness is a hinderance to man's sight, yet it serves your eyes as well as the light.

Psalms 139:13

psa 139:13

For thou hast (h) possessed my reins: thou hast covered me in my mother's womb.

(h) You have made me in all parts and therefore must know me.

Psalms 139:14

psa 139:14

I will praise thee; for I am (i) fearfully [and] wonderfully made: marvellous [are] thy works; and [that] my soul knoweth right well.

(i) Considering your wonderful work in forming me, I cannot but praise you and fear your mighty power.

Psalms 139:15

psa 139:15

My substance was not hid from thee, when I was made in secret, [and] curiously wrought (k) in the lowest parts of the earth.

(k) That is, in my mother's womb: which he compares to the inward parts of the earth.

Psalms 139:16

psa 139:16

Thine eyes did see my substance, yet being unperfect; (l) and in thy book all [my members] were written, [which] in continuance were fashioned, when [as yet there was] none of them.

(l) Seeing that you knew me before I was composed of either flesh or bone, much more now must you know me when you have fashioned me.

Psalms 139:17

psa 139:17

How (m) precious also are thy thoughts unto me, O God! how great is the sum of them!

(m) How should we esteem the excellent declaration of your wisdom in the creation of man?

Psalms 139:18

psa 139:18

[If] I should count them, they are more in number than the sand: when I awake, (n) I am still with thee.

(n) I continually see new opportunity to meditate in your wisdom, and to praise you.

Psalms 139:21

psa 139:21

Do not I (o) hate them, O LORD, that hate thee² and am not I grieved with those that rise up against thee?

(o) He teaches us boldly to condemn all the hatred of the wicked and friendship of the world, when they would prevent us from serving God sincerely.

Psalms 139:24

psa 139:24

And see if [there be any] (p) wicked way in me, and lead me in the (q) way everlasting.

(p) Or any heinous or rebellious way: meaning that though he was subject to sin, yet he was not given to wickedness, and to provoke God by rebellion.

(q) That is, continue your favour toward me to the end.

Psalms Chapter 140

Psalms 140:1

psa 140:1

"To the chief Musician, A Psalm of David." Deliver me, O LORD, from the evil man: preserve me from the (a) violent man;

(a) Who persecutes me out of malice and without cause.

Psalms 140:2

psa 140:2

Which imagine mischiefs in [their] (b) heart; continually are they gathered together [for] war.

(b) That is, by their false accusations and lies, they kindle the hatred of the wicked against me.

Psalms 140:3

psa 140:3

They have sharpened their tongues like a serpent; (c) adders' poison [is] under their lips. Selah.

(c) He shows the weapons the wicked use, when power and force fail them.

Psalms 140:4

psa 140:4

Keep (d) me, O LORD, from the hands of the wicked; preserve me from the violent man; who have purposed to overthrow my goings.

(d) He declares the remedy of the godly, when they are oppressed by the worldlings.

Psalms 140:7

psa 140:7

O GOD the Lord, the strength of my salvation, thou (e) hast covered my head in the day of battle.

(e) He calls to God with lively faith, being assured of his mercies, because he had before time proved, that God helped him ever in his dangers.

Psalms 140:8

psa 140:8

Grant not, O LORD, the desires of the wicked: (f) further not his wicked device; [lest] they exalt themselves. Selah.

(f) For it is in God's hand to overthrow the counsels and enterprises of the wicked.

Psalms 140:9

psa 140:9

[As for] (g) the head of those that compass me about, let the mischief of their own lips cover them.

(g) It seems that he alludes to Saul.

Psalms 140:10

psa 140:10

Let burning coals fall upon them: (h) let them be cast into the fire; into deep pits, that they rise not up again.

(h) That is by God, for David saw that they were reprobate and that there was no hope of repentance in them.

Psalms 140:11

psa 140:11

Let not an evil speaker be established in the earth: evil shall (i) hunt the violent man to overthrow [him].

(i) God's plagues will light on him in such sort, that he will not escape.

Psalms 140:13

psa 140:13

Surely the righteous shall give thanks unto thy name: the upright shall (k) dwell in thy presence.

(k) That is, will be descended and preserved by your fatherly providence and care.

Psalms Chapter 141

Psalms 141:1

psa 141:1

"A Psalm of David." LORD, I (a) cry unto thee: make haste unto me; give ear unto my voice, when I cry unto thee.

(a) He shows that there is no other refuge in our necessity but only to flee to God for comfort of soul.

Psalms 141:2

psa 141:2

Let my prayer be set forth before thee [as] incense; [and] the (b) lifting up of my hands [as] the evening sacrifice.

(b) He means his earnest zeal and gesture, which he used in prayer: alluding to the sacrifices which were by God's commandment offered in the old law.

Psalms 141:3

psa 141:3

Set a watch, O LORD, before my mouth; (c) keep the door of my lips.

(c) He desires God to keep his thoughts and ways either from thinking or executing vengeance.

Psalms 141:4

psa 141:4

Incline not my heart to [any] evil thing, to practise wicked works with men that work iniquity: and let me not eat of their (d) dainties.

(d) Let not their prosperity lure me to be wicked as they are.

Psalms 141:5

psa 141:5

Let the righteous smite me; [it shall be] a kindness: and let (e) him reprove me; [it shall be] an excellent oil, [which] shall not break my head: for yet my prayer also [shall be] in their calamities.

(e) He could abide all corrections that came from a loving heart.

Psalms 141:6

psa 141:6

When their judges are overthrown in stony places, they shall (g) hear my words; for they are sweet.

(g) The people who follow their wicked rulers in persecuting the prophet will repent and turn to God, when they see their wicked rulers punished.

Psalms 141:7

psa 141:7

Our bones are scattered at the (h) grave's mouth, as when one cutteth and cleaveth [wood] upon the earth.

(h) Here it appears that David was miraculously delivered out of many deaths as in (Co2 1:9-10).

Psalms 141:10

psa 141:10

Let the wicked fall into (i) their own nets, (k) whilst that I withal escape.

(i) Into God's nets, by which he catches the wicked in their own malice.

(k) So that none of them escape.

Psalms Chapter 142

Psalms 142:1

psa 142:1

"Maschil of David; A Prayer when he was in the cave." I cried unto the LORD with my voice; with my voice unto the LORD did I (a) make my supplication.

(a) David's patience and constant prayer to God condemns their wicked rage, who in their troubles either despair and murmur against God, or else seek other than God, to have relief in their miseries.

Psalms 142:5

psa 142:5

I cried unto thee, O LORD: I said, Thou [art] my (b) refuge [and] my portion in the land of the living.

(b) Though all means failed him, yet he knew that God would never forsake him.

Psalms 142:7

psa 142:7

Bring my soul out of (c) prison, that I may praise thy name: the righteous shall (d) compass me about; for thou shalt deal bountifully with me.

(c) For he was on all sides beset with his enemies as though he had been in a severe prison.

(d) Either to rejoice at my wonderful deliverer, or to set a crown on my head.

Psalms Chapter 143

Psalms 143:1

psa 143:1

"A Psalm of David." Hear my prayer, O LORD, give ear to my supplications: (a) in thy faithfulness answer me, [and] in thy (b) righteousness.

(a) That is, as you have promised to be faithful in your promise to all who trust in you.

(b) That is, according to your free goodness, by which you defend your own.

Psalms 143:2

psa 143:2

And enter not into judgment with thy servant: for in thy (c) sight shall no man living be justified.

(c) He know that his afflictions were God's messengers to call him to repentance for his sins, though toward his enemies he was innocent, and in God's sight all men are sinners.

Psalms 143:3

psa 143:3

For the enemy hath persecuted my soul; he hath smitten my life down to the ground; he hath made me to dwell in darkness, as those that have been (d) long dead.

(d) He acknowledges that God is the only and true physician and heal him: and that he is able to raise him to life, though he were dead long ago, and turned to ashes.

Psalms 143:4

psa 143:4

Therefore is my spirit overwhelmed within me; my (e) heart within me is desolate.

(e) So that only by faith and by the grace of God's Spirit was he upheld.

Psalms 143:5

psa 143:5

I remember the (f) days of old; I meditate on all thy works; I muse on the work of thy hands.

(f) That is, your great benefits of old, and the manifold examples of your favour towards your own.

Psalms 143:8

psa 143:8

Cause me to hear thy lovingkindness in the (g) morning; for in thee do I trust: (h) cause me to know the way wherein I should walk; for I lift up my soul unto thee.

(g) That is, speedily and in due season.

(h) Let your Holy Spirit counsel me how to come forth from these great cares and troubles.

Psalms 143:9

psa 143:9

Deliver me, O LORD, from mine enemies: (i) I flee unto thee to hide me.

(i) I hid myself under the shadow of your wings that I might be defended by your power.

Psalms 143:10

psa 143:10

(k) Teach me to (l) do thy will; for thou [art] my God: thy spirit [is] good; lead me into the land of uprightness.

(k) He confesses that both the knowledge and obedience of God's will comes by the Spirit of God, who teaches us by his word, gives understanding by his Spirit, and frames our hearts by his grace to obey him.

(l) That is, justly and aright, for as soon as we decline from God's will, we fall into error.

Psalms 143:12

psa 143:12

And of thy mercy (m) cut off mine enemies, and destroy all them that afflict my soul: for I [am] thy (n) servant.

(m) Which will be a sign of your fatherly kindness toward me.

(n) Resigning myself wholly to you, and trusting in your protection.

Psalms Chapter 144

Psalms 144:1

psa 144:1

"[A Psalm] of David." Blessed [be] the LORD my strength, which (a) teacheth my hands to war, [and] my fingers to fight:

(a) Who out of a poor shepherd has made a valiant warrior and mighty conqueror.

Psalms 144:2

psa 144:2

My goodness, and my fortress; my high tower, and my deliverer; my shield, and [he] in whom I trust; who (b) subdueth my people under me.

(b) He confesses that neither by his own authority, power or policy was his kingdom quiet, but by the secret grace of God.

Psalms 144:3

psa 144:3

LORD, what [is] man, that thou (c) takest knowledge of him! [or] the son of man, that thou makest account of him!

(c) To give to God just praise, is to confess ourselves to be unworthy of so excellent benefits, and that he bestows them on us of his free mercy.

Psalms 144:5

psa 144:5

(d) Bow thy heavens, O LORD, and come down: touch the mountains, and they shall smoke.

(d) He desires God to continue his graces, and to send help for the present need.

Psalms 144:6

psa 144:6

(e) Cast forth lightning, and scatter them: shoot out thine arrows, and destroy them.

(e) By these manner of speeches he shows that all the hindrances in the world cannot prevent God's power, which he apprehends by faith.

Psalms 144:7

psa 144:7

Send thine hand from above; rid me, and deliver me out of great (f) waters, from the hand of strange children;

(f) That is, deliver me from the tumults of they who should be my people but are corrupt in their judgment and enterprises, as though they were strangers.

Psalms 144:8

psa 144:8

Whose mouth speaketh vanity, and their right hand [is] a right hand (g) of falsehood.

(g) For though they shake hands, they do not keep their promises.

Psalms 144:9

psa 144:9

I will sing a (h) new song unto thee, O God: upon a psaltery [and] an instrument of ten strings will I sing praises unto thee.

(h) That is, a rare and excellent song, as your great benefits deserve.

Psalms 144:10

psa 144:10

[It is he] that giveth salvation unto kings: who delivereth David his (i) servant from the hurtful sword.

(i) Though wicked kings are called God's servants, as was Cyrus in (Isa 45:1), for he uses them to execute his judgments: yet David because of God's promise and they who rule godly are properly so called, because they do not serve their own affections, but set forth God's glory.

Psalms 144:12

psa 144:12

(k) That our sons [may be] as plants grown up in their youth; [that] our daughters [may be] as corner stones, polished [after] the similitude of a palace:

(k) He desires God to continue his benefits toward his people, counting the procreation of children and their good education among the chiefest of God's benefits.

Psalms 144:13

psa 144:13

[That] our (l) garners [may be] full, affording all manner of store: [that] our sheep may bring forth thousands and ten thousands in our streets:

(l) That the corners of our houses may be full of store for the great abundance of your blessings.

Psalms 144:14

psa 144:14

[That] our (m) oxen [may be] strong to labour; [that there be] no breaking in, nor going out; that [there be] no complaining in our streets.

(m) He attributes not only the great conveniences, but even the least also to God's favour.

Psalms 144:15

psa 144:15

Happy [is that] people, that is (n) in such a case: [yea], happy [is that] people, whose God [is] the LORD.

(n) And if God does not give to all his children all these blessings, yet he replaces them with better things.

Psalms Chapter 145

Psalms 145:1

psa 145:1

"David's [Psalm] of praise." (a) I will extol thee, my God, O king; and I will bless thy name for ever and ever.

(a) He shows which sacrifices are pleasant and acceptable to God, even praise and thanksgiving and seeing that God still continues his benefits toward us, we ought never to be weary in praising him for the same.

Psalms 145:3

psa 145:3

(b) Great [is] the LORD, and greatly to be praised; and his greatness [is] unsearchable.

(b) By this he declares that all power is subject to God, and that no worldly promotion should obscure God's glory.

Psalms 145:4

psa 145:4

One generation shall praise thy works to (c) another, and shall declare thy mighty acts.

(c) Even as the reason for man's creation and his preservation in this life is to praise God, therefore he requires that not only we ourselves do this, but cause all others to do the same.

Psalms 145:6

psa 145:6

And [men] shall speak of the might of thy (d) terrible acts: and I will declare thy greatness.

(d) Of your terrible judgments against the wicked.

Psalms 145:8

psa 145:8

The LORD [is] gracious, and full of (e) compassion; slow to anger, and of great mercy.

(e) He describes after what sort God shows himself to all his creatures though our sins have provoked his vengeance against all: that is, merciful not only in pardoning the sins of his elect, but in doing good even to the reprobate, although they cannot feel the sweet comfort of the same.

Psalms 145:11

psa 145:11

(f) They shall speak of the glory of thy kingdom, and talk of thy power;

(f) The praise of your glory belongs in all your creatures and though the wicked would obscure the same by their silence, yet the faithful are always mindful of the same.

Psalms 145:12

psa 145:12

To make known to the sons of men his (g) mighty acts, and the glorious majesty of his kingdom.

(g) He shows that all things are out of order, only but where God reigns.

Psalms 145:14

psa 145:14

The LORD upholdeth all that (h) fall, and raiseth up all [those that be] bowed down.

(h) Who being in misery and affliction would faint and fall away if God did not uphold them, and therefore they should revere him who reigns in heaven and suffer themselves to be governed by him.

Psalms 145:15

psa 145:15

The eyes of (i) all wait upon thee; and thou givest them their meat in due season.

(i) That is, as well of man as of beast.

Psalms 145:17

psa 145:17

The LORD [is] (k) righteous in all his ways, and holy in all his works.

(k) He praises God, not only because he is beneficial to all his creatures, but also in that he justly punishes the wicked, and mercifully examines his by the cross, giving them strength and delivering them.

Psalms 145:18

psa 145:18

The LORD [is] nigh unto all them that call upon him, to all that call upon him in (l) truth.

(l) Which only belongs to the faithful: and this virtue is contrary to infidelity, doubting, impatience and murmuring.

Psalms 145:19

psa 145:19

He will fulfil the (m) desire of them that fear him: he also will hear their cry, and will save them.

(m) For they will ask or wish for nothing, but according to his will, (Jo1 5:14).

Psalms 145:21

psa 145:21

My mouth shall speak the praise of the LORD: and let all (n) flesh bless his holy name for ever and ever.

(n) That is, all men will be bound to praise him.

Psalms Chapter 146

Psalms 146:1

psa 146:1

Praise ye the LORD. Praise the LORD, O my (a) soul.

(a) He stirs up himself and all his affections to praise God.

Psalms 146:3

psa 146:3

Put not your trust in (b) princes, [nor] in the son of man, in whom [there is] no help.

(b) That God may have the whole praise: in which he forbids all vain confidence showing that by nature we are more inclined to put our trust in creatures, than in God the Creator.

Psalms 146:4

psa 146:4

His breath goeth forth, he returneth to his earth; in that very day his (c) thoughts perish.

(c) As their vain opinions, by which they flattered themselves and so imagined wicked enterprises.

Psalms 146:6

psa 146:6

Which made (d) heaven, and earth, the sea, and all that therein [is]: which keepeth truth for ever:

(d) He encourages the godly to trust only in the Lord, both in his power's ability to deliver them from all danger, and for his promise sake, as his will is most ready to do it.

Psalms 146:7

psa 146:7

Which executeth judgment (e) for the oppressed: which giveth food to the hungry. The LORD looseth the prisoners:

(e) Whose faith and patience for a while he tries but at length he punishes the adversaries, that he may be known to be the judge of the world.

Psalms 146:8

psa 146:8

The LORD openeth [the eyes of] the blind: the LORD raiseth them that are bowed down: the LORD (f) loveth the righteous:

(f) Though he visits them with affliction, hunger, imprisonment and such like, yet his fatherly love and pity never fails them, yea rather to his these are signs of his love.

Psalms 146:9

psa 146:9

The LORD preserveth the (g) strangers; he relieveth the fatherless and widow: but the way of the wicked he turneth upside down.

(g) Meaning, all who are destitute of worldly means and help.

Psalms 146:10

psa 146:10

The LORD shall (h) reign for ever, [even] thy God, O Zion, unto all generations. Praise ye the LORD.

(h) He assures the Church that God reigns forever for the preservation of the same.

Psalms Chapter 147

Psalms 147:1

psa 147:1

Praise ye the LORD: for [it is] good to sing praises unto our God; for [it is] (a) pleasant; [and] praise is comely.

(a) He shows in which we ought to exercise ourselves continually, and to take our pastime: that is, in praising God.

Psalms 147:2

psa 147:2

The LORD doth build up (b) Jerusalem: he gathereth together the outcasts of Israel.

(b) Because the Lord is the founder of the Church, it cannot be destroyed, though the members of it are dispersed and seem as it were for a time to be cut off.

Psalms 147:3

psa 147:3

He healeth the (c) broken in heart, and bindeth up their wounds.

(c) With affliction, or sorrow for sin.

Psalms 147:4

psa 147:4

He (d) telleth the number of the stars; he calleth them all by [their] names.

(d) Though it seems incredible to man, that God should assemble his Church, being so dispersed, yet nothing can be too hard to him that can number and name all the stars.

Psalms 147:6

psa 147:6

The LORD lifteth up the meek: he casteth the wicked down to the (e) ground.

(e) For the more high that the wicked climb the greater is their fall in the end.

Psalms 147:8

psa 147:8

Who (f) covereth the heaven with clouds, who prepareth rain for the earth, who maketh grass to grow upon the mountains.

(f) He shows by the example of God's mighty power, goodness, and wisdom, that he can never lack just opportunity to praise God.

Psalms 147:9

psa 147:9

He giveth to the beast his food, [and] to the young ravens which (g) cry.

(g) For their crying is as it were a confession of their need, which cannot be relieved, but by God alone, then if God show himself mindful of the most contemptible souls, can he suffer them to die with famine, whom he has assured of life everlasting?

Psalms 147:10

psa 147:10

He delighteth not in the (h) strength of the horse: he taketh not pleasure in the legs of a man.

(h) Though to use lawful means is both profitable and pleases God, yet to put our trust in them is to defraud God of his honour.

Psalms 147:13

psa 147:13

For he hath (i) strengthened the bars of thy gates; he hath blessed thy children within thee.

(i) He not only furnishes his Church with all that is necessary but preserves also the same, and makes it strong against all outward force.

Psalms 147:15

psa 147:15

He sendeth forth his (k) commandment [upon] earth: his word runneth very (l) swiftly.

(k) His secret working in all creatures is as a command to keep them in order and to give them moving and force.

(l) For immediately and without resisting all things obey him.

Psalms 147:19

psa 147:19

He sheweth his (m) word unto Jacob, his statutes and his judgments unto Israel.

(m) As before he called God's secret working in all his creatures his word: so he means by this his word the doctrine of life everlasting, which he has left to his Church as a precious treasure.

Psalms 147:20

psa 147:20

He hath not dealt so with any nation: and [as for his] judgments, they have not (n) known them. Praise ye the LORD.

(n) The cause of this difference is God's free mercy, which has elected his in his Son Christ Jesus to salvation: and his just judgment, by which he has appointed the reprobate to eternal damnation.

Psalms Chapter 148

Psalms 148:2

psa 148:2

Praise ye him, all (a) his angels: praise ye him, all his hosts.

(a) Because they are members of the same body, he sets them before our eyes, who are most willing and by their prompt obedience teach us to do our duty.

Psalms 148:3

psa 148:3

Praise ye him, (b) sun and moon: praise him, all ye stars of light.

(b) In that God's glory shines in these insensible creatures, this their beauty is as a continual praising of God.

Psalms 148:4

psa 148:4

Praise him, ye (c) heavens of heavens, and ye (d) waters that [be] above the heavens.

(c) Not that there are various heavens, but because of the spheres and of the situation of the fixed stars and planets, he comprehends by this word the whole heavens.

(d) That is, the rain which is in the middle region of the air, which he here comprehends under the name of the heavens.

Psalms 148:7

psa 148:7

Praise the LORD from the earth, ye (e) dragons, and all deeps:

(e) Meaning the great and monstrous fishes, as whales and such like.

Psalms 148:8

psa 148:8

(f) Fire, and hail; snow, and vapour; stormy wind fulfilling his word:

(f) Which come not by chance or fortune, but by God's appointed ordinance.

Psalms 148:11

psa 148:11

(g) Kings of the earth, and all people; princes, and all judges of the earth:

(g) For the greater gifts that any has received and the more high that one is preferred, the more bound is he to praise God for the same: but neither high nor low condition or degree can be exempted from this duty.

Psalms 148:14

psa 148:14

He also exalteth the (h) horn of his people, the praise of all his saints; [even] of the (i) children of Israel, a people near unto him. Praise ye the LORD.

(h) That is, the dignity, power and glory of his Church.

(i) By reason of his covenant made with Abraham.

Psalms Chapter 149

Psalms 149:1

psa 149:1

Praise ye the LORD. Sing unto the LORD (a) a new song, [and] his praise in the congregation of saints.

(a) For his rare and manifold benefits bestowed on his Church.

Psalms 149:2

psa 149:2

Let Israel rejoice in him that (b) made him: let the children of Zion be joyful in their (c) King.

(b) In that they were preferred before all other nations, it was a new creation, and therefore (Psa 95:7) they were called the sheep of God's hands.

(c) For God as he is the creator of the soul and body, so will he that both two serve him, and that his people be continually subject to him, as to their most lawful king.

Psalms 149:5

psa 149:5

Let the saints be joyful in glory: let them sing aloud upon their (d) beds.

(d) He alludes to that continual rest and quietness which they should have if they would suffer God to rule them.

Psalms 149:7

psa 149:7

(e) To execute vengeance upon the heathen, [and] punishments upon the people;

(e) This is chiefly accomplished in the kingdom of Christ when God's people for just causes execute God's judgments against his enemies and it gives no liberty to any to avenge their private injuries.

Psalms 149:8

psa 149:8

To bind (f) their kings with chains, and their nobles with fetters of iron;

(f) Not only the people, but the kings who were their enemies should be destroyed.

Psalms 149:9

psa 149:9

To execute upon them the judgment (g) written: this honour have all his saints. Praise ye the LORD.

(g) By this God binds the hands and minds of all his to enterprise no farther than he appoints.

Psalms Chapter 150

Psalms 150:1

psa 150:1

Praise ye the LORD. Praise God in his (a) sanctuary: praise him in the (b) firmament of his power.

(a) That is, in the heaven.

(b) For his wonderful power appears in the firmament, which in Hebrew is called a stretching out, or spreading abroad, in which the mighty work of God shines.

Psalms 150:3

psa 150:3

Praise him with the sound of the (c) trumpet: praise him with the psaltery and harp.

(c) Exhorting the people only to rejoice in praising God, he makes mention of those instruments which by God's commandment were appointed in the old law. (Ed.)

Psalms 150:6

psa 150:6

Let every thing that hath (d) breath praise the LORD. Praise ye the LORD.

(d) He shows that all the order of nature is bound to this duty, and much more God's children, who ought never to cease to praise him, till they are gathered into that kingdom, which he has prepared for his, where they will sing everlasting praise.

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Proverbs

Proverbs Chapter 1

Proverbs 1:1

pro 1:1

The proverbs of Solomon the son of David, king of Israel;

The Argument - The wonderful love of God toward his Church is declared in this book: for as much as the sum and effect of the whole Scriptures is here set forth in these brief sentences, which partly contain doctrine, and partly manners, and also exhortations to both: of which the first nine Chapters are as a preface full of grave sentences and deep mysteries, to assure the hearts of men to the diligent reading of the parables that follow: which are left as a precious jewel to the Church, of those three thousand parables mentioned in (Kg1 4:32) and were gathered and committed to writing by Solomon's servants and incited by him.

Proverbs 1:2

pro 1:2

To know wisdom (a) and instruction; to perceive the words (b) of understanding;

(a) That is, what we ought to know and follow, and what we ought to refuse.

(b) Meaning, the word of God in which is the only true knowledge.

Proverbs 1:3

pro 1:3

To receive the (c) instruction of wisdom, (d) justice, and judgment, and equity;

(c) To learn to submit ourselves to the correction of those who are wise.

(d) By living justly and rendering to every man that which belongs to him.

Proverbs 1:4

pro 1:4

To give subtilty to the (e) simple, to the young man knowledge and discretion.

(e) To such as have no discretion to rule themselves.

Proverbs 1:5

pro 1:5

A wise [man] will hear, and will increase learning; and a man of (f) understanding shall attain unto wise counsels:

(f) As he shows that these parables containing the effect of religion concerning manners and doctrine, belong to the simple people: so he declares that the same is also necessary for them who are wise and learned.

Proverbs 1:8

pro 1:8

My son, hear the instruction of thy (g) father, and forsake not the law of thy (h) mother:

(g) He speaks this in the Name of God, who is the universal Father of all creatures, or in the name of the pastor of the Church, who is as a father.

(h) That is, of the Church, in which the faithful are begotten by the incorruptible seed of God's word.

Proverbs 1:10

pro 1:10

My son, (i) if sinners entice thee, consent thou not.

(i) That is, the wicked who do not have the fear of God.

Proverbs 1:11

pro 1:11

If they say, Come with us, let us lay wait for (k) blood, let us lurk privily for the innocent without cause:

(k) He speaks not only of the shedding of blood with hand, but of all crafty practises which tend to the detriment of our neighbour.

Proverbs 1:12

pro 1:12

Let us swallow them up alive as the (l) grave; and whole, as those that go down into the pit:

(l) As the grave is never satisfied, so the malice of the wicked and their cruelty has no end.

Proverbs 1:14

pro 1:14

Cast in thy lot among us; let us all have one (m) purse:

(m) He shows how the wicked are allured to join together, because they have everyone part of the spoil of the innocent.

Proverbs 1:15

pro 1:15

My son, walk not thou in the way with them; refrain thy foot from their (n) path:

(n) That is, have nothing at all to do with them.

Proverbs 1:18

pro 1:18

And they lay wait for their [own] blood; they lurk privily for (o) their [own] lives.

(o) He shows that there is no reason to move these wicked to spoil the innocent, aside from their malice and cruelty.

Proverbs 1:19

pro 1:19

So [are] the ways of every one that is greedy of gain; [which] taketh away (p) the life of the owners thereof.

(p) By which he concludes that the covetous man is a murderer.

Proverbs 1:20

pro 1:20

(q) Wisdom crieth without; she uttereth her voice in the (r) streets:

(q) This wisdom is the eternal word of God.

(r) So that no one can pretend ignorance.

Proverbs 1:22

pro 1:22

How long, ye (s) simple ones, will ye love simplicity? and the scorers delight in their scorning, and fools hate knowledge?

(s) Wisdom reproves three kinds of men, the foolish or simple who err out of ignorance, the mockers who cannot stand to be taught, and the fools who are drowned in worldly lusts and hate the knowledge of godliness.

Proverbs 1:26

pro 1:26

I also will (t) laugh at your calamity; I will mock when your fear cometh;

(t) This is spoken according to our capacity signifying that the wicked, who mock and jest at God's word, will have the just reward of their mocking.

Proverbs 1:27

pro 1:27

When (u) your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you.

(u) That is, your destruction, which you feared.

Proverbs 1:28

pro 1:28

Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not (x) find me:

(x) Because they sought not with an affection to God, but for ease of their own grief.

Proverbs 1:30

pro 1:30

They would none of my counsel: they (y) despised all my reproof.

(y) Showing that without faith and obedience, we cannot call on God correctly.

Proverbs 1:31

pro 1:31

Therefore shall they eat of the (z) fruit of their own way, and be filled with their own devices.

(z) They will feel what convenience their wicked life will give them.

Proverbs 1:32

pro 1:32

For (a) the turning away of the simple shall slay them, and the prosperity of fools shall destroy them.

(a) That is, the prosperity and sensuality in which they delight.

Proverbs Chapter 2

Proverbs 2:1

pro 2:1

My son, if thou wilt receive my words, and (a) hide my commandments with thee;

(a) That is, keep them in your heart.

Proverbs 2:2

pro 2:2

So that thou incline thine ear unto wisdom, [and] apply (b) thine heart to understanding;

(b) If you give yourself to the true knowledge of God without hypocrisy.

Proverbs 2:3

pro 2:3

Yea, if thou criest after knowledge, [and] (c) liftest up thy voice for understanding;

(c) Meaning that we must seek the knowledge of God with care and diligence.

Proverbs 2:4

pro 2:4

If thou seekest her as silver, and searchest for her as [for] hid (d) treasures;

(d) Showing that no labour must be spared.

Proverbs 2:5

pro 2:5

Then shalt thou understand the fear of the LORD, and find the (e) knowledge of God.

(e) This (he says) is the true wisdom to know and fear God.

Proverbs 2:11

pro 2:11

(f) Discretion shall preserve thee, understanding shall keep thee:

(f) The word of God will guide you, and teach you how to govern yourself.

Proverbs 2:13

pro 2:13

Who leave the (g) paths of uprightness, to walk in the ways of darkness;

(g) That is, the word of God, which is the only light, to follow their own fantasies which are darkness.

Proverbs 2:14

pro 2:14

Who rejoice to do evil, [and] delight (h) in the frowardness of the wicked;

(h) When they see any given to evil as they are.

Proverbs 2:16

pro 2:16

To deliver thee from the strange (i) woman, [even] from the stranger [which] flattereth with her words;

(i) Meaning, the wisdom which is the word of God, will preserve us from all vices: naming this vice of whoredom to which man is most prone.

Proverbs 2:17

pro 2:17

Which forsaketh the (k) guide of her youth, and forgetteth the covenant of her God.

(k) That is, her husband, who is her head and guide to govern her, from whom she ought not to depart, but remain in his subjection.

Proverbs 2:18

pro 2:18

For her (m) house inclineth unto death, and her paths unto (n) the dead.

(m) Her acquaintance with her spirits and they that haunt her.

(n) To them who are dead in body and soul.

Proverbs 2:21

pro 2:21

For the upright shall dwell in the (o) land, and the perfect shall remain in it.

(o) They will enjoy the temporal and spiritual promises of God, as the wicked will be void of them.

Proverbs Chapter 3

Proverbs 3:2

pro 3:2

For length of (a) days, and long life, and peace, shall they add to thee.

(a) Long life is the blessing of God which he gives to his, so far as it is expedient for them.

Proverbs 3:3

pro 3:3

Let not (b) mercy and truth forsake thee: bind them about thy (c) neck; write them upon the table of thine (d) heart:

(b) By mercy and truth he means the commandments of the first and second table, or else the mercy and faithfulness that we ought to use toward our neighbours.

(c) Keep them as a precious jewel.

(d) Have them ever in remembrance.

Proverbs 3:8

pro 3:8

It shall be health to thy (e) navel, and marrow to thy bones.

(e) By this part he comprehends the whole body, as by health he means all the benefits promised in the law both corporal and spiritual.

Proverbs 3:9

pro 3:9

(f) Honour the LORD with thy substance, and with the firstfruits of all thine increase:

(f) As was commanded in the law, (Exo 23:19; Deu 26:2) and by this they acknowledged that God was the giver of all things, and that they were ready to bestow all at his commandment.

Proverbs 3:10

pro 3:10

So shall thy barns be filled with plenty, and thy presses shall (g) burst out with new wine.

(g) For the faithful distributor God gives in greater abundance.

Proverbs 3:16

pro 3:16

Length of days [is] in her right hand; (h) [and] in her left hand riches and honour.

(h) Meaning, that he seeks wisdom, that is, suffers himself to be governed by the Word of God, will have all prosperity both corporal and spiritual.

Proverbs 3:18

pro 3:18

She [is] a tree (i) of life to them that lay hold upon her: and happy [is every one] that retaineth her.

(i) Which brings forth such fruit that they who eat of it have life and he alludes to the tree of life in paradise.

Proverbs 3:19

pro 3:19

The LORD by wisdom hath (k) founded the earth; by understanding hath he established the heavens.

(k) By this he shows that this wisdom of which he speaks is everlasting, because it was before all creatures and that all things even the whole world were made by it.

Proverbs 3:25

pro 3:25

(l) Be not afraid of sudden fear, neither of the desolation of the wicked, when it cometh.

(l) For when God destroys the wicked he will save his as he did Lot in Sodom.

Proverbs 3:27

pro 3:27

Withhold not good from (m) them to whom it is due, when it is in the power of thine hand to do [it].

(m) Not only from them to whom the possession belongs but also you shall not keep it from them who have need of the use of it.

Proverbs 3:29

pro 3:29

Devise not evil against thy neighbour, seeing he dwelleth (n) securely by thee.

(n) That is, puts his trust in you.

Proverbs 3:31

pro 3:31

(o) Envy thou not the oppressor, and choose none of his ways.

(o) Do not wish to be like him.

Proverbs 3:32

pro 3:32

For the froward [is] abomination to the LORD: but his (p) secret [is] with the righteous.

(p) That is, his covenant and fatherly affection which is hid and secret from the world.

Proverbs 3:34

pro 3:34

Surely (q) he scorneth the scorers: but he giveth grace unto the lowly.

(q) He will show by his plagues that their scorn will turn to their own destruction, (Pro 1:26).

Proverbs Chapter 4

Proverbs 4:1

pro 4:1

Hear, ye children, the instruction of a (a) father, and attend to know understanding.

(a) He speaks this as a preacher and minister which is as a father to the people, (Pro 2:8).

Proverbs 4:4

pro 4:4

He (b) taught me also, and said unto me, Let thine heart retain my words: keep my commandments, and live.

(b) Meaning, David his father.

Proverbs 4:7

pro 4:7

(c) Wisdom [is] the principal thing; [therefore] get wisdom: and with all thy getting get understanding.

(c) He shows that we must first begin with God's word, if we will that other things prosper with us, contrary to the judgment of the world, which make it their last study, or else care not for it at all.

Proverbs 4:11

pro 4:11

I have (d) taught thee in the way of wisdom; I have led thee in right paths.

(d) Solomon declares what care his father had to bring him up in the true fear of God: for this was David's protest.

Proverbs 4:12

pro 4:12

When thou goest, thy steps shall not be (e) straitened; and when thou runnest, thou shalt not stumble.

(e) You will walk at liberty without offence.

Proverbs 4:16

pro 4:16

For they (f) sleep not, except they have done mischief; and their sleep is taken away, unless they cause [some] to fall.

(f) Meaning that to do evil is more proper and natural to the wicked than to sleep, eat or drink.

Proverbs 4:17

pro 4:17

For they eat the bread of (g) wickedness, and drink the wine of violence.

(g) Gotten my wicked means and cruel oppression.

Proverbs 4:18

pro 4:18

But the path of the just [is] as the shining light, that (h) shineth more and more unto the perfect day.

(h) Signifying that the godly increase daily in knowledge and perfection, till they come to full persecution, which is when they are joined to their head in the heavens.

Proverbs 4:22

pro 4:22

For they [are] life unto those that find them, and health to all their (i) flesh.

(i) That is, they will have health of body: under which all other blessings promised in the law are contained.

Proverbs 4:23

pro 4:23

Keep thy heart with all diligence; for out of it [are] the issues of (k) life.

(k) For as the heart is either pure or corrupt, so is the whole course of man's life.

Proverbs 4:26

pro 4:26

(l) Ponder the path of thy feet, and let all thy ways be established.

(l) Keep a measure in all your doings.

Proverbs Chapter 5

Proverbs 5:3

pro 5:3

For the lips (a) of a strange woman drop [as] an honeycomb, and her mouth [is] smoother than (b) oil:

- (a) That is, a harlot who gives herself to someone other than her husband.
- (b) By oil and honey he means flattering and crafty enticements.

Proverbs 5:5

pro 5:5

Her (c) feet go down to death; her steps take hold on hell.

- (c) All her doings lead to destruction.

Proverbs 5:6

pro 5:6

Lest thou shouldest ponder the path of life, her ways are (d) moveable, [that] thou canst not know [them].

- (d) She has always new means to allure to wickedness.

Proverbs 5:9

pro 5:9

Lest thou give thine (e) honour unto others, and thy years unto the cruel:

- (e) That is, your strength and goods to her who will have no pity on you as is read of Samson and the prodigal son.

Proverbs 5:10

pro 5:10

Lest strangers be filled with thy wealth; and thy (f) labours [be] in the house of a stranger;

- (f) The goods gotten by your travel.

Proverbs 5:14

pro 5:14

I was almost in all evil in the midst of the congregation and (g) assembly.

- (g) Although I was faithfully instructed in the truth, yet I almost fell to utter shame and destruction nonetheless, by good bringing up in the assembly of the godly.

Proverbs 5:15

pro 5:15

Drink waters out of (h) thine own cistern, and running waters out of thine own well.

(h) He teaches us sobriety exhorting us to live of our own labours and to be beneficial to the godly who want.

Proverbs 5:17

pro 5:17

Let them be only (i) thine own, and not strangers' with thee.

(i) Distribute them not to the wicked and infidels, but reserve them for yourself, your family and them who are of the household of faith.

Proverbs 5:18

pro 5:18

Let thy (k) fountain be blessed: and rejoice with the wife of thy (l) youth.

(k) Your children who will come from you in great abundance showing that God blesses marriage and curses whoredom.

(l) Who you married in your youth.

Proverbs 5:21

pro 5:21

For the ways of man [are] before the (m) eyes of the LORD, and he pondereth all his goings.

(m) He declares that unless a man joins to his wife both in heart and in outward conversation, he will not escape the judgments of God.

Proverbs 5:23

pro 5:23

He shall (n) die without instruction; and in the greatness of his folly he shall go astray.

(n) Because he will not give ear to God's word and be admonished.

Proverbs Chapter 6

Proverbs 6:2

pro 6:2

Thou art (a) snared with the words of thy mouth, thou art taken with the words of thy mouth.

(a) He forbids us not to become surety one for another, according to the rule of charity, but that we consider for whom and after what sort, so that the creditor may not be defrauded.

Proverbs 6:6

pro 6:6

Go to the (b) ant, thou sluggard; consider her ways, and be wise:

(b) If the word of God cannot instruct you, learn from the little ant to labour for yourself and not to burden others.

Proverbs 6:10

pro 6:10

[Yet] a little sleep, a little slumber, (c) a little folding of the hands to sleep:

(c) He expresses the nature of the sluggards, who though they sleep long, yet never have enough, but always seek opportunity for more.

Proverbs 6:11

pro 6:11

So shall thy poverty come as one that (d) travelleth, and thy want as (e) an armed man.

(d) That is, suddenly, and when you do not look for it.

(e) It will come in such sort, as you are not able to resist it.

Proverbs 6:12

pro 6:12

A naughty person, (f) a wicked man, walketh with a froward mouth.

(f) He shows to what inconvenience the idle persons and sluggards come, by calling them unthrifty, or the men of Belial, and slanderous.

Proverbs 6:13

pro 6:13

He winketh with his eyes, he speaketh with his feet, he (g) teacheth with his fingers;

(g) Thus all his gesture tends to wickedness,

Proverbs 6:18

pro 6:18

An heart that deviseth wicked imaginations, (h) feet that be swift in running to mischief,

(h) Meaning, the raging affections, which carry a man away in such sort that he cannot tell what he does.

Proverbs 6:21

pro 6:21

Bind them continually upon thine (i) heart, [and] tie them about thy neck.

(i) (Pro 3:3).

Proverbs 6:23

pro 6:23

For the (k) commandment [is] a lamp; and the law [is] light; and (l) reproofs of instruction [are] the way of life:

(k) By the commandment, he means the word of God; and by the instruction, the preaching and declaration of the same, which is committed to the Church.

(l) And reprehensions when the word is preached bring us to life.

Proverbs 6:25

pro 6:25

Lust not after her beauty in thy heart; neither let her take thee with her (m) eyelids.

(m) With her wanton looks and gesture.

Proverbs 6:27

pro 6:27

(n) Can a man take fire in his bosom, and his clothes not be burned?

(n) Meaning, that she will never cease till she has brought you to begging, and then seek your destruction.

Proverbs 6:30

pro 6:30

[Men] do not (o) despise a thief, if he stealeth to satisfy his (p) soul when he is hungry;

(o) He does not reprove theft, showing that it is not as abominable as whoredom, for theft can be restored, but adultery is permanent, and death by the law of God.

(p) Meaning, for necessity.

Proverbs 6:33

pro 6:33

A (q) wound and dishonour shall he get; and his reproach shall not be wiped away.

(q) That is, death appointed by the Law.

Proverbs 6:34

pro 6:34

For jealousy [is] the rage of a man: therefore he will not (r) spare in the day of vengeance.

(r) He shows that man by nature seeks the death of he that has abused his wife, and so concludes that neither God's law nor the law of nature admits any ransom for the adultery.

Proverbs Chapter 7

Proverbs 7:2

pro 7:2

Keep my commandments, and live; and my law as the (a) apple of thy eye.

(a) By this diversity of words, he means that nothing should be so dear to us as the word of God, nor that we look on anything more nor mind anything so much.

Proverbs 7:6

pro 7:6

(b) For at the window of my house I looked through my casement,

(b) Solomon uses this parable to declare their folly, who allow themselves to be abused by harlots.

Proverbs 7:9

pro 7:9

In the twilight, in the evening, in the (c) black and dark night:

(c) He shows that there was almost no one so impudent that they were not afraid to be seen, their consciences accusing them and causing them to seek the night to cover their filthiness.

Proverbs 7:11

pro 7:11

(She (d) [is] loud and stubborn; her feet abide not in her house:

(d) He describes certain conditions, which are peculiar to harlots.

Proverbs 7:14

pro 7:14

[I have] (e) peace offerings with me; this (f) day have I paid my vows.

(e) Because in peace offerings a portion is returned to them that offered, she shows him that she has meat at home to make good cheer with or else she would use some cloak of holiness till she had gotten him in her snares.

(f) Which declares that harlots outwardly will seem holy and religious: both because they may better deceive others, and also thinking to observe ceremonies and offerings to make satisfaction for their sins.

Proverbs 7:22

pro 7:22

He goeth after her quickly, as an (g) ox goeth to the slaughter, or (h) as a fool to the correction of the stocks;

(g) Which thinking he goes to the pasture goes willingly to his own destruction.

(h) Who goes cheerfully, not knowing that he will be chastised.

Proverbs 7:26

pro 7:26

For she hath cast down many wounded: yea, many (i) strong [men] have been slain by her.

(i) Neither wit nor strength can deliver them who fall into the hands of the harlot.

Proverbs Chapter 8

Proverbs 8:1

pro 8:1

Doth not (a) wisdom cry? and understanding put forth her voice?

(a) Solomon declares that man is the cause of his own perdition and that he cannot pretend ignorance, for God calls all men by his word and his works to follow virtue and flee from vice.

Proverbs 8:3

pro 8:3

She crieth at (b) the gates, at the entry of the city, at the entrance of the doors.

(b) Where the people resorted most and which was the place of justice.

Proverbs 8:9

pro 8:9

They [are] all (c) plain to him that understandeth, and right to them that find knowledge.

(c) Meaning that the word of God is easy to all that have a desire for it and are not blinded by the prince of this world.

Proverbs 8:12

pro 8:12

I wisdom dwell with (d) prudence, and find out knowledge and discretion.

(d) That is, unless a man has wisdom, which is the true knowledge of God, he can be neither a prudent nor good counsellor.

Proverbs 8:13

pro 8:13

The fear of the LORD [is] to hate (e) evil: pride, and arrogance, and the evil way, and the perverse mouth, do I hate.

(e) So that he who does not hate evil, does not fear God.

Proverbs 8:15

pro 8:15

By me (f) kings reign, and princes decree justice.

(f) By which he declares that honours, dignities or riches do not come from man's wisdom or industry, but by the providence of God.

Proverbs 8:17

pro 8:17

I love them that love me; and those that seek me (g) early shall find me.

(g) That is, study the word of God diligently, and with a desire to profit.

Proverbs 8:18

pro 8:18

Riches and honour [are] with me; (h) durable riches and righteousness.

(h) Signifying that he chiefly means the spiritual treasures and heavenly riches.

Proverbs 8:20

pro 8:20

I lead in the way of righteousness, in the midst of the paths of (i) judgment:

(i) For there can be no true justice or judgment, which is not rejected by this wisdom.

Proverbs 8:22

pro 8:22

The LORD possessed me in the beginning of his way, (k) before his works of old.

(k) He declares by this the divinity and eternity of this wisdom, which he magnifies and praises through this book: meaning by this the eternal Son of God, Jesus Christ our Saviour, whom John calls the Word that was in the beginning (Joh 1:1).

Proverbs 8:23

pro 8:23

(l) I was set up from everlasting, from the beginning, or ever the earth was.

(l) He declares the eternity of the Son of God, who was before all time, and ever present with the father.

Proverbs 8:30

pro 8:30

Then I was by him, (m) [as] one brought up [with him]: and I was daily [his] delight, rejoicing always before him;

(m) Some read, a chief worker signifying that this wisdom, Christ Jesus, was equal with God his father, and created, preserves and still works with him, as in (Joh 5:17).

Proverbs 8:31

pro 8:31

(n) Rejoicing in the habitable part of (o) his earth; and my delights [were] with the sons of men.

(n) By which is declared that the work of the creation was no pain, but a solace to the wisdom of God.

(o) By earth he means men, which is the work of God in whom wisdom took pleasure: in that as for man's sake the divine wisdom took man's nature, and dwelt among us, and filled us with unspeakable treasures, and this is the solace and pastime of which is here spoken.

Proverbs Chapter 9

Proverbs 9:1

pro 9:1

Wisdom hath built her (a) house, she hath hewn out her (b) seven pillars:

(a) Christ has prepared him a Church.

(b) That is, many chief supports and principal parts of his Church, as were the patriarchs, prophets, apostles, pastors and teachers.

Proverbs 9:2

pro 9:2

She hath killed her beasts; she hath mixed her wine; she hath also (c) furnished her table.

(c) He compares wisdom with great princes who keep open house for all who come.

Proverbs 9:3

pro 9:3

She hath sent forth her (d) maidens: she crieth upon the highest places of the city,

(d) Meaning, true preachers, who are not infected with man's wisdom.

Proverbs 9:4

pro 9:4

Whoever [is] (e) simple, let him turn in here: [as for] him that lacketh understanding, she saith to him,

(e) He who knows his own ignorance, and is void of malice.

Proverbs 9:5

pro 9:5

Come, eat of my (f) bread, and drink of the wine [which] I have mixed.

(f) By meat and drink is meant the word of God, and the ministration of the sacraments, by which God nourishes his servants in his house which is the Church.

Proverbs 9:7

pro 9:7

He that reproveth a scorner getteth to himself shame: and he that rebuketh a wicked [man getteth] himself a (g) blot.

(g) For the wicked will contemn him and labour to defame him.

Proverbs 9:8

pro 9:8

Reprove not a (h) scorner, lest he shall hate thee: rebuke a wise man, and he will love thee.

(h) Meaning them who are incorrigible, which Christ calls dogs and swine: or he speaks this in comparison, not that the wicked should not be rebuked, but he shows their malice, and the small hope of the profit.

Proverbs 9:10

pro 9:10

The fear of the LORD [is] the beginning of wisdom: and the knowledge of the Holy One [is] (i) understanding.

(i) He shows what true understanding is, to know the will of God in his word which is meant by holy things.

Proverbs 9:12

pro 9:12

If thou art wise, thou shalt be wise for (k) thyself: but [if] thou scornest, thou alone shalt bear [it].

(k) You will have the chief profit and convenience of it.

Proverbs 9:13

pro 9:13

A (l) foolish woman [is] clamorous: [she is] simple, and knoweth nothing.

(l) By the foolish woman, some understand the wicked preachers, who counterfeit the word of God: as appears in (Pro 9:16) which were the words of the true preachers as in (Pro 9:4) but their doctrine is as stolen waters: meaning that they are men's traditions, which are more pleasant to the flesh than the word of God, and therefore they themselves boast of it.

Proverbs Chapter 10

Proverbs 10:2

pro 10:2

Treasures of (a) wickedness profit nothing: but righteousness delivereth from death.

(a) That is, wickedly gotten.

Proverbs 10:3

pro 10:3

The LORD will (b) not allow the soul of the righteous to famish: but he casteth away the substance of the wicked.

(b) Though he permits the just to want for a time, yet he will send him comfort in due season.

Proverbs 10:6

pro 10:6

Blessings [are] upon the head of the just: but violence covereth the mouth of (c) the wicked.

(c) When their wickedness is discovered, they will be as dumb and not know what to say.

Proverbs 10:7

pro 10:7

The memory of the just [is] blessed: but the name of the wicked shall (d) perish.

(d) Shall be vile and abhorred both by God and man, contrary to their own expectation, who think to make their name immortal.

Proverbs 10:10

pro 10:10

He that (e) winketh with the eye causeth sorrow: but a (f) prating fool shall fall.

(e) That bears a fair countenance and imagines mischief in his heart, as in (Pro 6:13).

(f) For the corruption of his heart is known by his talk.

Proverbs 10:13

pro 10:13

In the lips of him that hath understanding wisdom is found: but (g) a rod [is] for the back of him that is void of understanding.

(g) That is, God will find him out to punish him.

Proverbs 10:15

pro 10:15

The rich man's wealth [is] his (h) strong city: the destruction of the poor [is] their poverty.
(h) And so makes him bold to do evil, while poverty bridles the poor from many evil things.

Proverbs 10:21

pro 10:21

The lips of the righteous (i) feed many: but fools die for lack of wisdom.
(i) For they speak truth and edify many by exhortations, admonition and counsel.

Proverbs 10:22

pro 10:22

The blessing of the LORD, it maketh rich, and he addeth (k) no sorrow with it.
(k) Meaning that all worldly things bring care and sorrow, where as they who feel the blessings of God have none.

Proverbs 10:26

pro 10:26

As vinegar to the teeth, and as smoke to the eyes, so [is] the sluggard to them that (l) send him.
(l) He is trouble and grief to him about any business.

Proverbs 10:27

pro 10:27

The fear of the LORD prolongeth days: but the years of the wicked (m) shall be shortened.
(m) The time of their prosperity will be short because of their great fall, though they seem to live long.

Proverbs 10:30

pro 10:30

The righteous shall (n) never be removed: but the wicked shall not inhabit the earth.
(n) They enjoy in this life by faith and hope, their everlasting life.

Proverbs Chapter 11

Proverbs 11:1

pro 11:1

A false (a) balance [is] abomination to the LORD: but a just weight [is] his delight.

(a) Under this word he condemns all false weights, measures and deceit.

Proverbs 11:2

pro 11:2

[When] pride cometh, then cometh (b) shame: but with the lowly [is] wisdom.

(b) When man so gets himself, and thinks to be exalted above his calling then God brings him to confusion.

Proverbs 11:8

pro 11:8

The righteous is delivered out of trouble, and the wicked cometh in his (c) stead.

(c) That is, will enter into trouble.

Proverbs 11:9

pro 11:9

An (d) hypocrite with [his] mouth destroyeth his neighbour: but through knowledge shall the just be delivered.

(d) A deceiver who pretends friendship, but privately is an enemy.

Proverbs 11:10

pro 11:10

When the righteous prosper, the city (e) rejoiceth: and when the wicked perish, [there is] shouting.

(e) The country is blessed, where there are godly men, and they ought to rejoice when the wicked are taken away.

Proverbs 11:12

pro 11:12

He that is void of wisdom despiseth his neighbour: but a man of understanding (f) holdeth his peace.

(f) Will not make light report of others.

Proverbs 11:14

pro 11:14

Where no counsel [is], the people fall: but in the multitude of (g) counsellors [there is] safety.

(g) Where God gives store of men of wisdom and counsel.

Proverbs 11:15

pro 11:15

He that is surety for a (h) stranger shall smart [for it]: and he (i) that hateth suretiship is secure.

(h) He who does not without judgment and consideration of the circumstances put himself in danger, as in (Pro 6:1).

(i) He who does not co-sign loans for others is very wise.

Proverbs 11:17

pro 11:17

The merciful man (k) doeth good to his own soul: but [he that is] cruel troubleth his own flesh.

(k) Rewards both himself and others.

Proverbs 11:21

pro 11:21

(l) [Though] hand [join] in hand, the wicked shall not be unpunished: but the seed of the righteous shall be delivered.

(l) Though they make many friends, or think themselves sure, yet they will not escape.

Proverbs 11:23

pro 11:23

The desire of the righteous [is] only good: [but] the expectation of the wicked (m) [is] wrath.

(m) They can look for nothing but God's vengeance.

Proverbs 11:24

pro 11:24

There is that scattereth, (n) and yet increaseth; and [there is] that withholdeth more (o) than is right, but [it tendeth] to poverty.

(n) Meaning they who give liberally, whom God blesses.

(o) That is, the miser.

Proverbs 11:26

pro 11:26

He that withholdeth grain, the people shall curse him: but blessing [shall be] upon the head of him that (p) selleth [it].

(p) That provides for the use of them who are in need.

Proverbs 11:29

pro 11:29

He that troubleth his own (q) house shall inherit the wind: and the fool [shall be] (r) servant to the wise of heart.

(q) The covetous men who spare their riches to the hinderance of their families, will be deprived of it miserably.

(r) For though the wicked are rich, yet they are only slaves to the godly, who are the true possessors of the gifts of God.

Proverbs 11:30

pro 11:30

The fruit of the righteous [is] a tree of life; and he that (s) winneth souls [is] wise.

(s) That is, brings them to the knowledge of God.

Proverbs 11:31

pro 11:31

Behold, the righteous shall be (t) recompensed upon the earth: much more the wicked and the sinner.

(t) Will be punished as he deserves, (Pe1 4:18).

Proverbs Chapter 12

Proverbs 12:3

pro 12:3

A man shall not be established by wickedness: but the (a) root of the righteous shall not be moved.

(a) They are so grounded in the favour of God, that their root will prosper continually.

Proverbs 12:6

pro 12:6

The words of the wicked [are] to lie in wait for blood: but the mouth of the upright shall (b) deliver them.

(b) As their conscience is upright, so will they be able to speak for themselves against their accusers.

Proverbs 12:9

pro 12:9

[He that is] despised, (c) and hath a servant, [is] better than he that honoureth himself, and is destitute of bread.

(c) The poor man that is contemned and yet lives of his own travail.

Proverbs 12:10

pro 12:10

A righteous [man] (d) regardeth the life of his beast: but the tender mercies of the wicked [are] cruel.

(d) Is merciful, even to the very beast who does him service.

Proverbs 12:12

pro 12:12

The wicked desireth the (e) net of evil [men]: but the (f) root of the righteous yieldeth [fruit].

(e) Continually imagines ways to harm others.

(f) Meaning, their heart within, which is upright, and does good to all.

Proverbs 12:15

pro 12:15

The way of a fool [is] (g) right in his own eyes: but he that hearkeneth to counsel [is] wise.

(g) He stands in his own conceit, and condemns all others in respect to himself.

Proverbs 12:16

pro 12:16

A fool's wrath is presently known: but (h) a prudent [man] covereth shame.

(h) Who bridles his affections.

Proverbs 12:18

pro 12:18

There is that speaketh like the piercings of (i) a sword: but the tongue of the wise [is] health.

(i) Which seek nothing more then to provoke others to anger.

Proverbs 12:25

pro 12:25

Heaviness in the heart of man weigheth it down: but a (k) good word maketh it glad.

(k) That is, words of comfort, or a cheerful mind which is declared by his words, rejoices a man, as a covetous mind kills him.

Proverbs 12:26

pro 12:26

The righteous (l) [is] more excellent than his neighbour: but the way of the wicked seduceth them.

(l) That is, more liberal in giving.

Proverbs 12:27

pro 12:27

The slothful [man] roasteth not that which he (m) took in hunting: but the substance of a diligent man [is] precious.

(m) Although he gets much by unlawful means, yet he will not spend it on himself.

Proverbs Chapter 13

Proverbs 13:2

pro 13:2

A man shall eat good by the fruit (a) of [his] mouth: but the soul of the transgressors [shall eat] violence.

(a) If he uses his tongue to God's glory, and the profit of his neighbour, God will bless him.

Proverbs 13:4

pro 13:4

The soul of the sluggard (b) desireth, and [hath] nothing: but the soul of the diligent shall be made fat.

(b) He always desires, but takes no pains to get anything.

Proverbs 13:8

pro 13:8

The ransom of a man's life [is] his riches: but the poor (c) heareth not rebuke.

(c) For his poverty, he is not able to escape the threatenings, which the cruel oppressors use against him.

Proverbs 13:10

pro 13:10

Only by pride (d) cometh contention: but with the well advised [is] wisdom.

(d) When as every man contends to have preeminence, and will not give place to another.

Proverbs 13:11

pro 13:11

(e) Wealth [gotten] by vanity shall be diminished: but he that gathereth (f) by labour shall increase.

(e) That is, goods evil gotten.

(f) That is, with his own labour.

Proverbs 13:13

pro 13:13

Whoever despiseth (g) the word shall be destroyed: but he that feareth the commandment shall be rewarded.

(g) Meaning the word of God, by which he is admonished of his duty.

Proverbs 13:17

pro 13:17

A wicked messenger falleth (h) into mischief: but a faithful ambassador [is] health.

(h) Brings many inconveniences both to himself and to others.

Proverbs 13:20

pro 13:20

He that walketh with wise [men] shall be wise: but a companion of fools shall be (i) destroyed.

(i) As he is partaker of their wickedness, and bears with their vices, so will he be punished alike as they are.

Proverbs 13:22

pro 13:22

A good [man] leaveth an inheritance to his children's children: and the (k) wealth of the sinner [is] laid up for the just.

(k) Read (Job 27:16-17).

Proverbs 13:23

pro 13:23

Much food [is in] the fallow ground of the (l) poor: but there is [that is] destroyed for lack of judgment.

(l) God blesses the labour of the poor, and consumes their goods who are negligent, because they think they have enough.

Proverbs Chapter 14

Proverbs 14:1

pro 14:1

Every wise woman (a) buildeth her house: but the foolish plucketh it down with her hands.

(a) That is, takes pains to profit her family, and to do that which concerns her duty in her house.

Proverbs 14:2

pro 14:2

He that walketh in his (b) uprightness feareth the LORD: but [he that is] perverse in his ways despiseth him.

(b) That is, in uprightness of heart, and without hypocrisy.

Proverbs 14:3

pro 14:3

In the mouth of the foolish [is] a (c) rod of pride: but the lips of the wise shall preserve them.

(c) His proud tongue will cause him to be punished.

Proverbs 14:4

pro 14:4

Where no (d) oxen [are], the crib [is] clean: but much increase [is] by the strength of the ox.

(d) By the ox is meant labour, and by the crib the barn, meaning, without labour there is no profit.

Proverbs 14:5

pro 14:5

A faithful witness will not lie: but (e) a false witness will utter lies.

(e) For the maintenance of his own ambition, and not for God's glory, as Simon Magus.

Proverbs 14:9

pro 14:9

Fools make a mock at (f) sin: but among the righteous [there is] favour.

(f) Does not know the grievousness of it, nor God's judgments against the same.

Proverbs 14:10

pro 14:10

The heart knoweth its own (g) bitterness; and a stranger doth not intermeddle with its joy.

(g) As a man's conscience is witness to his own grief, so another cannot feel the joy and comfort which a man feels in himself.

Proverbs 14:13

pro 14:13

Even in laughter the heart is sorrowful; (h) and the end of that mirth [is] heaviness.

(h) He shows the allurements to sin, that it seems sweet, but the end of it is destruction.

Proverbs 14:14

pro 14:14

The backslider in heart (i) shall be filled with his own ways: and a good man [shall be satisfied] from himself.

(i) He who forsakes God will be punished, and made weary of his sins, in which he delighted.

Proverbs 14:19

pro 14:19

The evil bow before the good; and the wicked (k) at the gates of the righteous.

(k) If this come not daily to pass, we must consider that it is because of our sins, which hinder God's workings.

Proverbs 14:28

pro 14:28

In the multitude of (l) people [is] the king's honour: but in the lack of people [is] the destruction of the prince.

(l) That is, the strength of a king stands in many people.

Proverbs 14:33

pro 14:33

Wisdom resteth in the heart of him that hath understanding: but [that which is] (m) in the midst of fools is made known.

(m) Forasmuch as they are convicted by it, and silenced.

Proverbs Chapter 15

Proverbs 15:6

pro 15:6

In the house of the righteous [is] much treasure: but in the revenues of the wicked is (a) trouble.

(a) For though they have much yet it is full of trouble and care.

Proverbs 15:8

pro 15:8

The (b) sacrifice of the wicked [is] an abomination to the LORD: but the prayer of the upright [is] his delight.

(b) That thing is abominable before God, which the wicked think to be most excellent, and by which they think most to be accepted.

Proverbs 15:10

pro 15:10

Correction [is] grievous to him that (c) forsaketh the way: [and] he that hateth reproof shall die.

(c) He who swears from the word of God, cannot stand to be admonished.

Proverbs 15:11

pro 15:11

(d) Hell and destruction [are] before the LORD: how much more then the hearts of the children of men?

(d) There is nothing so deep or secret that can be hid from the eyes of God, much less man's thoughts.

Proverbs 15:19

pro 15:19

The way of the slothful [man is] as an hedge of (e) thorns: but the way of the righteous [is] made plain.

(e) That is, he always finds some hinderance or stay, and dares not go forward.

Proverbs 15:22

pro 15:22

Without counsel purposes are disappointed: but (f) in the multitude of counsellors they are established.

(f) Read (Pro 11:14).

Proverbs 15:23

pro 15:23

A man hath joy by the answer of his mouth: and a word [spoken] (g) in due season, how good [it is]!

(g) If we will that our talk be comfortable, we must wait for time and season.

Proverbs 15:26

pro 15:26

The thoughts of the wicked [are] an abomination to the LORD: but [the words] of the pure [are] (h) pleasant words.

(h) That is, wholesome and profitable to the hearers.

Proverbs 15:31

pro 15:31

The ear that heareth the (i) reproof of life abideth among the wise.

(i) That suffers himself to be admonished by God's word, which brings life: and so amends.

Proverbs 15:33

pro 15:33

The fear of the LORD [is] the instruction of wisdom; and before honour [is] (k) humility.

(k) Meaning, that God exalts no one but them that are truly humbled.

Proverbs Chapter 16

Proverbs 16:1

pro 16:1

The (a) preparations of the heart belong to man, and the answer of the tongue, [are] from the LORD.

(a) He derides the presumption of man, who dares to attribute anything to himself, as to prepare his heart or such like, seeing that he is not able to speak a word unless God gives it to him.

Proverbs 16:2

pro 16:2

All the ways of a man [are] (b) clean in his own eyes; but the LORD weigheth the spirits.

(b) He shows by it that man flatters himself in his doings, calling that virtue, which God terms vice.

Proverbs 16:4

pro 16:4

The LORD hath made all [things] for himself: yea, even the wicked for the day of (c) evil.

(c) So that the justice of God will appear to his glory, even in the destruction of the wicked.

Proverbs 16:6

pro 16:6

By (d) mercy and truth iniquity is purged: and by the fear of the LORD [men] depart from evil.

(d) Their upright and repenting life will be a token that their sins are forgiven.

Proverbs 16:9

pro 16:9

A (e) man's heart deviseth his way: but the LORD directeth his steps.

(e) He shows the folly of man who thinks that his ways are in his own hand, and yet is not able to move one foot unless God gives force.

Proverbs 16:11

pro 16:11

A just weight and balance [are] the LORD'S: all the weights of the bag [are] his (f) work.

(f) If they are true and just, they are God's work, and he delights in it, but otherwise if they are false, they are the work of the devil, and to their condemnation that use them.

Proverbs 16:12

pro 16:12

[It is] an abomination to kings to commit wickedness: for the throne is established (g) by righteousness.

(g) They are appointed by God to rule according to equity and justice.

Proverbs 16:14

pro 16:14

The wrath of a king [is as] (h) messengers of death: but a wise man will pacify it.

(h) That is, he finds many ways to execute his wrath.

Proverbs 16:15

pro 16:15

In the light of a king's countenance [is] life; and his favour [is] (i) as a cloud of the latter rain.

(i) Which is most comfortable to the dry ground.

Proverbs 16:21

pro 16:21

The wise in heart shall be called prudent: and the (k) sweetness of the lips increaseth learning.

(k) The sweet words of consolation which come from a godly heart.

Proverbs 16:22

pro 16:22

Understanding [is] a wellspring of life to him that hath it: but the (l) instruction of fools [is] folly.

(l) Either that which the wicked teach others, or else it is folly to teach them who are malicious.

Proverbs 16:27

pro 16:27

An ungodly man diggeth up evil: and in his lips [there is] as a (m) burning fire.

(m) For he consumes himself and others.

Proverbs 16:30

pro 16:30

(n) He shutteth his eyes to devise perverse things: moving his lips he bringeth evil to pass.

(n) With his whole endeavour he labours to bring his wickedness to pass.

Proverbs 16:31

pro 16:31

The hoary head [is] a crown of glory, [if] it is found in the way of (o) righteousness.

(o) That is, when it is joined with virtue, or else the older that the wicked are, the more they are to be abhorred.

Proverbs 16:33

pro 16:33

The lot is cast into the lap; but its whole disposing [is] (p) from the LORD.

(p) So that there is nothing that ought to be attributed to fortune: for all things are determined in the counsel of God which will come to pass.

Proverbs Chapter 17

Proverbs 17:1

pro 17:1

Better [is] a dry morsel, and quietness with it, than an house full of (a) sacrifices [with] strife.

(a) For where there were many sacrifices, there were many portions given to the people, with which they feasted.

Proverbs 17:2

pro 17:2

A wise servant shall have rule over a son that causeth shame, and shall have part of the (b) inheritance among the brethren.

(b) That is, will be made governor over the children.

Proverbs 17:8

pro 17:8

A bribe [is as] a precious stone in the eyes of him that hath it: wherever it (c) turneth, it prospereth.

(c) The reward has great force to gain the hearts of men.

Proverbs 17:9

pro 17:9

He that covereth a transgression seeketh love; but he that repeateth a matter separateth [very] (d) friends.

(d) He that admonishes the prince of his fault makes him his enemy.

Proverbs 17:11

pro 17:11

An evil [man] seeketh only rebellion: therefore a cruel (e) messenger shall be sent against him.

(e) By the messenger is meant such means as God uses to punish the rebels.

Proverbs 17:12

pro 17:12

Let a bear robbed of her whelps meet a man, rather than (f) a fool in his folly.

(f) By which he means the wicked in his rage, who has no fear of God.

Proverbs 17:16

pro 17:16

Why [is there] a (g) price in the hand of a fool to get wisdom, seeing [he hath] no heart [to it]?

(g) What good does it do the wicked to be rich, seeing he does not set his mind to wisdom?

Proverbs 17:17

pro 17:17

A friend loveth at all times, and a (h) brother is born for adversity.

(h) So that he is more than a friend, even a brother that helps in time of adversity.

Proverbs 17:18

pro 17:18

A man void of understanding (i) striketh hands, [and] becometh surety in the presence of his friend.

(i) Read (Pro 6:1).

Proverbs 17:19

pro 17:19

He loveth transgression that loveth strife: [and] he that exalteth his (k) gate seeketh destruction.

(k) Lifts up himself above his degree.

Proverbs 17:23

pro 17:23

A wicked [man] taketh a bribe out of the (l) bosom to pervert the ways of judgment.

(l) That is, secretly and out of the bosom of the rich.

Proverbs 17:24

pro 17:24

Wisdom [is] before him that hath understanding; but the eyes of a fool [are] in the (m) ends of the earth.

(m) That is, wander to and fro, and seek not after wisdom.

Proverbs 17:26

pro 17:26

Also to punish the just [is] not good, [nor] to strike princes (n) for equity.

(n) For their well doing.

Proverbs Chapter 18

Proverbs 18:1

pro 18:1

Through desire a man, having (a) separated himself, seeketh [and] intermeddleth with all wisdom.

(a) He who loves wisdom will separate himself from all impediments, and give himself wholly to seek it.

Proverbs 18:2

pro 18:2

A fool hath no delight in understanding, but that his heart may (b) reveal itself.

(b) That is, that he may talk licentiously of whatever comes to mind.

Proverbs 18:3

pro 18:3

When the wicked cometh, [then] cometh also (c) contempt, and with ignominy reproach.

(c) Meaning, such a one as condemns all others.

Proverbs 18:4

pro 18:4

The words of a man's mouth [are as] deep (d) waters, [and] the wellspring of wisdom [as] a flowing brook.

(d) Which can never be drawn empty, but always bring profit.

Proverbs 18:5

pro 18:5

[It is] not good to (e) accept the person of the wicked, to overthrow the righteous in judgment.

(e) That is, to favour him and support him.

Proverbs 18:8

pro 18:8

The words of a talebearer [are] as wounds, and they go down into the (f) innermost parts of the belly.

(f) They are soon believed and enter most deeply.

Proverbs 18:10

pro 18:10

The name of the LORD [is] a strong tower: the righteous runneth (g) into it, and is safe.

(g) He shows the refuge of the godly against all trouble.

Proverbs 18:14

pro 18:14

The spirit of a man will sustain his infirmity; but (h) a wounded spirit who can bear?

(h) The mind can well bear the infirmity of the body, but when the spirit is wounded, it is hard to sustain.

Proverbs 18:16

pro 18:16

A man's gift (i) maketh room for him, and bringeth him before great men.

(i) Gets him liberty to speak, and the favour of them that are esteemed.

Proverbs 18:17

pro 18:17

(k) [He that is] first in his own cause [seemeth] just; but his neighbour cometh and searcheth him.

(k) He who speaks first, is best heard from the wicked judge, but when his adversary enquires out the matter it turns to his shame.

Proverbs 18:18

pro 18:18

The lot (l) causeth contentions to cease, and (m) parteth between the mighty.

(l) If a controversy cannot otherwise be decided, it is best to cast lots to know whose the thing will be.

(m) Appeases their controversy, who are so stout that they cannot otherwise be pacified.

Proverbs 18:19

pro 18:19

A brother offended [is harder to be won] than a strong city: and [their] contentions [are] like the (n) bars of a castle.

(n) Which for the strength of it will not bow or yield.

Proverbs 18:21

pro 18:21

Death and life [are] in the power of the tongue: and they that (o) love it shall eat the fruit of it.

(o) By the using the tongue well or evil, comes the fruit of it either good or bad.

Proverbs 18:22

pro 18:22

[Whoever] findeth a (p) wife findeth a good [thing], and obtaineth favour from the LORD.

(p) He who is joined with a virtuous woman in marriage is blessed by the Lord, as in (Pro 19:14).

Proverbs 18:24

pro 18:24

A man [that hath] friends must show himself friendly: and there is a friend [that] sticketh closer (q) than a brother.

(q) That is, often such are found who are more ready to do pleasure, than he that is more bound by duty.

Proverbs Chapter 19

Proverbs 19:7

pro 19:7

All the brethren of the poor do hate him: how much more do his friends go far from him? he pursueth [them (a) with] words, [yet] they [are] lacking [to him].

(a) To have comfort from them.

Proverbs 19:8

pro 19:8

He that getteth wisdom (b) loveth his own soul: he that keepeth understanding shall find good.

(b) He that is upright in judgment finds favour from God.

Proverbs 19:10

pro 19:10

(c) Delight is not proper for a fool; much less for a servant to have rule over princes.

(c) The free use of things are not to be permitted to him who cannot use them correctly.

Proverbs 19:11

pro 19:11

The discretion of a man deferreth his anger; and [it is] his glory (d) to pass over a transgression.

(d) That is, to cover it by charity, and to do in it as may most serve to God's glory.

Proverbs 19:13

pro 19:13

A foolish son [is] the calamity of his father: and the contentions of a wife [are] a continual (e) dropping.

(e) As rain that drops and rots the house.

Proverbs 19:19

pro 19:19

A man of great wrath shall suffer punishment: for if thou (f) deliver [him], yet thou must do it again.

(f) Though for a time he gives place to counsel, yet soon after will he give place to his raging affections.

Proverbs 19:21

pro 19:21

[There are] many devices in a (g) man's heart; nevertheless the counsel of the LORD, that shall stand.

(g) Man's device will not have success, unless God governs it, whose purpose is unchangeable.

Proverbs 19:22

pro 19:22

The desire of a man [is] his (h) kindness: and a poor man [is] better than a liar.

(h) That is, that he be honest: for the poor man who is honest is to be esteemed above the rich who is not virtuous.

Proverbs 19:25

pro 19:25

Smite a scorner, and the (i) simple will beware: and reprove one that hath understanding, [and] he will understand knowledge.

(i) That is, the simple and ignorant men learn when they see the wicked punished.

Proverbs 19:28

pro 19:28

An ungodly witness scorneth judgment: and the mouth of the wicked (k) devoureth iniquity.

(k) Takes a pleasure and delight in it, as gluttons and drunkards in delicate meats and drinks.

Proverbs Chapter 20

Proverbs 20:1

pro 20:1

(a) Wine [is] a mocker, strong drink [is] raging: and whoever is deceived by it is not wise.

(a) By wine here is meant him that is given to wine, and so by strong drink.

Proverbs 20:2

pro 20:2

The fear of a king [is] as the roaring of a lion: [whoever] provoketh him to anger (b) sinneth [against] his own soul.

(b) Puts his life in danger.

Proverbs 20:5

pro 20:5

Counsel in the heart of (c) man [is like] deep water; but a man of understanding will draw it out.

(c) It is hard to find out: for it is as deep waters, whose bottom cannot be found: yet the wise man will know a man either by his words or manners.

Proverbs 20:8

pro 20:8

A king that sitteth on the throne of judgment (d) scattereth away all evil with his eyes.

(d) Where righteous judgment is executed, there sin ceases, and vice dare not appear.

Proverbs 20:10

pro 20:10

Differing weights, [and] differing measures, both of (e) them [are] alike abomination to the LORD.

(e) Read (Pro 16:11).

Proverbs 20:16

pro 20:16

Take his (f) garment that is surety [for] a stranger: and take a pledge of him for a strange woman.

(f) Teach him wit, that he cast not himself rashly into danger.

Proverbs 20:25

pro 20:25

[It is] a snare to the man [who] (g) devoureth [that which is] holy, and after vows to make enquiry.

(g) That is, to apply or take for his own use, that which was appointed to God's and then ask how he may be exempted from the fault.

Proverbs 20:26

pro 20:26

A wise king scattereth the wicked, and bringeth the (h) wheel over them.

(h) Which was a kind of punishment then used.

Proverbs 20:27

pro 20:27

The (i) spirit of man [is] the lamp of the LORD, searching all the inward parts of the belly.

(i) The word of God gives life to man and causes us to see and try the secret of our dark hearts, (Heb 4:12).

Proverbs 20:30

pro 20:30

(k) The blueness of a wound cleanseth away evil: so [do] stripes the inward parts of the belly.

(k) Sharp punishment that pierces even the inward parts is profitable for the wicked to bring them to amendment.

Proverbs Chapter 21

Proverbs 21:1

pro 21:1

The (a) king's heart [is] in the hand of the LORD, [as] the rivers of water: he turneth it wherever he will.

(a) Though kings seem to have all things at commandment, they are not able to bring their own purposes to pass unless God has appointed: much less are the inferiors able.

Proverbs 21:4

pro 21:4

An high look, and a proud heart, [and] the (b) plowing of the wicked, [is] sin.

(b) That is, the thing by which he is guided or which he brings forth as the fruit of his work.

Proverbs 21:5

pro 21:5

The thoughts of the diligent [tend] only to plenteousness; but of (c) every one [that is] hasty only to want.

(c) He who goes rashly about his business and without counsel.

Proverbs 21:7

pro 21:7

The (d) robbery of the wicked shall destroy them; because they refuse to do judgment.

(d) He means this chiefly of judges and princes who leave that calling, to which God has called them, and impoverish their subjects to maintain their lusts.

Proverbs 21:11

pro 21:11

(e) When the scorner is punished, the simple is made wise: and when the wise is instructed, he receiveth knowledge.

(e) Read (Pro 19:25).

Proverbs 21:12

pro 21:12

The righteous [man] wisely (f) considereth the house of the wicked: [but God] overthroweth the wicked for [their] wickedness.

(f) Though the godly admonish them both by words and example of life, yet the wicked will not amend, till God destroys them.

Proverbs 21:14

pro 21:14

A (g) gift in secret pacifieth anger: and a reward in the bosom strong wrath.

(g) To do a pleasure to the angry man pacifies him.

Proverbs 21:18

pro 21:18

The (h) wicked [shall be] a ransom for the righteous, and the transgressor for the upright.

(h) God will cause that to fall on their own heads, which they intended against the just by delivering the just, and putting the wicked in their places.

Proverbs 21:20

pro 21:20

[There is] a treasure to be desired and (i) oil in the dwelling of the wise; but a foolish man spendeth it up.

(i) Meaning, abundance of all things.

Proverbs 21:22

pro 21:22

A (k) wise [man] scaleth the city of the mighty, and casteth down the strength of its confidence.

(k) Wisdom overcomes strength and confidence in worldly things.

Proverbs 21:25

pro 21:25

The desire of the slothful (l) killeth him; for his hands refuse to labour.

(l) He thinks to live by wishing and desiring all things, but will make no effort to get anything.

Proverbs 21:28

pro 21:28

A false witness shall perish: but the man that heareth (m) speaketh constantly.

(m) He may boldly testify the truth that he has heard.

Proverbs Chapter 22

Proverbs 22:1

pro 22:1

A [good] name [is] rather to be chosen than great riches, [and] (a) loving favour rather than silver and gold.

(a) Which comes by well doing.

Proverbs 22:2

pro 22:2

The rich and poor (b) meet together: the LORD [is] the maker of them all.

(b) Live together, and have need the one of the other.

Proverbs 22:3

pro 22:3

A prudent [man] (c) foreseeth the evil, and hideth himself: but the simple pass on, and are punished.

(c) That is, the punishment, which is prepared for the wicked and flees to God for help.

Proverbs 22:6

pro 22:6

Train up a child (d) in the way he should go: and when he is old, he will not depart from it.

(d) Bring him up virtuously and he will continue so.

Proverbs 22:8

pro 22:8

He that soweth iniquity shall reap vanity: and the (e) rod of his anger shall fail.

(e) His authority by which he oppressed others, will be taken from him.

Proverbs 22:9

pro 22:9

He that hath a bountiful (f) eye shall be blessed; for he giveth of his bread to the poor.

(f) He that is merciful and liberal.

Proverbs 22:11

pro 22:11

He that loveth pureness of heart, [for] the grace of his lips the (g) king [shall be] his friend.

(g) He shows that princes should use their familiarity, whose conscience is good, and their talk wise and godly.

Proverbs 22:12

pro 22:12

The eyes of the LORD preserve (h) knowledge, and he overthroweth the words of the transgressor.

(h) Favour them that love knowledge.

Proverbs 22:13

pro 22:13

The slothful [man] saith, (i) [There is] a lion outside, I shall be slain in the streets.

(i) He derides them that invent vain excuses, because they would not do their duty.

Proverbs 22:14

pro 22:14

The mouth of strange women [is] a deep pit: he that is abhorred by the LORD (k) shall fall in it.

(k) So God punishes one sin by another, when he suffers the wicked to fall into the acquaintance of a harlot.

Proverbs 22:15

pro 22:15

Foolishness [is] bound (l) in the heart of a child; [but] the rod of correction shall drive it far from him.

(l) He is naturally given to it.

Proverbs 22:19

pro 22:19

That thy trust may be in (m) the LORD, I have made known to thee this day, even to thee.

(m) He shows what the end of wisdom is: that is, to direct us to the Lord.

Proverbs 22:20

pro 22:20

Have not I written to thee (n) excellent things in counsels and knowledge,

(n) That is, various times.

Proverbs 22:24

pro 22:24

Make (o) no friendship with an angry man; and with a furious man thou shalt not go:

(o) Have nothing to do with him that is not able to rule his affections: for he would hurt you by his evil conversation.

Proverbs 22:26

pro 22:26

Be not thou [one] of them that (p) strike hands, [or] of them that are sureties for debts.

(p) Who rashly put themselves in danger for others, as in (Pro 6:2).

Proverbs Chapter 23

Proverbs 23:1

pro 23:1

When thou sittest to eat with a ruler, (a) consider diligently what [is] before thee:

(a) Eat with sobriety.

Proverbs 23:2

pro 23:2

(b) And put a knife to thy throat, if thou [art] a man given to appetite.

(b) Bridle your appetite, as if by force and violence.

Proverbs 23:3

pro 23:3

Be not desirous of his dainties: (c) for they [are] deceitful food.

(c) For often the rich when they bid their inferiors to their tables, it is not for the love they bear them, but for their own secret purposes.

Proverbs 23:4

pro 23:4

Labour not to be rich: cease from thy own (d) wisdom.

(d) Bestow not the gifts that God has given you, to get worldly riches.

Proverbs 23:6

pro 23:6

Eat thou not the bread of [him that hath] an (e) evil eye, neither desire thou his delicacies:

(e) That is, covetous, as contrary a good eye is taken for liberal as in (Pro 22:9).

Proverbs 23:8

pro 23:8

The (f) morsel [which] thou hast eaten shalt thou vomit up, and lose thy sweet words.

(f) He will not cease till he has done you some harm, and his flattering words will come to no use.

Proverbs 23:14

pro 23:14

Thou shalt beat him with the rod, and shalt deliver his soul from (g) hell.

(g) That is, from destruction.

Proverbs 23:18

pro 23:18

For surely there is an end; (h) and thy expectation shall not be cut off.

(h) The prosperity of the wicked will not continue.

Proverbs 23:19

pro 23:19

Hear thou, my son, and be wise, and guide thy heart in the (i) way.

(i) In the observation of God's commandments.

Proverbs 23:23

pro 23:23

Buy (k) the truth, and sell [it] not; [also] wisdom, and instruction, and understanding.

(k) Spare no cost for truths sake, neither depart from it for any gain.

Proverbs 23:26

pro 23:26

My son, give me (l) thy heart, and let thy eyes observe my ways.

(l) Give yourself wholly to wisdom.

Proverbs 23:28

pro 23:28

She also lieth in wait as [for] a prey, (m) and increaseth the transgressors among men.

(m) She seduces many and causes them to offend God.

Proverbs 23:30

pro 23:30

They that tarry long at the wine; they that go (n) to seek mixed wine.

(n) Who by art make wine stronger and more pleasant.

Proverbs 23:33

pro 23:33

Thy (o) eyes shall behold strange women, and thy heart shall utter perverse things.

(o) That is, drunkenness will bring you to whoredom.

Proverbs 23:34

pro 23:34

And thou shalt be as he that lieth down in the midst of the (p) sea, or as he that lieth upon the top of a mast.

(p) In such great danger will you be.

Proverbs 23:35

pro 23:35

They have stricken me, [shalt thou say, and] I was not sick; they have beaten me, [and] I felt [it] not: when shall I awake? I will (q) seek it yet again.

(q) Though drunkenness makes them more insensible then beasts, yet they can not refrain.

Proverbs Chapter 24

Proverbs 24:7

pro 24:7

Wisdom [is] too high for a fool: he openeth not his mouth in the (a) gate.

(a) In the place where wisdom should be shown.

Proverbs 24:10

pro 24:10

[If] thou (b) faintest in the day of adversity, thy strength [is] small.

(b) Man has no trial of his strength till he is in trouble.

Proverbs 24:11

pro 24:11

If thou refraineth to deliver [them that are] drawn to (c) death, and [those that are] ready to be slain;

(c) No one can be excused, if he does not help the innocent when he is in danger.

Proverbs 24:13

pro 24:13

My son, eat thou (d) honey, because [it is] good; and the honeycomb, [which is] sweet to thy taste:

(d) As honey is sweet and pleasant to the taste, so wisdom is to the soul.

Proverbs 24:16

pro 24:16

For a just [man] (e) falleth seven times, and riseth again: but the wicked shall fall into mischief.

(e) He is subject to many perils, but God delivers him.

Proverbs 24:18

pro 24:18

Lest the LORD see [it], and it displease him, and he turn away his wrath (f) from him.

(f) To be avenged on you.

Proverbs 24:22

pro 24:22

For their calamity shall rise suddenly; and who knoweth the ruin of them (g) both?

(g) Meaning, either of the wicked and seditious, as in (Pro 24:19, Pro 24:21) or of them who do not fear God or obey their king.

Proverbs 24:27

pro 24:27

Prepare thy work outside, and make it fit for thyself in the field; (h) and afterwards build thy house.

(h) Be sure of the means how to compass it, before you take any enterprise in hand.

Proverbs 24:29

pro 24:29

Say not, I will do so to him as he hath done to me: I (i) will render to the man according to his work.

(i) He shows what is the nature of the wicked, to revenge wrong for wrong.

Proverbs 24:32

pro 24:32

Then I saw, [and] considered [it] well: I looked upon [it, and] received (k) instruction.

(k) That I might learn by another man's fault.

Proverbs 24:33

pro 24:33

[Yet] a little sleep, (l) a little slumber, a little folding of the hands to sleep:

(l) See Pro 6:10

Proverbs Chapter 25

Proverbs 25:1

pro 25:1

These [are] also proverbs of Solomon, which the (a) men of Hezekiah king of Judah (b) copied out.

(a) Whom Hezekiah appointed for this purpose.

(b) That is, gathered out of various books of Solomon.

Proverbs 25:2

pro 25:2

[It is] the glory of God to (c) conceal a thing; but the honour of (d) kings [is] to search out a matter.

(c) God does not reveal the cause of his judgments to man.

(d) Because the king rules by the revealed word of God, the cause of his doings must appear, and therefore he must use diligence in trying causes.

Proverbs 25:3

pro 25:3

The heaven for height, and the earth for depth, and the heart of (e) kings [is] unsearchable.

(e) He shows that it is too hard for man to attain the reason of all the secret doings of the king, even when he is upright and does his duty.

Proverbs 25:4

pro 25:4

Take away the (f) dross from the silver, and there shall come forth a vessel for the refiner.

(f) When vice is removed from a king, he is a meet vessel for the Lord's use.

Proverbs 25:5

pro 25:5

Take (g) away the wicked [from] before the king, and his throne shall be established in righteousness.

(g) It is not enough that he is pure himself, but that he put away others who are corrupted.

Proverbs 25:10

pro 25:10

Lest he that heareth [it] put thee to shame, and thy infamy (h) turn not away.

(h) Lest while you think by this means to have an end of the matter, it put you to further trouble.

Proverbs 25:13

pro 25:13

As the cold of snow (i) in the time of harvest, [so is] a faithful messenger to them that send him: for he refresheth the soul of his masters.

(i) In the time of great heat, when men desire cold.

Proverbs 25:14

pro 25:14

Whoever boasteth himself of a false gift [is like] (k) clouds and wind without rain.

(k) Which have an outward appearance, and are nothing within.

Proverbs 25:15

pro 25:15

By long (l) forbearing is a prince persuaded, and a soft tongue breaketh the (m) bone.

(l) By not creating opportunity to provoke him further.

(m) That is, the heart that is bent to anger, as in (Pro 15:1).

Proverbs 25:16

pro 25:16

Hast thou found honey? eat so much as is (n) sufficient for thee, lest thou be filled with it, and vomit it.

(n) Use moderately the pleasures of this world.

Proverbs 25:20

pro 25:20

[As] he that taketh away a garment in cold weather, [and as] vinegar upon (o) soda, so [is] he that singeth songs to an heavy heart.

(o) Which melts it, and consumes it.

Proverbs 25:22

pro 25:22

For thou shalt heap (p) coals of fire upon his head, and the LORD shall reward thee.

(p) You will, as if by force, overcome him, in so much that his own conscience will move him to acknowledge the benefits, and his heart will be inflamed.

Proverbs 25:28

pro 25:28

He that [hath] no rule over his own spirit [is like] a city [that is] (q) broken down, [and] without walls.

(q) And so is in extreme danger.

Proverbs Chapter 26

Proverbs 26:4

pro 26:4

Answer not a fool (a) according to his folly, lest thou also be like him.

(a) Consent not to him in his doings.

Proverbs 26:5

pro 26:5

Answer a fool (b) according to his folly, lest he be wise in his own conceit.

(b) Reprove him as the matter requires.

Proverbs 26:6

pro 26:6

He that sendeth a message by the hand of a fool cutteth off (c) the feet, (d) [and] drinketh damage.

(c) That is, of the messenger whom he sends.

(d) That is, receives damage by it.

Proverbs 26:9

pro 26:9

[As] a thorn goeth (e) up into the hand of a drunkard, so [is] a parable in the mouth of fools.

(e) By which he hurts both himself and others.

Proverbs 26:10

pro 26:10

(f) The great [God] that formed all [things] both rewardeth the fool, and rewardeth transgressors.

(f) Meaning God.

Proverbs 26:12

pro 26:12

Seest thou a man wise in his own conceit? [there is] (g) more hope of a fool than of him.

(g) For the fool would rather be counselled than he: also the fool sins out of ignorance, and the other out of malice.

Proverbs 26:13

pro 26:13

The slothful [man] saith, (h) [There is] a lion in the way; a lion [is] in the streets.

(h) Read (Pro 22:13).

Proverbs 26:19

pro 26:19

So [is] the man [that] deceiveth (i) his neighbour, and saith, Am not I in sport?

(i) Who disguises himself to be that which he is not.

Proverbs 26:23

pro 26:23

Burning lips and (k) a wicked heart [are like] a potsherd covered with silver dross.

(k) They will soon break out and utter themselves.

Proverbs 26:25

pro 26:25

When he speaketh kindly, believe him not: for [there are] (l) seven abominations in his heart.

(l) Meaning many: he uses a certain number for the uncertain.

Proverbs 26:26

pro 26:26

[Whose] hatred is covered by deceit, his wickedness shall be revealed before the [whole] (m) congregation.

(m) In the assembly of the godly.

Proverbs Chapter 27

Proverbs 27:1

pro 27:1

Boast not thyself of to (a) morrow; for thou knowest not what a day may bring forth.

(a) Do not delay the time, but take the opportunity when it is offered.

Proverbs 27:4

pro 27:4

Wrath [is] cruel, and anger [is] outrageous; but who [is] able to stand before (b) envy?

(b) For the envious are obstinate, and cannot be reconciled.

Proverbs 27:6

pro 27:6

Faithful [are] the wounds of a friend; but the kisses of an enemy [are] (c) deceitful.

(c) They are flattering and seem friendly.

Proverbs 27:10

pro 27:10

Thy own friend, and thy father's friend, forsake not; neither go into thy brother's (d) house in the day of thy calamity: [for] better [is] a neighbour [that is] near than a brother far off.

(d) Do not trust any worldly help in the day of your trouble.

Proverbs 27:12

pro 27:12

(e) A prudent [man] foreseeeth the evil, [and] hideth himself; [but] the simple pass on, [and] are punished.

(e) See Pro 22:3

Proverbs 27:14

pro 27:14

He that blesseth his friend with a loud voice, rising (f) early in the morning, it shall be counted a curse to him.

(f) Hastily and without cause.

Proverbs 27:17

pro 27:17

Iron sharpeneth iron; so a (g) man sharpeneth the countenance of his friend.

(g) One hasty man provokes another to anger.

Proverbs 27:19

pro 27:19

As in water face [answereth] to face, (h) so the heart of man to man.

(h) There is no difference between men by nature, only the grace of God makes the difference.

Proverbs 27:21

pro 27:21

[As] the refining pot for silver, and the furnace for gold; so [is] a man to his (i) praise.

(i) That is, he is either known to be ambitious and glorious, or humble and modest.

Proverbs 27:26

pro 27:26

The (k) lambs [are] for thy clothing, and the goats [are] the price of the field.

(k) This declares the great goodness of God towards man, and the diligence that he requires from him for the preservation of his gifts.

Proverbs Chapter 28

Proverbs 28:1

pro 28:1

The wicked (a) flee when no man pursueth: but the righteous are bold as a lion.

(a) Because their own conscience accuses them.

Proverbs 28:2

pro 28:2

For the transgression of a land (b) many [are] its princes: but by a man of understanding [and] knowledge [its] state shall be prolonged.

(b) The state of the commonwealth is often changed.

Proverbs 28:8

pro 28:8

He that by interest and unjust gain increaseth his substance, he shall gather (c) it for him that will pity the poor.

(c) For God will take away the wicked usurer, and give his goods to him that will bestow them well.

Proverbs 28:9

pro 28:9

He that turneth away his ear from hearing the law, even his prayer [shall be] (d) abomination.

(d) Because it is not of faith which is grounded on God's word or law which the wicked contemn.

Proverbs 28:11

pro 28:11

The rich man [is] wise in his own conceit; but the poor man that hath understanding searcheth (e) him out.

(e) And judge that he is not wise.

Proverbs 28:12

pro 28:12

When righteous [men] rejoice, [there is] great glory: but when the wicked rise, a man (f) is hidden.

(f) He is known by his doings to be wicked.

Proverbs 28:14

pro 28:14

Happy [is] the man that (g) feareth always: but he that hardeneth his heart shall fall into mischief.

(g) Which stands in awe of God, and is afraid to offend him.

Proverbs 28:15

pro 28:15

[As] a roaring lion, and a ranging bear; [so is] (h) a wicked ruler over the poor people.

(h) For he can never be satisfied but always oppresses and spoils.

Proverbs 28:17

pro 28:17

A man that doeth violence to the blood of [any] person shall flee to the pit; let no man (i) sustain him.

(i) No one will be able to deliver him.

Proverbs 28:21

pro 28:21

To have respect of persons [is] not good: for for a piece of (k) bread [that] man will transgress.

(k) He will be abused for nothing.

Proverbs 28:22

pro 28:22

He that hasteneth to be rich [hath] an evil (l) eye, and considereth not that poverty shall come upon him.

(l) Meaning, he that is covetous.

Proverbs 28:25

pro 28:25

He that is of a proud heart stirreth up strife: but he that putteth his trust in the LORD shall be made (m) fat.

(m) Will have all things in abundance.

Proverbs Chapter 29

Proverbs 29:5

pro 29:5

A man that flattereth his neighbour (a) spreadeth a net for his feet.

(a) He who gives ear to the flatterer is in danger as the bird is before the fowler.

Proverbs 29:6

pro 29:6

In the transgression of an evil man [there is] a (b) snare: but the righteous doth sing and rejoice.

(b) He is always ready to fall into the snare that he lays for others.

Proverbs 29:9

pro 29:9

[If] a wise man contendeth with (c) a foolish man, whether he rageth or laugheth, [there is] no rest.

(c) He can hear no admonition no matter how it is spoken.

Proverbs 29:18

pro 29:18

(d) Where [there is] no vision, the people perish: but he that keepeth the law, happy [is] he.

(d) Where there are not faithful ministers of the word of God.

Proverbs 29:19

pro 29:19

A (e) servant will not be corrected by words: for though he understandeth he will not answer.

(e) He who is of a servile and rebellious nature.

Proverbs 29:25

pro 29:25

The fear of man bringeth a (f) snare: but he who putteth his trust in the LORD shall be safe.

(f) He who fears man more than God falls into a snare and is destroyed.

Proverbs 29:26

pro 29:26

Many seek the ruler's favour; but [every] man's (g) judgment [cometh] from the LORD.

(g) He does not need to flatter the ruler, for what God has appointed will come to him.

Proverbs Chapter 30

Proverbs 30:1

pro 30:1

The words of (a) Agur the son of Jakeh, [even] the prophecy: the man spoke to Ithiel, even to (b) Ithiel and Ucal,

- (a) Who was an excellent man in virtue and knowledge in the time of Solomon.
- (b) Who were Agur's scholars or friends.

Proverbs 30:2

pro 30:2

Surely I [am] more (c) senseless than [any] man, and have not the understanding of a man.

- (c) In this he declares his great humility who would not attribute any wisdom to himself but all to God.

Proverbs 30:4

pro 30:4

Who hath ascended into (d) heaven, or descended? who hath gathered the wind in his fists? who hath bound the waters in a garment? who hath established all the ends of the earth? what [is] his name, and what [is] his son's name, if thou canst tell?

- (d) Meaning, to know the secrets of God, as though he would say, "None".

Proverbs 30:7

pro 30:7

Two (e) [things] have I required of thee; deny [them] not to me before I die:

- (e) He makes this request to God.

Proverbs 30:9

pro 30:9

Lest I be full, and deny [thee], and say, (f) Who [is] the LORD? or lest I be poor, and steal, and take the name of my God [in vain].

- (f) Meaning, that they who put their trust in their riches forget God and that by too much wealth men have an opportunity to the same.

Proverbs 30:10

pro 30:10

Accuse not a servant to his master, lest he curse thee, (g) and thou be found guilty.

- (g) In accusing him without cause.

Proverbs 30:15

pro 30:15

The horseleach hath two (h) daughters, [crying], Give, give. There are three [things that] are never satisfied, [yea], four [things] say not, [It is] enough:

(h) The leach has two forks in her tongue, which here he calls her two daughters, by which she sucks the blood, and is never satisfied: even so, the covetous extortioners are insatiable.

Proverbs 30:17

pro 30:17

The eye [that] mocketh at [its] father, and despiseth to obey [its] mother, the ravens (i) of the valley shall pick it out, and the young eagles shall eat it.

(i) Which hunt in the valley for carrion.

Proverbs 30:20

pro 30:20

Such [is] the way of an adulterous woman; she eateth, and (k) wipeth her mouth, and saith, I have done no wickedness.

(k) She has her desires, and later counterfeits as though she were an honest woman.

Proverbs 30:22

pro 30:22

For (l) a servant when he reigneth; and a fool when he is filled with food;

(l) These commonly abuse the state to which they are called.

Proverbs 30:23

pro 30:23

For an odious [woman] when she is married; and an handmaid that is (m) heir to her mistress.

(m) Who is married to her master after the death of her mistress.

Proverbs 30:24

pro 30:24

There are four [things which are] little upon the earth, but they [are] very (n) wise:

(n) They contain great doctrine and wisdom.

Proverbs 30:28

pro 30:28

The spider taketh hold (o) with her hands, and is in kings' palaces.

(o) If man is not able to compass these common things by his wisdom, we cannot attribute wisdom to man, but folly.

Proverbs 30:32

pro 30:32

If thou hast done foolishly in lifting up thyself, or if thou hast thought evil, [lay] thy hand (p) upon thy mouth.

(p) Make a stay and continue not in doing evil.

Proverbs Chapter 31

Proverbs 31:1

pro 31:1

The words of king (a) Lemuel, the (b) prophecy that his mother taught him.

(a) That is, of Solomon who was called Lemuel, that is, of God, because God had ordained him to be king over Israel.

(b) The doctrine which his mother Bathsheba taught him.

Proverbs 31:2

pro 31:2

What, my son? and what, the son of (c) my womb? and what, the son of my vows?

(c) By this often repetition of one thing, she declares her motherly affection.

Proverbs 31:3

pro 31:3

Give not thy strength to women, (d) nor thy ways to that which destroyeth kings.

(d) Meaning, that women are the destruction of kings, if they hunt them.

Proverbs 31:4

pro 31:4

[It is] not for kings, O Lemuel, [it is] not for kings to drink wine; nor for princes (e) strong drink:

(e) That is, the king must not give himself to wantonness, and neglect of his office, which is to execute judgment.

Proverbs 31:7

pro 31:7

Let him drink, and forget (f) his poverty, and remember his misery no more.

(f) For wine comforts the heart as in (Psa 104:15).

Proverbs 31:8

pro 31:8

Open thy mouth for the (g) dumb in the cause of all such as are appointed to destruction.

(g) Defend their cause that are not able to help themselves.

Proverbs 31:11

pro 31:11

The heart of her husband doth safely trust in her, so that he shall have no need of (h) spoil.

(h) He will not need to use any unlawful means to gain his living.

Proverbs 31:15

pro 31:15

She riseth also while it is yet night, and giveth food to her household, and a (i) portion to her maidens.

(i) She prepares their food early.

Proverbs 31:16

pro 31:16

She considereth a field, and (k) buyeth it: with the fruit of her hands she planteth a vineyard.

(k) She purchases it with the gains of her travail.

Proverbs 31:23

pro 31:23

Her husband is known in the (l) gates, when he sitteth among the elders of the land.

(l) In the assemblies and places of judgment.

Proverbs 31:25

pro 31:25

(m) Strength and honour [are] her clothing; and she shall rejoice in time to come.

(m) After he had spoken of the apparel of the body, he now declares the apparel of the spirit.

Proverbs 31:26

pro 31:26

She openeth her mouth with wisdom; and on her tongue [is] the (n) law of kindness.

(n) Her tongue is a book by which one might learn many good things: for she delights to talk of the word of God.

Proverbs 31:28

pro 31:28

Her children rise up, and (o) call her blessed; her husband [also], and he praiseth her.

(o) That is, do her reverence.

Proverbs 31:31

pro 31:31

Give (p) her of the fruit of her hands; and let her own works praise her in the (q) gates.

(p) Confess her diligent labours, and commend her therefore.

(q) Forasmuch as the most honourable are clad in the apparel that she made.

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Ecclesiastes

Ecclesiastes Chapter 1

Ecclesiastes 1:1

ecc 1:1

The words of the (a) Preacher, the son of David, king of Jerusalem.

The Argument - Solomon as a preacher and one that desired to instruct all in the way of salvation, describes the deceivable vanities of this world: that man should not be addicted to anything under the sun, but rather inflamed with the desire of the heavenly life: therefore he confutes their opinions, which set their happiness either in knowledge or in pleasures, or in dignity and riches, wishing that man's true happiness consists in that he is united with God and will enjoy his presence: so that all other things must be rejected, save in as much as they further us to attain to this heavenly treasure, which is sure and permanent, and cannot be found in any other save in God alone.

(a) Solomon is here called a preacher, or one who assembles the people, because he teaches the true knowledge of God, and how men ought to pass their life in this transitory world.

Ecclesiastes 1:2

ecc 1:2

(b) Vanity of vanities, saith the Preacher, vanity of vanities; all [is] vanity.

(b) He condemns the opinions of all men who set happiness in anything but in God alone, seeing that in this world all things are as vanity and nothing.

Ecclesiastes 1:3

ecc 1:3

What profit hath a man of all his (c) labour which he taketh under the sun?

(c) Solomon does not condemn man's labour or diligence, but shows that there is no full contentment in anything under the heavens, nor in any creature, as all things are transitory.

Ecclesiastes 1:4

ecc 1:4

[One] generation passeth away, and [another] generation cometh: but the earth abideth for (d) ever.

(d) One man dies after another, and the earth remains longest, even to the last day, which yet is subject to corruption.

Ecclesiastes 1:6

ecc 1:6

The (e) wind goeth toward the south, and turneth about to the north; it whirleth about continually, and the wind returneth again according to its circuits.

(e) By the sun, wind and rivers, he shows that the greatest labour and longest has an end, and therefore there can be no happiness in this world.

Ecclesiastes 1:7

ecc 1:7

All the rivers run into the sea; yet the sea [is] not full; to the place from (f) which the rivers come, there they return again.

(f) The sea which compasses all the earth, fills the veins of it which pour out springs and rivers into the sea again.

Ecclesiastes 1:9

ecc 1:9

(g) The thing that hath been, it [is that] which shall be; and that which is done [is] that which shall be done: and [there is] no new [thing] under the sun.

(g) He speaks of times and seasons, and things done in them, which as they have been in times past, so come they to pass again.

Ecclesiastes 1:12

ecc 1:12

(h) I the Preacher was king over Israel in Jerusalem.

(h) He proves that if any could have attained happiness in this world by labour and study, he should have obtained it, because he had gifts and aids from God to it above all others.

Ecclesiastes 1:13

ecc 1:13

And I gave my heart to seek and search out by wisdom concerning all [things] that are done under heaven: this grievous labour hath God given to the sons of man (i) to be exercised with it.

(i) Man by nature has a desire to know, and yet is not able to come to the perfection of knowledge, which is the punishment of sin, to humble man, and to teach him to depend only on God.

Ecclesiastes 1:15

ecc 1:15

[That which is] (k) crooked cannot be made straight: and that which is lacking cannot be numbered.

(k) Man is not able by all his diligence to cause things to go other than they do: neither can he number the faults that are committed, much less remedy them.

Ecclesiastes 1:17

ecc 1:17

And I gave my heart to know wisdom, and to know (l) madness and folly: I perceived that this also is vexation of spirit.

(l) That is, vain things, which served to pleasure, in which was no convenience, but grief and trouble of conscience.

Ecclesiastes 1:18

ecc 1:18

For in much wisdom [is] much (m) grief: and he that increaseth knowledge increaseth sorrow.

(m) Wisdom and knowledge cannot be come by without great pain of body and mind: for when a man has attained the highest, yet is his mind never fully content: therefore in this world is no true happiness.

Ecclesiastes Chapter 2

Ecclesiastes 2:1

ecc 2:1

I said in my heart, Come now, I will tempt (a) thee with mirth, therefore enjoy pleasure: and, behold, this also [is] vanity.

(a) Solomon makes this discourse with himself, as though he would try whether there was contentment in ease and pleasures.

Ecclesiastes 2:3

ecc 2:3

I sought in my heart to give myself to wine, yet acquainting my heart with (b) wisdom; and to lay hold on folly, till I might see what [was] that good for the sons of men, which they should do under the heaven all the days of their life.

(b) Even though I gave myself to pleasures, yet I thought to keep wisdom and the fear of God in my heart, and govern my affairs by the same.

Ecclesiastes 2:7

ecc 2:7

I procured [me] male and female servants, and had servants born in my (c) house; also I had great possessions of herds and flocks above all that were in Jerusalem before me:

(c) Meaning, of the servants or slaves which he had bought, so the children born in their servitude, were the masters.

Ecclesiastes 2:8

ecc 2:8

I gathered me also silver and gold, and the special treasure of kings and of the provinces: I procured me male and female singers, and the (d) delights of the sons of men, (e) [as] musical instruments, and of all sorts.

(d) That is, whatever men take pleasure in.

(e) Or, the most beautiful of the women that were taken in war, as in (Jdg 5:30).

Ecclesiastes 2:9

ecc 2:9

So I was great, and increased more than all that were before me in Jerusalem: also my wisdom (f) remained with me.

(f) For all this God did not take his gift of wisdom from me.

Ecclesiastes 2:10

ecc 2:10

And whatever my eyes desired I kept not from them, I withheld not my heart from any joy; for my heart rejoiced in all my labour: and this was my (g) portion of all my labour.

(g) This was the fruit of all my labour, a certain pleasure mixed with care, which he calls vanity in the next verse.

Ecclesiastes 2:12

ecc 2:12

And I turned myself to behold (h) wisdom, and madness, and folly: for what [can] the man [do] that cometh after the king? [even] that which hath been already done.

(h) I thought to myself whether it was better to follow wisdom, or my own affections and pleasures, which he calls madness.

Ecclesiastes 2:14

ecc 2:14

The wise man's (i) eyes [are] in his head; but the fool walketh in darkness: and I myself perceived also that one (k) event happeneth to them all.

(i) Meaning, in this world.

(k) For both die and are forgotten as in (Ecc 2:16) or they both alike have prosperity or adversity.

Ecclesiastes 2:16

ecc 2:16

For [there is] no remembrance of the wise more than of the fool (l) for ever; seeing that which now [is] in the days to come shall all be forgotten. And (m) how dieth the wise [man]? as the fool.

(l) Meaning, in this world.

(m) He wonders that men forget a wise man, being dead, as soon as they do a fool.

Ecclesiastes 2:20

ecc 2:20

Therefore I went about to cause my heart (n) to despair of all the labour which I took under the sun.

(n) That I might seek the true happiness which is in God.

Ecclesiastes 2:21

ecc 2:21

For there is a man whose labour [is] in wisdom, and in knowledge, and in equity; yet to a man that hath not laboured in it shall he (o) leave it [for] his portion. This also [is] vanity and a great evil.

(o) Among other griefs that was not the least, to leave that which he had gotten by great travail, to one who had taken no pain therefore and whom he know not whether he were a wise man or a fool.

Ecclesiastes 2:24

ecc 2:24

[There is] nothing better for a man, [than] that he should eat and drink, and [that] he should (p) make his soul enjoy good in his labour. This also I saw, that it [was] from the hand of God.

(p) When man has all laboured, he can get no more than food and refreshing, yet he confesses also that this comes from God's blessing, as in (Ecc 3:13).

Ecclesiastes 2:25

ecc 2:25

For who can eat, or who else can hasten (q) [to it], more than I?

(q) Meaning, to pleasures.

Ecclesiastes Chapter 3

Ecclesiastes 3:1

ecc 3:1

To every [thing there is] a (a) season, and a time to every purpose under the heaven:

(a) He speaks of this diversity of time for two causes first to declare that there is nothing in this world perpetual: next to teach us not to be grieved, if we have not all things at once according to our desires, neither enjoy them so long as we would wish.

Ecclesiastes 3:10

ecc 3:10

I have seen the labour, which God hath given to the sons of men (b) to be exercised in it.

(b) Read (Ecc 1:13).

Ecclesiastes 3:11

ecc 3:11

He hath made every [thing] beautiful in its time: also he hath set the (c) world in their heart, so that no man can find out the work that God maketh from the beginning to the end.

(c) God has given man a desire and affection to seek out the things of this world, and to labour in it.

Ecclesiastes 3:13

ecc 3:13

And also that every man should eat and drink, and enjoy the good of all his labour, it [is] the (d) gift of God.

(d) Read (Ecc 2:24) and these places declare that we should do all things with sobriety and in the fear of God, as he gives not his gifts to the intent that they should be abused.

Ecclesiastes 3:14

ecc 3:14

I know that, whatever God doeth, it shall be for (e) ever: nothing can be added to it, nor any thing taken from it: and God doeth [it], that [men] should fear before him.

(e) That is, man will never be able to prevent God's work, but as he has determined so it will come to pass.

Ecclesiastes 3:15

ecc 3:15

That which hath been is now; and that which is to be hath already been; and God (f) requireth that which is past.

(f) God only causes what which is past, to return.

Ecclesiastes 3:17

ecc 3:17

I said in my heart, God shall judge the righteous and the wicked: for [there is] a time (g) there for every purpose and for every work.

(g) Meaning, with God, however man neglects his duty.

Ecclesiastes 3:18

ecc 3:18

I said in my heart concerning the state of the sons of men, that God might (h) tempt them, and that they might see that they themselves are beasts.

(h) And made them pure in their first creation.

Ecclesiastes 3:19

ecc 3:19

For that which befalleth the sons of men befalleth beasts; even one thing (i) befalleth them: as the one dieth, so dieth the other; yea, they have all one breath; so that a man hath no preeminence above a beast: for all [is] vanity.

(i) Man is not able by his reason and judgment to put differences between man and beast, as concerning those things to which both are subject: for the eye cannot judge any otherwise of a man being dead than of a beast, which is dead: yet by the word of God and faith we easily know the diversity as in (Ecc 3:21).

Ecclesiastes 3:21

ecc 3:21

Who (k) knoweth the spirit of man that goeth upward, and the spirit of the beast that goeth downward to the earth?

(k) Meaning, that reason cannot comprehend that which faith believes in.

Ecclesiastes 3:22

ecc 3:22

Wherefore I perceive that [there is] nothing better, than that a man should (l) rejoice in his own works; for that [is] his portion: for who shall bring him to see what shall be after him?

(l) By the often repetition of this sentence as in (Ecc 2:24, Ecc 3:12, Ecc 3:22, Ecc 5:17, Ecc 8:15) he declares that man by reason can comprehend nothing better in this life than to use the gifts of God soberly and comfortably: for to know further, is a special gift of God revealed by his Spirit.

Ecclesiastes Chapter 4

Ecclesiastes 4:16

ecc 4:16

[There is] no (l) end of all the people, [even] of all that have been before them: they also that come after shall not rejoice in him. Surely this also [is] vanity and vexation of spirit.

(l) They never cease by all means to creep into favour, but when they do not obtain their greedy desires they think themselves abused, as others have been in times past, and so care no more for him.

Ecclesiastes 4:1

ecc 4:1

So (a) I returned, and considered all the oppressions that are done under the sun: and behold the tears of [such as were] oppressed, and they had no comforter; and on the side of their oppressors [there was] power; but they had no comforter.

(a) He makes here another discourse with himself concerning the tyranny of them that oppressed the poor.

Ecclesiastes 4:2

ecc 4:2

Wherefore I praised the (b) dead who are already dead more than the living who are yet alive.

(b) Because they are no longer subject to these oppressions.

Ecclesiastes 4:3

ecc 4:3

Yea, (c) better [is he] than both they, who hath not yet been, who hath not seen the evil work that is done under the sun.

(c) He speaks according to the judgment of the flesh which cannot abide to feel or see troubles.

Ecclesiastes 4:4

ecc 4:4

Again, I considered all labour, and every (d) right work, that for this a man is envied by his neighbour. This [is] also vanity and vexation of spirit.

(d) The more perfect that the work is, the more it is envied by the wicked.

Ecclesiastes 4:5

ecc 4:5

The fool foldeth his hands together, and (e) eateth his own flesh.

(e) For idleness he is compelled to destroy himself.

Ecclesiastes 4:9

ecc 4:9

(f) Two [are] better than one; because they have a good reward for their labour.

(f) As when man is alone, he can neither help himself nor others, he shows that men should live in mutual society to the intent that they may be profitable one to another, and that their things may increase.

Ecclesiastes 4:12

ecc 4:12

And if one prevaieth against him, two shall withstand him; and a threefold (g) cord is not quickly broken.

(g) By this proverb he declares how necessary it is, that men should live in society.

Ecclesiastes 4:14

ecc 4:14

For out of (h) prison he cometh to reign; though also [he that is] (i) born in his kingdom becometh poor.

(h) That is, from a poor and base estate or out of trouble and prison as Joseph did, (Gen 41:14).

(i) Meaning, that is born a king.

Ecclesiastes 4:15

ecc 4:15

I considered all the living who walk under the sun, (k) with the second child that shall stand up in his stead.

(k) Who follow and flatter the king's son, or him that will succeed to enter into credit with them in hope of gain.

Ecclesiastes Chapter 5

Ecclesiastes 5:1

ecc 5:1

Keep thy (m) foot when thou goest to the house of God, and be more ready to hear, than to give the sacrifice of (n) fools: for they consider not that they do evil.

(m) That is, with what affection you come to hear the word of God.

(n) Meaning, of the wicked, who think to please God with common uses, and have neither faith nor repentance.

Ecclesiastes 5:2

ecc 5:2

Be not (a) rash with thy mouth, and let not thy heart be hasty to utter [any] thing before God: for God [is] in heaven, and thou upon earth: therefore let thy words be (b) few.

(a) Either in vowing or in praying, meaning, that we should use all reverence toward God.

(b) He hears you not for the sake of your many words or often repetitions, but considers your faith and servant's mind.

Ecclesiastes 5:4

ecc 5:4

When thou vowest a vow to God, defer not to pay it; for [he hath] no pleasure in fools: pay that which thou hast (c) vowed.

(c) He speaks of vows which are approved by God's word and serve to his glory.

Ecclesiastes 5:6

ecc 5:6

Allow not thy mouth to cause thy (d) flesh to sin; neither say thou before the (e) angel, that it [was] an error: why should God be angry at thy voice, and destroy the work of thy hands?

(d) Do not cause yourself to sin by vowing rashly as they do who make a vow to live unmarried and such like.

(e) That is, before God's messenger when he will examine your doing, as though your ignorance should be a just excuse.

Ecclesiastes 5:8

ecc 5:8

If thou seest the oppression of the poor, and violent perverting of judgment and justice in a province, wonder not at the matter: for [he that is] (f) higher than the highest regardeth; and [there are] higher than they.

(f) Meaning, that God will address these things, and therefore we must depend on him.

Ecclesiastes 5:9

ecc 5:9

Moreover the (g) profit of the earth is for all: the king (h) [himself] is served by the field.

(g) The earth is to be preferred above all things which belong to this life.

(h) Kings and princes cannot maintain their estate without tillage, which commends the excellency of tillage.

Ecclesiastes 5:12

ecc 5:12

The sleep of a labouring man [is] sweet, whether he eateth little or much: but the (i) abundance of the rich will not allow him to sleep.

(i) That is, his great abundance of riches, or the surfeiting, which comes by his great feeding.

Ecclesiastes 5:13

ecc 5:13

There is a grievous evil [which] I have seen under the sun, [namely], riches (k) kept for the owners of them to their hurt.

(k) When covetous men heap up riches, which turn to their destruction.

Ecclesiastes 5:14

ecc 5:14

But those riches perish by evil labour: and he begetteth a son, and [there is] nothing in his (l) hand.

(l) He does not enjoy his father's riches.

Ecclesiastes 5:16

ecc 5:16

And this also [is] a grievous evil, [that] in all points as he came, so shall he go: and what profit hath he that hath laboured for the (m) wind?

(m) Meaning, in vain and without profit.

Ecclesiastes 5:17

ecc 5:17

All his days also he eateth in (n) darkness, and [he hath] much sorrow and wrath with his sickness.

(n) In affliction and grief of mind.

Ecclesiastes 5:18

ecc 5:18

Behold [that] which I have seen: [it is] good and proper [for one] to (o) eat and to drink, and to enjoy the good of all his labour that he taketh under the sun all the days of his life, which God giveth him: for it [is] his portion.

(o) See Ecc 3:22

Ecclesiastes 5:20

ecc 5:20

For he shall not much remember the days of his (p) life; because God answereth [him] in the joy of his heart.

(p) He will take no great thought for the pains that he has endured in times past.

Ecclesiastes Chapter 6

Ecclesiastes 6:2

ecc 6:2

A man to whom God hath given riches, wealth, and honour, so that he lacketh nothing for his soul of all that he desireth, yet (a) God giveth him not power to eat of it, but a stranger eateth it: this [is] vanity, and it [is] an evil disease.

(a) He shows that it is the plague of God when the rich man does not have a liberal heart to use his riches.

Ecclesiastes 6:3

ecc 6:3

If a man begetteth an hundred [children], and liveth many years, so that the days of his years are many, and his soul is not (b) filled with good, and also [that] he hath no (c) burial; I say, [that] an untimely birth [is] better than he.

(b) If he can never have enough.

(c) As we see often that the covetous man either falls into crimes that deserve death, or is murdered or drowned or hangs himself or such like and so lacks the honour of burial, which is the last office of humanity.

Ecclesiastes 6:4

ecc 6:4

For (d) he cometh with vanity, and departeth in darkness, and his name shall be covered with darkness.

(d) Meaning, the untimely fruit whose life neither profited nor hurt any.

Ecclesiastes 6:7

ecc 6:7

All the labour of man [is] for his mouth, and yet the (e) appetite is not filled.

(e) His desire and affection.

Ecclesiastes 6:9

ecc 6:9

Better [is] the (g) sight of the eyes than the wandering of the desire: this [is] also vanity and vexation of spirit.

(g) To be content with that which God has given is better than to follow the desires that can never be satisfied.

Ecclesiastes 6:10

ecc 6:10

That which hath been is named already, and it is known that it [is] man: neither may he contend with him that is (h) mightier than he.

(h) Meaning, God who will make him feel that he is mortal.

Ecclesiastes 6:12

ecc 6:12

For who knoweth what [is] (a) good for man in [this] life, all the days of his vain life which he spendeth as a shadow? for who can tell a man what shall be after him under the sun?

(a) There is no state in which man can live to have perfect quietness in this life.

Ecclesiastes Chapter 7

Ecclesiastes 7:1

ecc 7:1

A good name [is] better than precious ointment; and the day of (b) death than the day of one's birth.

(b) He speaks thus after the judgment of the flesh, which thinks death is the end of all evils, or else because this corporal death is the entering into everlasting life.

Ecclesiastes 7:2

ecc 7:2

[It is] better to go to the house of (c) mourning, than to go to the house of feasting: for that [is] the end of all men; and the living will lay [it] to his heart.

(c) Where we may see the hand of God and learn to examine our lives.

Ecclesiastes 7:6

ecc 7:6

For as the crackling of (d) thorns under a pot, so [is] the laughter of the fool: this also [is] vanity.

(d) Which crackle for a while and profit nothing.

Ecclesiastes 7:7

ecc 7:7

Surely oppression maketh a wise man (e) mad; and a gift destroyeth the heart.

(e) A man that is esteemed wise, when he falls to oppression, becomes like a beast.

Ecclesiastes 7:8

ecc 7:8

Better [is] the (f) end of a thing than its beginning: [and] the patient in spirit [is] better than the proud in spirit.

(f) He notes their lightness who attempt a thing and suddenly leave it off again.

Ecclesiastes 7:10

ecc 7:10

Say not thou, What is [the cause] that the former days were better than these? for thou dost not enquire (g) wisely concerning this.

(g) Murmur not against God when he sends adversities for man's sins.

Ecclesiastes 7:11

ecc 7:11

Wisdom [is] good with an (h) inheritance: and [by it there is] profit to them that see the sun.

(h) He answers to them who do not value wisdom unless riches are joined with it, showing that both are the gifts of God, but that wisdom is far more excellent and may be without riches.

Ecclesiastes 7:14

ecc 7:14

In the day of prosperity be joyful, but in the day of adversity (i) consider: God also hath appointed the one as well as the other, to the end that man should find (k) nothing after him.

(i) Consider why God sends it and what may comfort you.

(k) That man should be able to control nothing in his works.

Ecclesiastes 7:15

ecc 7:15

All [things] have I seen in the days of my vanity: there is a just [man] that perisheth in his (l) righteousness, and there is a wicked [man] that prolongeth [his life] in his wickedness.

(l) Meaning that cruel tyrants put the godly to death and let the wicked go free.

Ecclesiastes 7:16

ecc 7:16

Be not righteous (m) over much; neither make thyself over wise: why shouldest thou destroy thyself?

(m) Do not boast too much of your own justice and wisdom.

Ecclesiastes 7:17

ecc 7:17

Be not (n) over much wicked, neither be thou foolish: why shouldest thou die before thy time?

(n) Do not tarry long when you are admonished to come out of the way of wickedness.

Ecclesiastes 7:18

ecc 7:18

[It is] good that thou shouldest take hold of (o) this; yea, also from (p) this withdraw not thy hand: for he that feareth God shall escape from them all.

(o) That is, on these admonitions that go before.

(p) Consider what desolation and destruction will come, if you do not obey them.

Ecclesiastes 7:21

ecc 7:21

Also take no (q) heed to all words that are spoken; lest thou hear thy servant curse thee:

(q) Credit them not, neither care for them.

Ecclesiastes 7:24

ecc 7:24

That which is far off, (r) and exceedingly deep, who can find it out?

(r) Meaning wisdom.

Ecclesiastes 7:27

ecc 7:27

Behold, this have I found, saith the preacher, [counting] one by one, to (s) find out the account:

(s) That is, to come to a conclusion.

Ecclesiastes 7:29

ecc 7:29

Lo, this only have I found, that God hath made man upright; but they have sought out many (t) devices.

(t) And so are cause for their own destruction.

Ecclesiastes Chapter 8

Ecclesiastes 8:1

ecc 8:1

Who [is] as the wise [man]? and who knoweth the interpretation of a thing? a man's wisdom maketh his face (a) to shine, and (b) the boldness of his face shall be changed.

(a) That is, gets him favour and prosperity.

(b) While before he was proud and arrogant, he will become humble and meek.

Ecclesiastes 8:2

ecc 8:2

I [counsel thee] to keep the king's (c) commandment, and [that] in regard of the oath of God.

(c) That is, that you obey the king and keep the oath that you have made for the same cause.

Ecclesiastes 8:3

ecc 8:3

(d) Be not hasty to go out of his sight: stand not in an evil thing; for he doeth whatever pleaseth him.

(d) Do not withdraw from yourself lightly from the obedience of your prince.

Ecclesiastes 8:5

ecc 8:5

He who keepeth the commandment shall feel no evil thing: and a wise man's heart discerneth both (e) time and judgment.

(e) That is, when time is to obey, and how far he should obey.

Ecclesiastes 8:6

ecc 8:6

Because to every purpose there is time and judgment, therefore the (f) misery of man [is] great upon him.

(f) Man by himself is miserable, and therefore should do nothing to increase the same, but to work all things by wisdom and counsel.

Ecclesiastes 8:8

ecc 8:8

[There is] no man that hath power (g) over the spirit to retain the spirit; neither [hath he] power in the day of death: and [there is] no discharge in [that] war; neither shall wickedness deliver those that are given to it.

(g) Man has no power to save his own life and therefore must not rashly cast himself into danger.

Ecclesiastes 8:9

ecc 8:9

All this have I seen, and applied my heart to every work that is done under the sun: [there is] a time in which one man ruleth over another to his own (h) hurt.

(h) As comes often to tyrants and wicked rulers.

Ecclesiastes 8:10

ecc 8:10

And so I saw the wicked buried, who had come and (i) gone from the (k) place of the holy, and they were forgotten in the city where they had so done: this [is] also vanity.

(i) That is, others as wicked as they.

(k) They who feared God and worshipped him as he had appointed.

Ecclesiastes 8:11

ecc 8:11

Because sentence against an evil work is not (l) executed speedily, therefore the heart of the sons of men is fully set in them to do evil.

(l) Where justice is delayed, there sin reigns.

Ecclesiastes 8:14

ecc 8:14

There is a vanity which is done upon the earth; that there are just [men], to whom it happeneth according to the (m) work of the wicked; again, there are wicked [men], to whom it happeneth according to the work of the righteous: I said that this also [is] vanity.

(m) Who are punished as though they were wicked, as in (Ecc 7:17)

Ecclesiastes 8:15

ecc 8:15

Then I commended mirth, because a man hath no better thing under the sun, than (n) to eat, and to drink, and to be merry: for that shall abide with him of his labour the days of his life, which God giveth him under the sun.

(n) See Ecc 3:22

Ecclesiastes Chapter 9

Ecclesiastes 9:1

ecc 9:1

For all this I considered in my heart even to declare all this, that the righteous, and the wise, and their works, [are] in the hand of God: no man knoweth either love or (a) hatred [by] all [that is] before them.

(a) Meaning, what things he ought to chose or refuse: or man knows not by these outward things that is, by prosperity or adversity, whom God favours or hates, for he sends them as well to the wicked as to the godly.

Ecclesiastes 9:3

ecc 9:3

This [is] an evil among all [things] that are done under the sun, that [there is] one (b) event to all: yea, also the heart of the sons of men is full of evil, and madness [is] in their heart while they live, and after that [they go] to the dead.

(b) In outward things, as riches and poverty, sickness and health, there is no difference between the godly and the wicked but the difference is that the godly are assured by faith of God's favour and assistance.

Ecclesiastes 9:4

ecc 9:4

For to him that is joined to all the living there is hope: for a (c) living dog is better than a dead lion.

(c) He notes the Epicurean and carnal men, who made their body their god, and had no pleasure in this life, wishing rather to be an abased and vile person in this life, then a man of authority and so to die, which is meant by the dog and lion.

Ecclesiastes 9:7

ecc 9:7

Go thy way, eat thy bread with joy, and drink thy wine with a merry heart; for God now (d) accepteth thy works.

(d) They flatter themselves to be in God's favour, because they have all things in abundance.

Ecclesiastes 9:8

ecc 9:8

Let thy garments be always (e) white; and let thy head lack no ointment.

(e) Rejoice, be merry and spare for no cost, thus speak the wicked belly-gods.

Ecclesiastes 9:11

ecc 9:11

I returned, and saw under the sun, that the race [is] not to the swift, nor the battle to the strong, neither yet bread to the wise, nor yet riches to men of understanding, nor yet favour to men of skill; but time and (f) chance happeneth to them all.

(f) Thus the worldlings say to prove that all things are lawful for them and attribute that to chance and fortune which is done by the providence of God.

Ecclesiastes 9:12

ecc 9:12

For man also knoweth not his (g) time: as the fishes that are taken in an evil net, and as the birds that are caught in the snare; so [are] the sons of men snared in an evil time, when it falleth suddenly upon them.

(g) That is, he does not foresee what will come.

Ecclesiastes Chapter 10

Ecclesiastes 10:2

ecc 10:2

A (a) wise man's heart [is] at his right hand; but a fool's heart [is] at his left.

(a) So that he does all things well and justly, where as the fool does the contrary.

Ecclesiastes 10:3

ecc 10:3

Also, when he that is a fool walketh by the way, his wisdom faileth [him], and he (b) saith to every one [that] he [is] a fool.

(b) By his doings he betrays himself.

Ecclesiastes 10:4

ecc 10:4

If the (c) spirit of the ruler riseth against thee, leave not thy place; for yielding pacifieth great offences.

(c) If your superior is angry with you, be discrete and not moved.

Ecclesiastes 10:5

ecc 10:5

There is an evil [which] I have seen under the sun, as an (d) error [which] proceedeth from the ruler:

(d) Meaning that it is an evil thing when they who are in authority fail and do not do their duty.

Ecclesiastes 10:6

ecc 10:6

Folly is set in great dignity, and the (e) rich sit in low place.

(e) They who are rich in wisdom and virtue.

Ecclesiastes 10:10

ecc 10:10

If the iron is blunt, and he doth not whet the edge, then must he use more (f) strength: but wisdom [is] profitable to direct.

(f) Without wisdom, whatever a man takes in hand, turns to his own hurt.

Ecclesiastes 10:15

ecc 10:15

The labour of the foolish wearieth every one of them, because he knoweth not how to go to the (g) city.

(g) The ignorance and beastliness of the wicked is such that they know not common things, and yet will discuss high matters.

Ecclesiastes 10:16

ecc 10:16

Woe to thee, O land, when thy king [is] a (h) child, and thy princes (i) eat in the morning!

(h) That is, without wisdom and counsel.

(i) Are given to their lusts and pleasures.

Ecclesiastes 10:17

ecc 10:17

Blessed [art] thou, O land, when thy king [is] the son (k) of nobles, and thy princes eat in due season, for strength, and not for drunkenness!

(k) Meaning, when he is noble for virtue and wisdom and with the gifts of God.

Ecclesiastes 10:20

ecc 10:20

Curse not the king, no not in thy thought; and curse not the rich in thy bedchamber: for a (l) bird of the air shall carry the voice, and that which hath wings shall tell the matter.

(l) You cannot work evil so secretly that it will not be known.

Ecclesiastes Chapter 11

Ecclesiastes 11:1

ecc 11:1

Cast thy bread upon the (a) waters: for thou shalt find it after many days.

(a) That is, be liberal to the poor, and though it seems to be as a thing ventured on the sea, yet it will bring you profit.

Ecclesiastes 11:3

ecc 11:3

If the (b) clouds are full of rain, they empty [themselves] upon the earth: and if the (c) tree falleth toward the south, or toward the north, in the place where the tree falleth, there it shall be.

(b) As the clouds that are full pour out rain, so the rich that have abundance must distribute it liberally.

(c) He exhorts to be liberal while we live: for after, there is no power.

Ecclesiastes 11:4

ecc 11:4

He that observeth the (d) wind shall not sow; and he that regardeth the clouds shall not reap.

(d) He who fears inconveniences when need requires will never do his duty.

Ecclesiastes 11:6

ecc 11:6

In the morning sow thy seed, and in the evening (e) withhold not thy hand: for thou knowest not which shall prosper, either this or (f) that, or whether they both [shall be] alike good.

(e) Be not weary of well doing.

(f) That is, which of your works are most agreeable to God.

Ecclesiastes 11:8

ecc 11:8

But if a man shall live many years, [and] rejoice in them all; yet let him remember the days of (g) darkness; for they shall be many. All that cometh [is] vanity.

(g) That is, of affliction and trouble.

Ecclesiastes 11:9

ecc 11:9

(h) Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thy heart, and in the sight of thy eyes: but know thou, that for all these [things] God will bring thee into judgment.

(h) He derides them who set their desire in worldly pleasures as though God would not call count.

Ecclesiastes 11:10

ecc 11:10

Therefore remove (i) sorrow from thy heart, and (k) put away evil from thy flesh: for childhood and youth [are] vanity.

(i) That is, anger and envy.

(k) Meaning, carnal lusts to which youth is given.

Ecclesiastes Chapter 12

Ecclesiastes 12:2

ecc 12:2

While the sun, or the light, or the moon, or the stars, are not darkened, nor the (a) clouds return after the rain:

(a) Before you come to a continual misery: for when the clouds remain after the rain, man's grief is increased.

Ecclesiastes 12:3

ecc 12:3

In the day when the (b) keepers of the house shall tremble, and the (c) strong men shall bow themselves, and the (d) grinders cease because they are few, and those that (e) look out of the windows shall be darkened,

(b) The hands which keep the body.

(c) The legs.

(d) The teeth.

(e) The eyes.

Ecclesiastes 12:4

ecc 12:4

And the (f) doors shall be shut in the streets, when the sound of the (g) grinding shall be low, and he shall rise up at the voice of the (h) bird, and all the (i) daughters of music shall be brought low;

(f) The lips or mouth.

(g) When the jaws will scarce open and not be able to chew any more.

(h) He will not be able to sleep.

(i) That is the wind pipes or the ears will be deaf and not able to hear singing.

Ecclesiastes 12:5

ecc 12:5

Also [when] they shall be afraid of [that which is] (k) high, and fears [shall be] in the (l) way, and the almond tree shall (m) flourish, and the (n) grasshopper shall be a burden, and desire shall fail: because man goeth to his long home, and the mourners go about the streets:

(k) To climb high because of their weakness, or they stoop down as though they were afraid lest anything should hide them.

(l) They will tremble as they go, as though they were afraid.

(m) Their head will be as white as the blossoms of an almond tree.

(n) They will be able to bear nothing.

Ecclesiastes 12:6

ecc 12:6

Or ever the (o) silver cord shall be loosed, or the golden (p) bowl be broken, or the (q) pitcher be broken at the (r) fountain, or the (s) wheel broken at the (t) cistern.

(o) Meaning, the marrow of the backbone and the sinews.

(p) The little skin that covers the brain, which is in colour like gold.

(q) That is, the veins.

(r) Meaning the liver.

(s) Which is the head.

(t) That is, the heart out of which the head draws the powers of life.

Ecclesiastes 12:7

ecc 12:7

Then shall the dust return to the earth as it was: and the (u) spirit shall return to God who gave it.

(u) The soul unconsciously goes either to joy or torment, and sleeps not as the wicked imagine.

Ecclesiastes 12:11

ecc 12:11

The words of the wise [are] as goads, and as nails (x) fastened [by] the masters of assemblies, [which] are given from one (y) shepherd.

(x) Which are well applied by the ministers, whom he calls masters.

(y) That is by God.

Ecclesiastes 12:12

ecc 12:12

And further, by these, my son, be admonished: of making many (z) books [there is] no end; and much study [is] a weariness of the flesh.

(z) These things cannot be comprehended in books or learned by study, but God must instruct your heart that you may only know that wisdom is the true happiness and the way to it is to fear God.

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Song of Solomon (Canticles)

Song of Solomon (Canticles) Chapter 1

Song of Solomon (Canticles) 1:2

sol 1:2

Let (a) him kiss me with the kisses of his mouth: for thy love [is] better than wine.

(a) This is spoken in the person of the Church, or of the faithful soul inflamed with the desire of Christ, whom she loves.

Song of Solomon (Canticles) 1:3

sol 1:3

Because of the (b) savour of thy good ointments thy name [is as] ointment poured forth, therefore do the (c) virgins love thee.

(b) The feeling of your great benefits.

(c) They that are pure in heart and conversation.

Song of Solomon (Canticles) 1:4

sol 1:4

(d) Draw me, we will run after thee: the king hath brought me into his (e) chambers: we will be glad and rejoice in thee, we will remember thy love more than wine: the upright love thee.

(d) The faithful confess that they cannot come to Christ, unless they are drawn.

(e) Meaning the secret joy that is not known to the world.

Song of Solomon (Canticles) 1:5

sol 1:5

I [am] (f) black, but comely, O ye daughters of Jerusalem, as the tents of (g) Kedar, as the (h) curtains of Solomon.

(f) The Church confesses her spots and sin, but has confidence in the favour of Christ.

(g) Kedar was Ishmael's son, of whom came the Arabians that dwelt in tents.

(h) Which within were all set with precious stones and jewels.

Song of Solomon (Canticles) 1:6

sol 1:6

Look not upon me, because I [am] (i) black, because the (k) sun hath looked upon me: (l) my mother's children were angry with me; they made me the keeper of the vineyards; [but] my own vineyard have I not (m) kept.

(i) Consider not the Church by the outward appearance.

(k) The corruption of nature through sin and afflictions.

(l) My own brethren who should have most favoured me.

(m) She confesses her own negligence.

Song of Solomon (Canticles) 1:7

sol 1:7

Tell me, (n) O thou whom my soul loveth, where thou feedest, where thou makest [thy flock] to rest at noon: for why should I be as one that turneth aside by the flocks of (o) thy companions?

(n) The spouse feeling her fault flees to her husband only for comfort.

(o) Whom you have called to the dignity of pastors, and they set forth their own dreams instead of your doctrine.

Song of Solomon (Canticles) 1:8

sol 1:8

(p) If thou knowest not, O thou fairest among women, go forth by the footsteps of the flock, and feed thy kids beside the shepherds' tents.

(p) Christ speaks to his Church, bidding them that are ignorant to go to the pastors to learn.

Song of Solomon (Canticles) 1:9

sol 1:9

I have compared thee, O my love, to a company of horses in Pharaoh's (q) chariots.

(q) For your spiritual beauty and excellency there was no worldly treasure to be compared to you.

Song of Solomon (Canticles) 1:12

sol 1:12

(r) While the king [sitteth] at his table, my spikenard sendeth forth its fragrance.

(r) The Church rejoices that she is admitted to the company of Christ.

Song of Solomon (Canticles) 1:13

sol 1:13

A bundle of myrrh [is] my wellbeloved to me; he shall lie all night between my (s) breasts.

(s) He will be most dear to me.

Song of Solomon (Canticles) 1:16

sol 1:16

Behold, thou [art] fair, my beloved, yea, pleasant: also our (u) bed [is] green.

(u) That is, the heart of the faithful, in which Christ dwells by his Spirit.

Song of Solomon (Canticles) Chapter 2

Song of Solomon (Canticles) 2:2

sol 2:2

As the lily among thorns, so [is] my (a) love among the daughters.

(a) Thus Christ prefers his Church above all other things.

Song of Solomon (Canticles) 2:3

sol 2:3

(b) As the apple tree among the trees of the wood, so [is] my beloved among the sons. I sat down under his shadow with great delight, and his fruit [was] sweet to my taste.

(b) The spouse testifies her great desire toward her husband, but her strength fails her, and therefore she desires to be comforted, and felt it.

Song of Solomon (Canticles) 2:7

sol 2:7

(c) I charge you, O ye daughters of Jerusalem, by the roes, and by the hinds of the field, that ye stir not, nor awake [my] love, till he please.

(c) Christ charges them who have to do in the Church as it were by a solemn oath, that they trouble not the quietness of it.

Song of Solomon (Canticles) 2:8

sol 2:8

(d) The voice of my beloved! behold, he cometh leaping upon the mountains, skipping upon the hills.

(d) This is spoken of Christ who took on our nature to come to help his Church.

Song of Solomon (Canticles) 2:9

sol 2:9

My beloved is like a roe or a young hart: behold, he (e) standeth behind our wall, he looketh forth at the windows, gazing himself through the (f) lattice.

(e) For as his divinity was hidden under the cloak of our flesh.

(f) So that we cannot have full knowledge of him in this life.

Song of Solomon (Canticles) 2:11

sol 2:11

For, lo, the (g) winter is past, the rain is over [and] gone;

(g) That is, sin and error is driven back by the coming of Christ, who is here described by the springtime, when all things flourish.

Song of Solomon (Canticles) 2:14

sol 2:14

O my dove, [that art] in the (h) clefts of the rock, in the secret [places] of the stairs, let me see thy countenance, let me hear thy voice; for sweet [is] thy voice, and thy countenance [is] comely.

(h) You who are ashamed of your sins, come and show yourself to me.

Song of Solomon (Canticles) 2:15

sol 2:15

Take for us the foxes, the (i) little foxes, that spoil the vines: for our vines [have] tender grapes.

(i) Suppress the heretics while they are young, that is, when they begin to show their malice, and destroy the vine of the Lord.

Song of Solomon (Canticles) 2:17

sol 2:17

Until the day shall break, and the shadows flee away, turn, my beloved, and be thou like a (k) roe or a young hart upon the mountains of Bether.

(k) The church desires Christ to be most ready to help her in all dangers.

Song of Solomon (Canticles) Chapter 3

Song of Solomon (Canticles) 3:1

sol 3:1

By (a) night on my bed I sought him whom my soul loveth: I sought him, but I found him not.

(a) The Church by night, that is, in troubles, seeks Christ, but is not incontinently heard.

Song of Solomon (Canticles) 3:2

sol 3:2

I will rise now, and go about the city in the streets, and in the broad ways I will (b) seek him whom my soul loveth: I sought him, but I found him not.

(b) Showing that although we are not heard at first, yet we must still continue in prayer, till we feel comfort.

Song of Solomon (Canticles) 3:3

sol 3:3

The (c) watchmen that go about the city found me: [to whom I said], Saw ye him whom my soul loveth?

(c) Which declares that we must seek to all of whom we hope to have any help.

Song of Solomon (Canticles) 3:5

sol 3:5

(d) I charge you, O ye daughters of Jerusalem, by the roes, and by the hinds of the field, that ye stir not up, nor awake [my] love, till he please.

(d) See Sol 2:7

Song of Solomon (Canticles) 3:6

sol 3:6

Who [is] this that cometh out of the (e) wilderness like pillars of smoke, perfumed with myrrh and frankincense, with all powders of the merchant?

(e) This refers to the Church of Israel which was led in the wilderness for forty years.

Song of Solomon (Canticles) 3:7

sol 3:7

Behold his (f) bed, which [is] Solomon's; sixty valiant men [are] about it, of the valiant of Israel.

(f) By the bed is meant the temple which Solomon made.

Song of Solomon (Canticles) 3:8

sol 3:8

They all hold swords, [being] expert in war: every man [hath] his sword upon his thigh because of fear (g) in the night.

(g) He alludes to the watch which kept the temple.

Song of Solomon (Canticles) 3:11

sol 3:11

Go forth, O ye (h) daughters of Zion, and behold king Solomon with the (i) crown with which his mother crowned him in the day of his espousals, and in the day of the gladness of his heart.

(h) All you that are of the number of the faithful.

(i) Christ became man, was crowned by the love of God with the glorious crown of his divinity.

Song of Solomon (Canticles) Chapter 4

Song of Solomon (Canticles) 4:1

sol 4:1

Behold, thou [art] (a) fair, my love; behold, thou [art] fair; thou [hast] doves' eyes within thy locks: thy hair [is] as a (b) flock of goats, that appear from mount Gilead.

(a) Because Christ delights in his Church, he commends all that is in her.

(b) He has respect for the multitude of the faithful, which are many in number.

Song of Solomon (Canticles) 4:5

sol 4:5

Thy two (c) breasts [are] like two young roes that are twins, which feed among the lilies.

(c) In which are knowledge and zeal two precious jewels.

Song of Solomon (Canticles) 4:8

sol 4:8

(d) Come with me from Lebanon, [my] spouse, with me from Lebanon: look from the top of Amana, from the top of Shenir and Hermon, from the lions' dens, from the mountains of the leopards.

(d) Christ promises his Church to call his faithful from all the corners of the world.

Song of Solomon (Canticles) 4:9

sol 4:9

Thou hast ravished my heart, my (e) sister, [my] spouse; thou hast ravished my heart with one of thy (f) eyes, with one chain of thy neck.

(e) Christ calls his Church sister in respect that he had taken the flesh of man.

(f) In that he made his Church beautiful and rich, he loved his gifts in her.

Song of Solomon (Canticles) 4:11

sol 4:11

Thy (g) lips, O [my] spouse, drop [as] the honeycomb: honey and milk [are] under thy tongue; and the scent of thy garments [is] like the fragrance of Lebanon.

(g) Because of your confession and thanksgiving.

Song of Solomon (Canticles) 4:15

sol 4:15

(h) A fountain of gardens, a well of living waters, and streams from Lebanon.

(h) The Church confesses that all her glory and beauty comes from Christ who is the true fountain of all grace.

Song of Solomon (Canticles) 4:16

sol 4:16

Awake, O (i) north wind; and come, thou south; blow upon my garden, [that] its spices may flow out. Let my beloved come into his garden, and eat his pleasant fruits.

(i) She desires Christ to comfort her and to pour the graces of his Spirit on her, which is meant by the North and South wind.

Song of Solomon (Canticles) Chapter 5

Song of Solomon (Canticles) 5:1

sol 5:1

I have come into my (a) garden, my sister, [my] spouse: I have gathered my myrrh with my spice; I have eaten my honeycomb with my honey; I have drunk my wine with my milk: eat, O friends; drink, yea, drink abundantly, O beloved.

(a) The garden signifies the kingdom of Christ, where he prepares the banquet for his elect.

Song of Solomon (Canticles) 5:2

sol 5:2

(b) I sleep, but my heart waketh: [it is] the voice of my beloved that knocketh, [saying], Open to me, my sister, my love, my dove, my undefiled: for my head is filled with dew, [and] my locks with the drops of the (c) night.

(b) The spouse says that she is troubled with the cares of worldly things, which is meant by sleeping.

(c) Declaring the long patience of the Lord toward sinners.

Song of Solomon (Canticles) 5:3

sol 5:3

I have put off my (d) coat; how shall I put it on? I have washed my feet; how shall I defile them?

(d) The spouse confesses her nakedness, and that of herself she has nothing, or seeing that she is once made clean she promises not to defile herself again.

Song of Solomon (Canticles) 5:5

sol 5:5

I rose up to open to my beloved; and my hands flowed [with] myrrh, and my (e) fingers [with] sweet smelling myrrh, upon the handles of the lock.

(e) The spouse who should be anointed by Christ will not find him if she thinks to anoint him with her good works.

Song of Solomon (Canticles) 5:7

sol 5:7

The (f) watchmen that went about the city found me, they smote me, they wounded me; the keepers of the walls took away my veil from me.

(f) These are the false teachers who wound the conscience with their traditions.

Song of Solomon (Canticles) 5:8

sol 5:8

I charge you, (g) O daughters of Jerusalem, if ye find my beloved, that ye tell him, that I [am] sick with love.

(g) She asks of them who are godly (as the law and salvation should come out of Zion and Jerusalem) that they would direct her to Christ.

Song of Solomon (Canticles) 5:9

sol 5:9

(h) What [is] thy beloved more than [another] beloved, O thou fairest among women? what [is] thy beloved more than [another] beloved, that thou dost so charge us?

(h) Thus say they of Jerusalem.

Song of Solomon (Canticles) 5:11

sol 5:11

His (i) head [is as] the most fine gold, his locks [are] bushy, [and] black as a raven.

(i) She describes Christ to be of perfect beauty and comeliness.

Song of Solomon (Canticles) Chapter 6

Song of Solomon (Canticles) 6:1

sol 6:1

Where is thy beloved gone, (k) O thou fairest among women? where is thy beloved turned aside? that we may seek him with thee.

(k) Hearing of the excellency of Christ, the faithful desire to know how to find him.

Song of Solomon (Canticles) 6:2

sol 6:2

My beloved is gone down into his (a) garden, to the beds of spices, to feed in the gardens, and to gather lilies.

(a) That is, is conversant here in earth among men.

Song of Solomon (Canticles) 6:4

sol 6:4

Thou [art] beautiful, O my love, as (b) Tirzah, comely as Jerusalem, terrible as [an army] with banners.

(b) Which was a fair and strong city, (Kg1 14:17).

Song of Solomon (Canticles) 6:5

sol 6:5

(c) Turn away thy eyes from me, for they have overcome me: thy hair [is] as a flock of goats that appear from Gilead.

(c) This declares the exceeding love of Christ toward his Church.

Song of Solomon (Canticles) 6:8

sol 6:8

There are (d) sixty queens, and eighty concubines, and virgins without number.

(d) Meaning that the gifts are infinite which Christ gives to his Church: or that his faithful are many in number.

Song of Solomon (Canticles) 6:10

sol 6:10

(e) Who [is] she [that] looketh forth as the morning, fair as the moon, clear as the sun, [and] terrible as [an army] with banners?

(e) He shows that the beginning of the Church was small, but that it grew up to a great multitude.

Song of Solomon (Canticles) 6:11

sol 6:11

I went down into the (f) garden of nuts to see the fruits of the valley, [and] to see whether the vine flourished, [and] the pomegranates budded.

(f) He went down into the synagogue to see what fruits came from the law, and the prophets.

Song of Solomon (Canticles) 6:12

sol 6:12

(g) Before I was aware, my soul made me (h) [like] the chariots of Amminadib.

(g) I found nothing but rebellion.

(h) Or, Set me on the chariots of my willing people.

Song of Solomon (Canticles) 6:13

sol 6:13

Return, return, O (i) Shulamite; return, return, that we may look upon thee. What will ye see in the Shulamite? As it were the company of two armies.

(i) O ye people of Jerusalem, for Jerusalem was called Shalem which signifies peace.

Song of Solomon (Canticles) Chapter 7

Song of Solomon (Canticles) 7:1

sol 7:1

How beautiful are thy (a) feet with shoes, O prince's daughter! the joints of thy thighs [are] like jewels, the work of the hands of a skilful workman.

(a) He describes the comely beauty of the Church in every part, which is to be understood spiritually.

Song of Solomon (Canticles) 7:3

sol 7:3

(b) Thy two breasts [are] like two young roes [that are] twins.

(b) See Sol 4:5

Song of Solomon (Canticles) 7:5

sol 7:5

Thy head upon thee [is] like Carmel, and the hair of thy head like purple; the king [is] (c) held captive by [its] locks of hair.

(c) He delights to come near you, and to be in your company.

Song of Solomon (Canticles) 7:10

sol 7:10

(d) I [am] my beloved's, and his desire [is] toward me.

(d) This the spouse speaks.

Song of Solomon (Canticles) 7:12

sol 7:12

Let us get up early to the vineyards; let us see if the (e) vine flourisheth, [whether] the tender grape appeareth, [and] the pomegranates bud forth: there will I give thee my loves.

(e) If the people that are called to Christ bring forth any fruit.

Song of Solomon (Canticles) Chapter 8

Song of Solomon (Canticles) 8:1

sol 8:1

O (a) that thou [wert] as my brother, that was nourished at the breasts of my mother! [when] I should find thee outside, I would kiss thee; yea, I should not be despised.

(a) The Church called of the Gentiles speaks thus to the Church of Jerusalem.

Song of Solomon (Canticles) 8:3

sol 8:3

(b) His left hand [should be] under my head, and his right hand should embrace me.

(b) Read (Sol 2:6).

Song of Solomon (Canticles) 8:4

sol 8:4

(c) I charge you, O daughters of Jerusalem, that ye stir not, nor awake [my] love, until he please.

(c) Read (Sol 3:5).

Song of Solomon (Canticles) 8:6

sol 8:6

(d) Set me as a seal upon thy heart, as a seal upon thy arm: for love [is] strong as death; jealousy [is] cruel as the grave: the coals of it [are] coals of fire, [which hath a] most vehement flame.

(d) The spouse desires Christ to be joined in perpetual love with him.

Song of Solomon (Canticles) 8:8

sol 8:8

(e) We have a little sister, and she hath no breasts: what shall we do for our sister in the day when she shall be spoken for?

(e) The Jewish Church speaks this of the Church of the Gentiles.

Song of Solomon (Canticles) 8:9

sol 8:9

(f) If she [is] a wall, we will build upon her a palace of silver: and if she [is] a door, we will inclose her with boards of cedar.

(f) If she is sure and fast, she is fit for her husband to dwell in.

Song of Solomon (Canticles) 8:10

sol 8:10

(g) I [am] a wall, and my breasts like towers: then was I in his eyes as one that found favour.

(g) The Church promises fidelity and constancy.

Song of Solomon (Canticles) 8:11

sol 8:11

(h) Solomon had a vineyard at Baalhamon; he let out the vineyard to keepers; every one for the fruit of it was to bring a thousand [pieces] of silver.

(h) This is the vineyard of the Lord hired out, (Mat 21:33).

Song of Solomon (Canticles) 8:13

sol 8:13

Thou that dwellest in the (i) gardens, the companions hearken to thy voice: cause me to hear [it].

(i) Christ dwells in his Church, whose voice the faithful hear.

Song of Solomon (Canticles) 8:14

sol 8:14

(k) Make haste, my beloved, and be thou like a roe or a young hart upon the mountains of spices.

(k) The Church desires Christ that if he depart from them, yet he would haste to help them in their troubles.

Isaiah

Isaiah Chapter 1

Isaiah 1:1

isa 1:1

The (a) vision of Isaiah the son of Amoz, which he saw (b) concerning Judah and Jerusalem in the days of (c) Uzziah, Jotham, Ahaz, [and] Hezekiah, kings of Judah.

The Argument - God, according to his promise in (Deu 18:15) that he would never leave his Church destitute of a prophet, has from time to time accomplished the same: whose office was not only to declare to the people the things to come, of which they had a special revelation, but also to interpret and declare the law, and to apply particularly the doctrine contained briefly in it, for the use and profit of those to whom they thought it chiefly to belong, and as the time and state of things required. Principally in the declaration of the law, they had respect to three things which were the ground of their doctrine: first, to the doctrine contained briefly in the two tables: secondly to the promises and threatenings of the law: and thirdly to the covenant of grace and reconciliation grounded on our Saviour Jesus Christ, who is the end of the law. To which they neither added nor diminished, but faithfully expounded the sense and meaning of it. As God gave them understanding of things, they applied the promises particularly for the comfort of the Church and the members of it, and also denounced the menaces against the enemies of the same: not for any care or regard to the enemies, but to assure the Church of their safeguard by the destruction of their enemies. Concerning the doctrine of reconciliation, they have more clearly entreated it than Moses, and set forth more lively Jesus Christ, in whom this covenant of reconciliation was made. In all these things Isaiah surpassed all the prophets, and was diligent to set out the same, with vehement admonitions, reprehensions, and consolations: ever applying the doctrine as he saw that the disease of the people required. He declares also many notable prophecies which he had received from God, concerning the promise of the Messiah, his office and kingdom, the favour of God toward his Church, the calling of the Gentiles and their union with the Jews. Which are principal points contained in this book, and a gathering of his sermons that he preached. Which after certain days that they had stood upon the temple door (for the manner of the prophets was to post the sum of their doctrine for certain days, that the people might the better mark it as in (Isa 8:1; Hab 2:2)) the priests took it down and reserved it among their registers. By God's providence these books were preserved as a monument to the Church forever. Concerning his person and time he was of the king's stock (for Amos his father was brother to Azariah king of Judah, as the best writers agree) and prophesied more than 64 years, from the time of Uzziah to the reign of Manasseh who was his son-in-law (as the Hebrews write) and by whom he was put to death. In reading of the prophets, this one thing among others is to be observed, that they speak of things to come as though they were now past because of the certainty of it, and that they could not but come to pass, because God had ordained them in his secret counsel and so revealed them to his prophets.

(a) That is, a revelation or prophecy, which was one of the two means by which God declared himself to his servants in old times, as in (Num 12:6) and therefore the prophets were called seers, (Sa1 9:9).

(b) Isaiah was chiefly sent to Judah and Jerusalem, but not only: for in this book are prophecies concerning other nations also.

(c) Called also Azariah, (Kg2 15:1) of these kings read (2Ki. 14:1-21:1; 2Ch. 25:1-33:1).

Isaiah 1:2

isa 1:2

Hear, O (d) heavens, and give ear, O earth: for the LORD hath spoken, I have nourished and brought up (e) children, and they have rebelled against me.

(d) Because men were obstinate and insensible, he calls to the dumb creatures, who were more prompt to obey God's word, as in (Deu 32:1).

(e) He declares his great mercy toward the Jews as he chose them above all other nations to be his people and children as in (Deu 10:15).

Isaiah 1:3

isa 1:3

The (f) ox knoweth his owner, and the donkey his master's crib: [but] Israel doth not know, my people doth not consider.

(f) The most dull and brute beasts acknowledge their duty more toward their masters, than my people do toward me, of whom they have received benefits without comparison.

Isaiah 1:4

isa 1:4

Ah sinful nation, a people laden with iniquity, a (g) seed of evildoers, children that are corrupters: they have forsaken the LORD, they have provoked the (h) Holy One of Israel to anger, they are gone away backward.

(g) They were not only wicked as were their fathers, but utterly corrupt and by their evil example infected others.

(h) That is, him that sanctifies Israel.

Isaiah 1:5

isa 1:5

Why should ye be (i) stricken any more? ye will revolt more and more: the whole (k) head is sick, and the whole heart faint.

(i) What good is it to seek to mend you by punishment, seeing that the more I correct you, the more you rebel?

(k) By naming the chief parts of the body, he signifies that there was no part of the whole body of the Jews free from his rods.

Isaiah 1:6

isa 1:6

From the (l) sole of the foot even to the head [there is] no soundness in it; [but] wounds, and bruises, and putrifying sores: they have not been closed, (m) neither bound up, neither mollified with ointment.

(l) Every part of the body, the least as well as the chiefest was plagued.

(m) Their plagues were so grievous that they were incurable, and yet they would not repent.

Isaiah 1:7

isa 1:7

Your country [is] desolate, your cities [are] burned with fire: your land, foreigners devour it in your presence, and [it is] desolate, as overthrown by (n) foreigners.

(n) Meaning, of them who dwell far off, who because they look for no advantage of that which remains destroy all before them.

Isaiah 1:8

isa 1:8

And the daughter of (o) Zion is left as a booth in a vineyard, as a lodge in a garden of cucumbers, as a besieged city.

(o) That is, Jerusalem.

Isaiah 1:9

isa 1:9

Except the LORD of hosts (p) had left to us a very small remnant, we should have been (q) as Sodom, we should have been like Gomorrah.

(p) Because he will always have a Church to call on his Name.

(q) That is, all destroyed.

Isaiah 1:10

isa 1:10

Hear the word of the LORD, ye (r) rulers of Sodom; give ear to the law of our God, ye people of Gomorrah.

(r) You who for your vices deserved to be destroyed, as they of Sodom, save that God from his mercy reserved a little number, (Lam 3:22).

Isaiah 1:11

isa 1:11

To what purpose [is] the multitude of your sacrifices to me? saith the LORD: I am full of the burnt offerings of rams, and the fat of fed beasts; and I (s) delight not in the blood of bulls, or of lambs, or of male goats.

(s) Although God commanded these sacrifices for a time, as aids and exercises of their faith, yet because the people did not have faith or repentance, God detests them, (Psa 50:13; Jer 6:20; Amo 5:22; Mic 6:7).

Isaiah 1:13

isa 1:13

(t) Bring no more vain oblations; incense is an abomination to me; the new moons and sabbaths, the calling of assemblies, I cannot endure; [it is] iniquity, even the solemn meeting.

(t) Without faith and repentance.

Isaiah 1:14

isa 1:14

Your (u) new moons and your appointed feasts my soul hateth: they are a trouble to me; I am weary of bearing [them].

(u) Your sacrifices offered in the new moons and feasts: he condemns by this hypocrites who think to please God with ceremonies and they themselves are void of faith and mercy.

Isaiah 1:15

isa 1:15

And when ye spread forth your hands, I will hide my eyes from you: yea, when ye make many prayers, I will not hear: your hands are full (x) of blood.

(x) He shows that where men are given to evil, deceit, cruelty and extortion, which is meant by blood, there God will show his anger and not accept them though they seem holy, as in (Isa 59:3).

Isaiah 1:16

isa 1:16

(y) Wash ye, make yourselves clean; put away the evil of your doings from before my eyes; cease to do evil;

(y) By this outward washing, he means the spiritual: exhorting the Jews to repent and amend their lives.

Isaiah 1:17

isa 1:17

Learn to (z) do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow.

(z) This kind of reasoning by the second table, the scriptures use in many places against the hypocrites who pretend holiness and religion in word, but when charity and love for their brethren should appear they declare that they have neither faith nor religion.

Isaiah 1:18

isa 1:18

Come now, (a) and let us reason together, saith the LORD: though your sins are as scarlet, they shall be (b) white as snow; though they are red like crimson, they shall be as wool.

(a) To know if I accuse you without cause.

(b) Lest sinners should pretend any rigour on God's part, he only wills them to be pure in heart, and he will forgive all their sins, no matter how many or great.

Isaiah 1:19

isa 1:19

If ye (c) are willing and obedient, ye shall eat the good of the land:

(c) He shows that whatever adversity man endures, it ought to be attributed to his own incredulity and disobedience.

Isaiah 1:21

isa 1:21

How is the (d) faithful city become an harlot! it was full of judgment; righteousness lodged in it; but now (e) murderers.

(d) That is, Jerusalem, which had promised happiness to me, as a wife to her husband.

(e) Given to covetousness and extortion, which he signified before by blood, (Isa 1:15).

Isaiah 1:22

isa 1:22

Thy (f) silver is become dross, thy wine mixed with water:

(f) Whatever was pure in you before, is now corrupt, though you have an outward show.

Isaiah 1:23

isa 1:23

Thy princes [are] rebellious, and companions of (g) thieves: every one loveth bribes, and followeth after rewards: they judge not the fatherless, neither doth the cause of the widow come to them.

(g) That is, they maintain the wicked and the extortioners: and not only do not punish them, but are themselves such.

Isaiah 1:24

isa 1:24

Therefore saith the Lord, the LORD of hosts, the (h) mighty One of Israel, Ah, I will (i) rid myself of my adversaries, and avenge me of my enemies:

(h) When God will show himself merciful to his Church, he calls himself the Holy one of Israel, but when he has to do with his enemies, he is called Mighty, as against whom no power is able to resist.

(i) I will take vengeance of my adversaries the Jews and so satisfy my desire by punishing them.

Isaiah 1:25

isa 1:25

And I will turn my hand upon thee, and thoroughly purge away thy dross, (k) and take away all thy tin:

(k) Lest the faithful among them should be overcome with his threatening he adds this consolation.

Isaiah 1:26

isa 1:26

(l) And I will restore thy judges as at the first, and thy counsellors as at the beginning: afterward thou shalt be called, The city of righteousness, the faithful city.

(l) It is once the work of God to purify the heart of man, which he does because of his promise, made concerning the salvation of his Church.

Isaiah 1:27

isa 1:27

Zion shall be redeemed with (m) judgment, and her converts with righteousness.

(m) By justice is meant God's faithful promise, which is the reason for the deliverance of his Church.

Isaiah 1:28

isa 1:28

And the (n) destruction of the transgressors and of the sinners [shall be] together, and they that forsake the LORD shall be consumed.

(n) The wicked will not be partakers of God's promise, (Psa 92:9).

Isaiah 1:29

isa 1:29

For they shall be ashamed of the (o) oaks which ye have desired, and ye shall be confounded for the gardens that ye have chosen.

(o) That is, the trees and pleasant places where you commit idolatry which was forbidden (Deu 16:22).

Isaiah 1:31

isa 1:31

And the strong shall be as a (p) wick, and its maker as a spark, and they shall both burn together, and none shall quench [them].

(p) The false god's in which you put your confidence will be consumed as easily as a piece of wick.

Isaiah Chapter 2

Isaiah 2:2

isa 2:2

And it (a) shall come to pass in the last days, [that] the mount of the LORD'S house (b) shall be established on the top of the mountains, and shall be exalted above the hills; and all nations shall (c) flow to it.

(a) The decree and ordinance of God, concerning the restoration of the Church, which is chiefly meant by the time of Christ.

(b) In an evident place to be seen and discerned.

(c) When the kingdom of Christ will be enlarged by the preaching of the doctrine. Here also is declared the zeal of the children of God when they are called.

Isaiah 2:3

isa 2:3

And many people shall go and say, Come ye, and let us go up to (d) the mountain of the LORD, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the (e) law, and the word of the LORD from (f) Jerusalem.

(d) Alluding to mount Zion, where the visible Church then was.

(e) Meaning, the whole doctrine of salvation.

(f) This was accomplished when the gospel was first preached in Jerusalem, and from there went through all the world.

Isaiah 2:4

isa 2:4

And (g) he shall judge among the nations, and shall (h) rebuke many people: and they shall (i) beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn (k) war any more.

(g) The Lord, who is Christ, will have all power given to him.

(h) That they may acknowledge their sins, and turn to him.

(i) He shows the fruit of the peace which the gospel should bring, that is, that men should do good to one another, while before they were enemies.

(k) He speaks not against the use of weapons and lawful war, but shows how the hearts of the godly will be affected one toward another, which peace and love begin and grow in this life, but will be perfected when we are joined with our head Jesus Christ.

Isaiah 2:5

isa 2:5

O house of Jacob, come ye, and let us (l) walk in the light of the LORD.

(l) Seeing the Gentiles will be ready, make haste, and show them the way to worship God.

Isaiah 2:6

isa 2:6

Therefore thou (m) hast forsaken thy people the house of Jacob, because they are (n) filled [with customs] from the east, and [are] soothsayers like the Philistines, (o) and they please themselves in the children of foreigners.

(m) The prophet seeing the small hope that the Jews would convert, complains to God as though he had utterly forsaken them for their sins.

(n) Full of the corruptions that reigned chiefly in the east parts.

(o) They altogether gave themselves to the fashions of other nations.

Isaiah 2:7

isa 2:7

Their land also is full of (p) silver and gold, neither [is there any] end of their treasures; their land is also full of horses, neither [is there any] end of their chariots:

(p) The prophet first condemned their superstition and idolatry next their covetousness and thirdly their vain trust in worldly means.

Isaiah 2:9

isa 2:9

And the mean man boweth down, and the great man (q) humbleth himself: therefore (r) forgive them not.

(q) He notes the nature of the idolaters who are never satisfied in their superstitions.

(r) Thus the prophet spoke being inflamed with the zeal of God's glory, and that he might fear them with God's judgment.

Isaiah 2:11

isa 2:11

The lofty looks of man shall be humbled, and the haughtiness of men shall be abased, and the LORD alone shall be exalted in (s) that day.

(s) Meaning, as soon as God will begin to execute his judgments.

Isaiah 2:14

isa 2:14

And upon all the high (t) mountains, and upon all the hills [that are] lifted up,

(t) By high trees and mountains are he means the proud and lofty, who think themselves most strong in this world.

Isaiah 2:16

isa 2:16

And upon (u) all the ships of Tarshish, and upon all pleasant pictures.

(u) He condemns their vain confidence which they had in strongholds and in their rich merchandise which brought in vain pleasures with which men's minds became effeminate.

Isaiah 2:20

isa 2:20

In that day a man shall cast his idols of silver, and his idols of gold, which they made [each one] for himself to worship, (x) to the moles and to the bats;

(x) They will cast them into vile and filthy places when they perceive that they are not able to help them.

Isaiah 2:22

isa 2:22

Cease ye from man, whose (y) breath [is] in his nostrils: for why is he to be esteemed?

(y) Cast off your vain confidence in man, whose life is so frail that if his nose is stopped he is dead and consider that you are dealing with God.

Isaiah Chapter 3

Isaiah 3:1

isa 3:1

For, behold, the Lord, the LORD of hosts, doth take away from Jerusalem and from Judah the rod (a) and the staff, the whole support of bread, and the whole support of water,

(a) Because they trusted in their abundance and prosperity he shows that they should be taken from them.

Isaiah 3:2

isa 3:2

The mighty man, and the man of war, (b) the judge, and the prophet, and the prudent, and the ancient,

(b) The temporal governor and the minister.

Isaiah 3:3

isa 3:3

The captain of fifty, and the honourable man, and the counsellor, and the skilful craftsman, and the (c) eloquent orator.

(c) By these he means that God would take away everything that was of any value, and which they had any opportunity to want in themselves.

Isaiah 3:4

isa 3:4

And I will give (d) children [to be] their princes, and babes shall rule over them.

(d) Not only in age: but in manners, knowledge and strength.

Isaiah 3:5

isa 3:5

And the people shall be (e) oppressed, every one by another, and every one by his neighbour: the child shall behave himself proudly against the elder, and the base against the honourable.

(e) For lack of good regiment and order.

Isaiah 3:6

isa 3:6

When a man shall (f) take hold of his brother of the house of his father, [saying], Thou hast clothing, be thou our ruler, and [let] this ruin [be] under thy hand:

(f) He shows that this plague will be so horrible that contrary to the common manner of men, who by nature are ambitious, no one will be found able or willing to be their governor.

Isaiah 3:7

isa 3:7

In that day shall he (g) swear, saying, I will not be an healer; for in my house [is] neither bread nor clothing: make me not a ruler of the people.

(g) Fear will cause him to forswear himself, rather than to take such a dangerous charge upon himself.

Isaiah 3:9

isa 3:9

The (h) show of their countenance doth witness against them; and they declare their sin as Sodom, they hide [it] not. Woe to their soul! for they have rewarded evil to themselves.

(h) When God examines their deed on which they now set an impudent face, he will find the mark of their impiety in their forehead.

Isaiah 3:10

isa 3:10

(i) Say ye to the righteous, that [it shall be] well [with him]: for they shall eat the fruit of their doings.

(i) You that are godly be assured that God will defend you in the midst of these troubles.

Isaiah 3:12

isa 3:12

[As for] my people, (k) children [are] their oppressors, and women rule over them. O my people, they who lead thee cause [thee] to err, and destroy the way of thy paths.

(k) Because the wicked people were more addicted to their princes than to the commandments of God, he shows that he would give them such princes, by whom they would have no help, but that they would be manifest tokens of his wrath, because they would be fools and effeminate.

Isaiah 3:14

isa 3:14

The LORD will enter into judgment with the (l) elders of his people, and with their princes: for ye have eaten up the vineyard; the spoil of the poor [is] in your houses.

(l) Meaning that the rulers and governors had destroyed his Church and not preserved it, according to their duty.

Isaiah 3:15

isa 3:15

What mean ye [that] ye beat my people to pieces, (m) and grind the faces of the poor? saith the Lord GOD of hosts.

(m) That is, you show all cruelty against them.

Isaiah 3:16

isa 3:16

Moreover the LORD saith, (n) Because the daughters of Zion are haughty, and walk with (o) extended necks and (p) wanton eyes, walking and (q) mincing [as] they go, and making a (r) tinkling with their feet:

(n) He means the people because of the arrogancy and pride of their women who gave themselves to all wantonness and dissolution.

(o) Which declared their pride.

(p) As a sign that they were not chaste.

(q) Which showed their wantonness.

(r) They delighted then in slippers that creaked or had little plates sewn on them which tinkled as they went.

Isaiah 3:23

isa 3:23

The mirrors, and the fine linen, and the turbans, and the (s) veils.

(s) In rehearsing all these things particularly he shows the lightness and vanity of such as cannot be content with comely apparel according to their degree.

Isaiah 3:25

isa 3:25

Thy men shall fall by the (t) sword, and thy mighty in the war.

(t) Meaning that God will not only punish the women but their husbands who have permitted this dissoluteness and also the commonwealth which has not remedied it.

Isaiah Chapter 4

Isaiah 4:1

isa 4:1

And in that day (a) seven women shall take hold of one man, saying, We will eat our own bread, and wear our own apparel: only (b) let us be called by thy name, to take away our (c) reproach.

(a) When God will executes this vengeance there will not be one man found to be the head to many women, and they contrary to womanly shamefacedness will seek men, and offer themselves under any condition.

(b) He our husband and let us be called your wives.

(c) For so they thought it to be without a head and husband.

Isaiah 4:2

isa 4:2

In that day shall the (d) branch of the LORD be beautiful and glorious, and the fruit of the earth [shall be] the pride and glory of them that have escaped of Israel.

(d) He comforts the Church in this desolation which will spring up like a bud signifying that God's graces should be as plentiful toward the faithful as though they sprang out of the earth, as in (Isa 45:8). Some by the bud of the Lord mean Christ.

Isaiah 4:3

isa 4:3

And it shall come to pass, [that he that is] left in Zion, and [he that] remaineth in Jerusalem, shall be called holy, [even] every one that is (e) written among the living in Jerusalem:

(e) He alludes to the book of life, of which read (Exo 32:32) meaning God's secret counsel, in which his elect are predestinated to life everlasting.

Isaiah 4:4

isa 4:4

When the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the (f) blood of Jerusalem from the midst of it by the spirit of (g) judgment, and by the spirit of burning.

(f) That is, the cruelty, extortion, malice and all wickedness.

(g) When things will be addressed that were amiss.

Isaiah 4:5

isa 4:5

And the LORD will create upon every dwelling place of mount Zion, and upon her assemblies, (h) a cloud and smoke by day, and the shining of a flaming fire by night: for upon all the (i) glory [shall be] a defence.

(h) He alludes to the pillar of the cloud, (Exo 13:21), meaning that God's favour and protection should appear in every place.

(i) The faithful are called the glory of God because his image and tokens of his grace shine in them.

Isaiah 4:6

isa 4:6

And there shall be a tabernacle for a shade in the daytime from the heat, and for a place of refuge, and for a covert from storm (k) and from rain.

(k) God promises to be the defence of his Church against all troubles and dangers.

Isaiah Chapter 5

Isaiah 5:1

isa 5:1

Now will (a) I sing to my (b) wellbeloved a song of my beloved concerning his vineyard. My wellbeloved hath a (c) vineyard in a very fruitful hill:

(a) The prophet by this song sets before the people's eyes their ingratitude and God's mercy.

(b) That is, to God.

(c) Meaning that he had planted his Church in a place most plentiful and abundant.

Isaiah 5:2

isa 5:2

And he dug it, and removed its stones, and planted it with the choicest vine, (d) and built a tower in the midst of it, and also made a winepress in it: and he expected that it should bring forth grapes, and it brought forth (e) wild grapes.

(d) He spared no diligence or cost.

(e) In (Isa 5:7) he declares what they were.

Isaiah 5:3

isa 5:3

And now, O inhabitants of Jerusalem, and men of Judah, judge, I pray you, (f) between me and my vineyard.

(f) He makes them judges in their own cause, for as much as it was evident that they were the cause of their own ruin.

Isaiah 5:5

isa 5:5

And now come; I will tell you what I will do to my vineyard: I (g) will take away its hedge, and it shall be eaten up; [and] break down the wall of it, and it shall be trodden down:

(g) I will take no more care for it: meaning, that he would take from them his word and ministers and all other comforts, and feed them contrary plagues.

Isaiah 5:7

isa 5:7

For the vineyard of the LORD of hosts [is] the house of Israel, and the men of Judah his pleasant plant: and he looked for (h) judgment, but behold oppression; for righteousness, but behold (i) a cry.

(h) Judgment and righteousness are true fruit of the fear of God and therefore in the cruel oppression there is no religion.

(i) Of them who are oppressed.

Isaiah 5:8

isa 5:8

Woe to them that join house to house, [that] lay field to field, till [there is] no (k) place, that they may be placed alone in the midst of the earth!

(k) That is, for the poor to dwell in.

Isaiah 5:9

isa 5:9

In my (l) ears [said] the LORD of hosts, Of a truth many houses shall be desolate, [even] great and fair, without inhabitant.

(l) I have heard the complaint and cry of the poor.

Isaiah 5:10

isa 5:10

Yea, ten acres of vineyard shall yield one (m) bath, and the seed of an (n) homer shall yield an (o) ephah.

(m) Which contains about 5 gallons, so that every acre would yield only half a gallon.

(n) Which contains 50 gallons.

(o) An ephah contains 5 gallons and is in dry things as much as a bath is in liquids.

Isaiah 5:11

isa 5:11

Woe to them that (p) rise early in the morning, [that] they may follow strong drink; that continue until (q) night, [till] wine inflames them!

(p) Who spare no pain nor diligence to follow their lusts.

(q) Who are never weary of their rioting and excessive pleasures but use all means to provoke to the same.

Isaiah 5:12

isa 5:12

And the harp, and the viol, the tabret, and pipe, and wine, are in their feasts: but they regard not the (r) work of the LORD, neither consider the operation of his hands.

(r) They do not regard the provident care of God over them, nor for what end he has created them.

Isaiah 5:13

isa 5:13

Therefore my people (s) have gone into captivity, because [they have] (t) no knowledge: and their honourable men [are] famished, and their multitude dried up with thirst.

(s) That is, will certainly go: for so the prophets use to speak as though the thing which will come to pass were done already.

(t) Because they would not obey the word of God.

Isaiah 5:14

isa 5:14

Therefore (u) hell hath enlarged herself, and opened her mouth without measure: and their glory, and their multitude, and their pomp, and he that rejoiceth, shall descend into it.

(u) Meaning, the grave will swallow up them who will die for hunger and thirst, and yet for all this great destruction it will never be satisfied.

Isaiah 5:17

isa 5:17

Then shall (x) the lambs feed after their manner, and the waste places of the fat ones shall strangers eat.

(x) God comforts the poor lambs of his Church, who had been strangers in other countries, promising that they would dwell in these places again, of which they had been deprived by the fat and cruel tyrants.

Isaiah 5:18

isa 5:18

Woe to them that draw iniquity with (y) cords of vanity, and sin as it were with a cart rope:

(y) Who use all allurements, opportunities and excuses to harden their conscience in sin.

Isaiah 5:19

isa 5:19

That say, (z) Let him make speed, [and] hasten his work, that we may see [it]: and let the counsel of the Holy One of Israel draw near and come, that we may know [it]!

(z) He shows what are the words of the wicked, when they are menaced by God's judgments, (Pe2 3:4).

Isaiah 5:20

isa 5:20

Woe to them that call evil good, (a) and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter!

(a) Who are not ashamed of sin, nor care for honesty but are grown to a desperate impiety.

Isaiah 5:21

isa 5:21

Woe to [them that are] (b) wise in their own eyes, and prudent in their own sight!

(b) Who contemn all doctrine and admonition.

Isaiah 5:22

isa 5:22

Woe to [them that are] (c) mighty to drink wine, and men of strength to mix strong drink:

(c) Who are never weary, but show their strength, and brag in gluttony and drunkenness.

Isaiah 5:24

isa 5:24

Therefore as the fire devoureth the stubble, and the flame consumeth the chaff, [so] their (d) root shall be as rottenness, and their blossom shall go up as dust: because they have cast away the law of the LORD of hosts, and despised the word of the Holy One of Israel.

(d) Both they and their posterity so that nothing will be left.

Isaiah 5:25

isa 5:25

Therefore is the anger of the LORD kindled against his people, and he hath stretched forth his (e) hand against them, and hath smitten them: and the hills trembled, and their carcasses [were] torn in the midst of the streets. For all this his anger is not turned away, but his hand [is] stretched out still.

(e) He shows that God had so sore punished this people, that the dumb creatures if they had been so plagued would have been more sensible, and therefore his plagues must continue, till they begin to seal them.

Isaiah 5:26

isa 5:26

And he will lift up an ensign (f) to the nations from afar, and will hiss to them from the end of the earth: and, behold, they shall come with speed swiftly:

(f) He will make the Babylonians come against them at his beck, and to fight under his standard.

Isaiah 5:27

isa 5:27

None shall (g) be weary nor stumble among them; none shall slumber nor sleep; neither shall the belt of their loins be loosed, nor (h) the latchet of their shoes be broken:

(g) They will be prompt and lusty to execute God's vengeance.

(h) The enemy will have no impediment.

Isaiah 5:29

isa 5:29

Their roaring [shall be] like a lion, they shall roar like young lions: yea, they shall (i) roar, and lay hold of the prey, and shall carry [it] away safe, and none shall deliver [it].

(i) By which is declared the cruelty of the enemy.

Isaiah 5:30

isa 5:30

And in that day they shall roar against them like the roaring of the sea: and if (k) [one] looketh to the land, behold darkness [and] sorrow, and the light is darkened in its (l) heavens.

(k) The Jews will find no comfort.

(l) In the land of Judah.

Isaiah Chapter 6

Isaiah 6:1

isa 6:1

In the year that king Uzziah died (a) I saw also the Lord sitting upon a (b) throne, high and lifted up, and his (c) train filled the temple.

(a) God does not show himself to man in his majesty but according as man's capacity to comprehend him, that is, by visible signs as John the Baptist saw the Holy Spirit in the form of a dove.

(b) As a judge ready to give sentence.

(c) Of his garment, or of his throne.

Isaiah 6:2

isa 6:2

Above it stood the (d) seraphims: each one had six wings; with two he covered his (e) face, and with two he covered his (f) feet, and with two he (g) flew.

(d) They were angels so called because they were of a fiery colour, to signify that they burnt in the love of God, or were light as fire to execute his will.

(e) Signifying that they were not able to endure the brightness of God's glory.

(f) By which it was declared that man was not able to see the brightness of God in them.

(g) Which declares the prompt obedience of the angels to execute God's commandment.

Isaiah 6:3

isa 6:3

And one cried to another, and said, (h) Holy, holy, holy, [is] the LORD of hosts: the whole (i) earth [is] full of his glory.

(h) This often repetition signifies that the angels cannot satisfy themselves in praising God, to teach us that in all our lives we should give ourselves to the continual praise of God.

(i) His glory not only appears in the heavens but through all the world, and therefore all creatures are bound to praise him.

Isaiah 6:4

isa 6:4

And the posts of the door (k) moved at the voice of him that cried, and the house was filled with smoke.

(k) Which was to confirm the prophet, that it was not the voice of man: and by the smoke was signified the blindness that would come on the Jews.

Isaiah 6:5

isa 6:5

Then said I, (l) Woe [is] me! for I am undone; because I [am] a man of unclean lips, and I dwell in the midst of a people of unclean lips: for my eyes have seen the King, the LORD of hosts.

(l) He speaks this for two reasons, the one because he who was a mortal creature and therefore had more need to glorify God than the angels, did not do it, and the other because the nearer that man approaches to God, the more he knows his own sin and corruption.

Isaiah 6:6

isa 6:6

Then one of the seraphims flew to me, having a live coal in his hand, [which] he had taken with the tongs from off the (m) altar:

(m) Of the burnt offerings where the fire never went out.

Isaiah 6:7

isa 6:7

And he laid [it] upon my mouth, and said, Lo, this hath touched thy lips; and thy iniquity is taken away, and thy (n) sin purged.

(n) This declares that man cannot render due obedience to God, till he has purged us.

Isaiah 6:9

isa 6:9

And he said, Go, and tell this people, (o) Hear ye indeed, but understand not; and see ye indeed, but perceive not.

(o) By which is declared that for the malice of man God will not immediately take away his word, but he will cause it to be preached to their condemnation, when as they will not learn by it to obey his will, and be saved: by this he exhorts the ministers to do their duty, and answers to the wicked murmurers, that through their own malice their heart is hardened, (Mat 13:14; Act 28:26; Rom 11:8).

Isaiah 6:11

isa 6:11

Then said I, Lord, (p) how long? And he answered, Until the cities shall be wasted without inhabitant, and the houses without man, and the land be utterly desolate,

(p) As he was moved with the zeal of God's glory, so was he touched with a charitable affection toward the people.

Isaiah 6:13

isa 6:13

But yet in it [shall be] (q) a tenth, and [it] shall return, and shall be eaten: as a teil tree, (r) and as an oak, whose substance [is] in them, when they cast [their leaves: so] the holy seed [shall be] the substance of it.

(q) Meaning, the tenth part: or as some write, it was revealed to Isaiah for the confirmation of his prophecy that ten kings would come before their captivity, as were from Uzziah to Zedekiah.

(r) For the fewness of them they will seem to be eaten up: yet they will later flourish as a tree, which in winter loses leaves, and seems to be dead, yet in summer is fresh and green.

Isaiah Chapter 7

Isaiah 7:1

isa 7:1

And it came to pass in the days of Ahaz the son of Jotham, the son of Uzziah, king of Judah, [that] Rezin the king of Syria, and Pekah the son of Remaliah, king of Israel, (a) went up toward Jerusalem to war against it, but could not prevail against it.

(a) That is, the second time: for in the first battle Ahaz was overcome.

Isaiah 7:2

isa 7:2

And it was told the house of (b) David, saying, Syria is confederate with (c) Ephraim. And his heart was (d) moved, and the heart of his people, as the trees of the forest are moved with the wind.

(b) Meaning, the king's house.

(c) That is, Israel, because that tribe was the greatest, (Gen 48:19).

(d) For fear.

Isaiah 7:3

isa 7:3

Then said the LORD to Isaiah, Go forth now to meet Ahaz, thou, and (e) Shearjashub thy son, at the end of the conduit of the upper pool in the highway of the fuller's field;

(e) That is to say, the rest will return which name Isaiah gave his son, to signify that the rest of the people would return out of their captivity.

Isaiah 7:4

isa 7:4

And say to him, Take heed, and be quiet; fear not, neither be fainthearted for the two tails of these smoking (f) firebrands, for the fierce anger of Rezin with Syria, and of the son of Remaliah.

(f) Which have but a little smoke and will quickly be quenched.

Isaiah 7:6

isa 7:6

Let us go up against Judah, and trouble it, and let us conquer it for ourselves and set a king in the midst of it, [even] the son of (g) Tabeal:

(g) Who was an Israelite, and as it seems, enemy to the house of David.

Isaiah 7:8

isa 7:8

For the head of Syria [is] Damascus, and the head of Damascus [is] Rezin; and within (h) sixty five years shall Ephraim be broken, that it be not a people.

(h) Counting from the 25 years of the reign of Uzziah, at which time Amos prophesied this thing, and now Isaiah confirms that the Israelites would be led into perpetual captivity, which came to pass 20 years after Isaiah gave this message.

Isaiah 7:11

isa 7:11

Ask thee (i) a sign from the LORD thy God; ask it either in the depth, or in the height above.

(i) For the confirmation of this thing that your enemies will be destroyed and you preserved.

Isaiah 7:12

isa 7:12

But Ahaz said, I will not ask, neither will I (k) tempt the LORD.

(k) Not to believe God's word without a sign, is to tempt God, but to refuse a sign when God offers it for the aid and help of our infirmity is to rebel against him.

Isaiah 7:13

isa 7:13

And he said, Hear ye now, O house of David; [Is it] a small thing for you to weary (l) men, but will ye weary my God also?

(l) You think you have to do with men when you contemn God's messengers but it is God against whom you bend yourselves.

Isaiah 7:14

isa 7:14

Therefore the Lord (m) himself shall give you a sign; Behold, the virgin shall conceive, and bear a son, and shall call his name Immanuel.

(m) Forasmuch as you are unworthy, the Lord for his own promise sake will give a sign which will be that Christ the Saviour of his Church and the effect of all signs and miracles will be revealed.

Isaiah 7:15

isa 7:15

(n) Butter and honey shall he eat, that he may know to refuse the evil, and choose the good.

(n) Meaning that Christ is not only God, but man also, because he will be nourished as other men until the age of discretion.

Isaiah 7:16

isa 7:16

For before the (o) child shall know to refuse the evil, and choose the good, the land that thou abhorrest shall be forsaken by both her kings.

(o) Not meaning Christ, but any child: for before a child can come to the years of discretion, the kings of Samaria and Syria will be destroyed.

Isaiah 7:17

isa 7:17

The LORD shall bring upon thee, and upon thy people, and upon thy father's house, days that have not come, from the day that (p) Ephraim departed from Judah; [even] the king of (q) Assyria.

(p) Since the time that the twelve tribes rebelled under Rehoboam.

(q) In whom you have put your trust.

Isaiah 7:18

isa 7:18

And it shall come to pass in that day, [that] the LORD shall hiss for the (r) fly that [is] in the uttermost part of the rivers of Egypt, and for the bee that [is] in the land of Assyria.

(r) Meaning, the Egyptians: for since the country is hot and moist, it is full of flies, as Assyria is full of bees.

Isaiah 7:19

isa 7:19

And they shall come, and shall rest all of them in the desolate valleys, and in the clefts of the rocks, and upon all thorns, and upon all (s) bushes.

(s) Signifying that no place will be free from them.

Isaiah 7:20

isa 7:20

In the same day shall the Lord shave with a razor that is hired, [namely], by them beyond the river, by the king of Assyria, the head, and the hair of the (t) feet: and it shall also consume the beard.

(t) That is, that which is from the belly downward meaning that he would destroy both great and small.

Isaiah 7:21

isa 7:21

And it shall come to pass in that day, [that] a man shall (u) nourish a young cow, and two sheep;

(u) He who before had a great number of cattle will be content with one cow and two sheep.

Isaiah 7:22

isa 7:22

And it shall come to pass, for the (x) abundance of milk [that] they shall give he shall eat butter: for butter and honey shall every one eat that is left in the land.

(x) The number of men will be so small that a few beasts will be able to nourish all abundantly.

Isaiah 7:24

isa 7:24

With arrows and with (y) bows shall [men] come there; because all the land shall become briers and thorns.

(y) As they who go to seek wild beasts among the bushes.

Isaiah 7:25

isa 7:25

And [on] (z) all hills that shall be dug with the mattock, there shall not come there the fear of briers and thorns: but it shall be for the sending forth of oxen, and for the treading of lesser cattle.

(z) The mountains contrary to their will, will be tilled by such as shall flee to them for comfort.

Isaiah Chapter 8

Isaiah 8:1

isa 8:1

Moreover the LORD said to me, Take thee a (a) great roll, and write in it (b) with a man's pen concerning Mahershalalhashbaz.

- (a) That you may write in great letters to the intent that it may be more easily read.
- (b) Meaning, after the common fashion, because all men might read it.

Isaiah 8:2

isa 8:2

And I took to me (c) faithful witnesses to record, Uriah the priest, and Zechariah the son of Jeberechiah.

(c) Because the thing was of great importance, he took these two witnesses, who were of credit with the people, when he set this up upon the door of the temple, even though Uriah was a flattering hypocrite, (Kg2 16:11).

Isaiah 8:3

isa 8:3

And I went to the (d) prophetess; and she conceived, and bore a son. Then said the LORD to me, Call his name Mahershalalhashbaz.

(d) Meaning, to his wife and this was done in a vision.

Isaiah 8:4

isa 8:4

For before the (e) child shall have knowledge to cry, My father, and my mother, the riches of Damascus and the spoil of Samaria shall be taken away before the (f) king of Assyria.

- (e) Before any child is able to speak.
- (f) That is, the army of Assyria.

Isaiah 8:6

isa 8:6

Forasmuch as this people refuseth the waters of (g) Shiloah that flow gently, and rejoice in Rezin and Remaliah's son;

(g) Which was a fountain at the foot of mount Zion, out of which ran a small river through the city: meaning, that they of Judah distrusting their own power which was small desired such power and riches as they saw in Syria and Israel.

Isaiah 8:7

isa 8:7

Now therefore, behold, the Lord bringeth up upon them the waters of (h) the river, strong and many, [even] the king of Assyria, and all his glory: and he shall come up over all its channels, and go over all its banks:

(h) That is, the Assyrians who dwell beyond Euphrates.

Isaiah 8:8

isa 8:8

And he shall pass through Judah; he shall overflow and go over, he shall reach [even] to the (i) neck; and the spread of his wings shall fill the breadth of thy land, O (k) Immanuel.

(i) It will be ready to drown them.

(k) He speaks this to Messiah, or Christ, in whom the faithful were comforted and who would not suffer his Church to be destroyed utterly.

Isaiah 8:9

isa 8:9

Associate yourselves, O ye (l) people, and ye shall be broken in pieces; and give ear, all ye of far countries: gird yourselves, and ye shall be broken in pieces; gird yourselves, and ye shall be broken in pieces.

(l) That is, you who are enemies to the Church, as the Assyrians, Egyptians, Syrians etc.

Isaiah 8:11

isa 8:11

For the LORD spoke thus to me (m) with a strong hand, and instructed me that I should not walk in the way of this people, saying,

(m) To encourage me that I should not shrink for the infidelity of this people, and so neglect my office.

Isaiah 8:12

isa 8:12

Say ye not, A (n) confederacy, to all [them to] whom this people shall say, A confederacy; neither fear ye (o) their fear, nor be afraid.

(n) Consent not you who are godly to the league and friendship that this people seek with strangers and idolaters.

(o) Meaning, that they should not fear the thing that they who have no hope in God feared.

Isaiah 8:13

isa 8:13

(p) Sanctify the LORD of hosts himself; and [let] him [be] your fear, and [let] him [be] your dread.

(p) In putting your trust only in him, in calling on him in adversity, patiently looking for his help, and fearing to do anything contrary to his will.

Isaiah 8:14

isa 8:14

And he shall be for a (q) sanctuary; but for a stone of stumbling and for a rock of offence to both the houses of Israel, for a trap and for a snare to the inhabitants of Jerusalem.

(q) He will defend you who are his elect, and reject all the rest, meaning Christ against whom the Jews would stumble and fall, (Luk 2:23; Rom 9:33; Pe1 2:7,8).

Isaiah 8:16

isa 8:16

(r) Bind up the testimony, seal the law among my disciples.

(r) Though all forsake me, yet you who are mine keep my word sure sealed in your hearts.

Isaiah 8:18

isa 8:18

Behold, I and the (s) children whom the LORD hath given me [are] for signs and for wonders in Israel (t) from the LORD of hosts, who dwelleth in mount Zion.

(s) Meaning, them who were willing to hear and obey the word of God whom the world hated, as though they were monsters and not worthy to live.

(t) This was a consolation in their troubles, knowing that nothing could come to them, but by the will of the Lord.

Isaiah 8:19

isa 8:19

And when they shall say to you, Seek to them that are mediums, and to wizards that peep, and that mutter: (u) should not a people seek to their God? for the (x) living to the dead?

(u) Answer the wicked thus, should not God's people seek comfort only from him?

(x) That is, will they refuse to be taught by the prophet, who is the mouth of God, and seek help from the dead, which is the illusion of Satan?

Isaiah 8:20

isa 8:20

To the (y) law and to the testimony: if they speak not according to this word, [it is] because [there is] no (z) light in them.

(y) Seek remedy in the word of God, where his will is declared.

(z) They have no knowledge but are blind leaders of the blind.

Isaiah 8:21

isa 8:21

And they shall pass through it, distressed and hungry: and it shall come to (a) pass, that when they shall be hungry, they shall fret themselves, (b) and curse their king and their God, and look upward.

(a) That is, in Judah, where they would have had rest, if they had not thus grievously offended God.

(b) In whom before they put their trust.

Isaiah 8:22

isa 8:22

And they shall look to the earth; and behold trouble and (c) darkness, dimness of anguish; and [they shall be] driven to darkness.

(c) They will think that heaven and earth and all creatures are bent against them to trouble them.

Isaiah Chapter 9

Isaiah 9:1

isa 9:1

Nevertheless (a) the dimness [shall] not [be] such as [was] in her distress, (b) when at the first he lightly afflicted the land of Zebulun and the land of Naphtali, and afterward did more grievously afflict [her by] the way of the sea, beyond Jordan, in Galilee of (c) the nations.

(a) He comforts the Church again after these great threatenings promising to restore them to great glory in Messiah.

(b) With which Israel was punished, first by Tiglath-pileasar, which was a light scourge in respect to that which they suffered afterward by Shalmaneser, who carried the Israelites away captive.

(c) While the Jews and Gentiles dwelt together by reason of those twenty cities, which Solomon gave to Hiram.

Isaiah 9:2

isa 9:2

The people that (d) walked in darkness have seen a great (e) light: they that dwell in the land of the shadow of death, upon them hath the (f) light shined.

(d) Which were in captivity in Babylon and the prophets speaks of that thing which would come to pass 60 years later as though it were now done.

(e) Meaning, the comfort of their deliverance.

(f) This captivity and deliverance were figures of our captivity by sin and of our deliverance by Christ through the preaching of the Gospel, (Mat 4:15-16).

Isaiah 9:3

isa 9:3

Thou hast (g) multiplied the nation, [and] increased the joy: they rejoice before thee according to the joy in harvest, [and] as [men] rejoice when they divide the spoil.

(g) Their number was greater when they went into captivity than when they returned but their joy was greater at their return, (Hag 2:9).

Isaiah 9:4

isa 9:4

For thou hast broken the (h) yoke of his burden, and the staff of his shoulder, the rod of his oppressor, as in the day of Midian.

(h) You gave them perfect joy by delivering them, and by destroying the tyrants, that had kept them in cruel bondage, as you delivered them by Gideon from the Midianites, (Jdg 7:21).

Isaiah 9:5

isa 9:5

For every battle of the warrior [is] with confused noise, and garments rolled in blood; but [this] shall be (i) with burning [and] fuel of fire.

(i) He speaks of the deliverance of his Church, which he has delivered miraculously from his enemies, but especially by the coming of Christ of whom he prophecies in the next verse.

Isaiah 9:6

isa 9:6

For to us a child is born, to us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting (k) Father, The Prince of Peace.

(k) The author of eternity, and by whom the Church and every member of it will be preserved forever, and have immortal life.

Isaiah 9:7

isa 9:7

Of the increase of [his] government and peace [there shall be] no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. (l) The zeal of the LORD of hosts will perform this.

(l) His singular love and care for his elect.

Isaiah 9:8

isa 9:8

The Lord sent a word into Jacob, and it hath lighted upon (m) Israel.

(m) This is another prophecy against them of Samaria who were mockers and contemners of God's promises and menaces.

Isaiah 9:10

isa 9:10

The (n) bricks have fallen down, but we will build with hewn stones: the sycamores are cut down, but we will change [them into] cedars.

(n) We were but weak, when the enemy overcame us, but we will make ourselves so strong, that we will neither care for our enemies, nor fear God's threatenings.

Isaiah 9:11

isa 9:11

Therefore the LORD shall set up the adversaries of (o) Rezin against him, and join his enemies together;

(o) Rezin king of Syria, who was in league with Israel, was slain by the Assyrians, after whose death, Aram that is, the Syrians were against Israel, who on the other side were assailed by the Philistines.

Isaiah 9:18

isa 9:18

For wickedness (p) burneth as the fire: it shall devour the briers and thorns, and shall kindle in the thickets of the forest, and they shall mount up [like] the rising of smoke.

(b) Wickedness as a bellows kindles the fire of God's wrath which consumes all his obstinate enemies.

Isaiah 9:19

isa 9:19

Through the wrath of the LORD of hosts is the land darkened, and the people shall be as the fuel of the fire: no man shall (q) spare his brother.

(q) Though there was no foreign enemy, yet they will destroy one another.

Isaiah 9:20

isa 9:20

And he shall snatch on the right hand, and be hungry; and he shall eat on the left hand, and they shall not be satisfied: they shall eat every man the (r) flesh of his own arm:

(r) Their greediness will be insatiable, so that one brother will eat up another, as though he should eat his own flesh.

Isaiah Chapter 10

Isaiah 10:1

isa 10:1

Woe to them that decree unrighteous decrees, and that (a) write grievousness [which] they have prescribed;

(a) Who write and pronounce a wicked sentence to oppress the people: meaning, that the wicked magistrate, who were the chief cause of mischief, would be first punished.

Isaiah 10:3

isa 10:3

And what will ye do in the day of visitation, and in the desolation [which] shall come from (b) far? to whom will ye flee for help? and where will ye leave your (c) glory?

(b) That is, from Assyria.

(c) Your riches and authority, that they may be safe and that you may receive them again.

Isaiah 10:4

isa 10:4

(d) Without me they shall bow down under the prisoners, and they shall fall under the slain. For all this his anger is not turned away, but his hand [is] stretched out still.

(d) Because they have forsaken me, some will go into captivity and the rest will be slain.

Isaiah 10:5

isa 10:5

O (e) Assyrian, the rod of my anger, and the staff in their hand is my indignation.

(e) God calls for the Assyrians to be the executioners of his vengeance.

Isaiah 10:6

isa 10:6

I will send (f) him against an hypocritical nation, and against the people of my wrath will I command him, to take the spoil, and to take the prey, and to tread them down like the mire of the streets.

(f) That is, the Assyrians against the Jews who are hypocrites. In the sixth and seventh verse is declared the difference of the work of God and of the wicked in one very thing and act: for God's intention is to chastise them for their amendment, and the Assyrians purpose is to destroy them to enrich themselves. Thus in respect to God's justice, it is God's work, but in respect to their own malice, it is the work of the devil.

Isaiah 10:9

isa 10:9

[Is] not Calno as (g) Carchemish? [is] not Hamath as Arpad? [is] not Samaria as Damascus?

(g) Seeing that I have overcome one city as well as another, so that none could resist, shall Jerusalem be able to escape my hands?

Isaiah 10:12

isa 10:12

Wherefore it shall come to pass, [that] when the Lord hath performed (h) his whole work upon mount Zion and on Jerusalem, I will punish the fruit of the stout heart (i) of the king of Assyria, and the glory of his high looks.

(h) When he has sufficiently chastised his people (for he begins at his own house) then will he burn the rods.

(i) Meaning of Sennacherib.

Isaiah 10:15

isa 10:15

Shall the (k) axe boast itself against him that heweth with it? [or] shall the saw magnify itself against him that moveth it? as if the rod should shake [itself] against them that lift it, [or] as if the staff should lift [itself, as if it were] no wood.

(k) Here we see that no creature is able to do anything, but as God appoints him, and that they are all his instruments to do his work though the intentions are diverse, as in (Isa 10:6).

Isaiah 10:17

isa 10:17

And the light of Israel shall be for a (l) fire, and his Holy One for a flame: and it shall burn and devour (m) his thorns and his briers in one day;

(l) Meaning that God is a light to comfort his people and a fire to burn his enemies.

(m) That is, the Assyrians.

Isaiah 10:18

isa 10:18

And shall consume the glory of his forest, and of his fruitful field, both soul (n) and body: and they shall be as when a standardbearer (o) fainteth.

(n) That is, body and soul utterly.

(o) When the battle is lost and the standard taken.

Isaiah 10:20

isa 10:20

And it shall come to pass in that day, [that] the remnant of Israel, and such as have escaped of the house of Jacob, shall no more again lean upon him that smote them; but shall (p) lean upon the LORD, the Holy One of Israel, in truth.

(p) This is the end of God's plagues toward his, to bring them to him, and to forsake all trust in others.

Isaiah 10:22

isa 10:22

For though thy people Israel be as the sand of the sea, [yet] a remnant of them shall return: the full end (q) decreed shall overflow with righteousness.

(q) This small number which seemed to be consumed and yet according to God's decree is saved, will be sufficient to fill all the world with righteousness.

Isaiah 10:23

isa 10:23

For the Lord GOD of hosts shall make a full end, even (r) determined, in the midst of all the land.

(r) God will destroy this land as he has determined and later save a small portion.

Isaiah 10:24

isa 10:24

Therefore thus saith the Lord GOD of hosts, O my people that dwellest in Zion, be not afraid of the Assyrian: he shall smite thee with a rod, and shall lift up his staff against thee, after the manner of (s) Egypt.

(s) As the Egyptians punished you.

Isaiah 10:26

isa 10:26

And the LORD of hosts shall raise up a scourge for him according to the slaughter of (t) Midian at the rock of Oreb: and [as] his rod [was] upon the (u) sea, so shall he lift it up after the manner of Egypt.

(t) Read (Isa 9:4).

(u) When the Israelites passed through by the lifting up of Moses' rod, and the enemies were drowned, (Exo 14:28).

Isaiah 10:27

isa 10:27

And it shall come to pass in that day, [that] his burden shall be taken away from off thy shoulder, and his yoke from off thy neck, and the yoke shall be destroyed because of (x) the anointing.

(x) Because of the promise made to that kingdom, by which Christ's kingdom was prefigured.

Isaiah 10:28

isa 10:28

He is come to (y) Aiath, he is passed to Migron; at Michmash he hath attended to his carriages:

(y) He describes by what way the Assyrians would come against Jerusalem, to confirm the faithful, when it would come to pass, that as their plague was come, so should they be delivered.

Isaiah 10:33

isa 10:33

Behold, the Lord, the LORD of hosts, shall lop the (z) bough with terror: and the high ones of stature [shall be] hewn down, and the haughty shall be humbled.

(z) Fear and destruction will come on Judah for the princes and the people will all be led away captive.

Isaiah Chapter 11

Isaiah 11:1

isa 11:1

And there shall come forth a (a) rod out of the stem of Jesse, and a Branch shall grow out of his roots:

(a) Because the captivity of Babylon was a figure of the spiritual captivity under sin, he shows that our true deliverance must come by Christ: for as David came out of Jesse, a man without dignity, so Christ would come of a poor carpenter's house as out of a dead stock, (Isa 53:2).

Isaiah 11:4

isa 11:4

But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall (b) smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked.

(b) All these properties can agree to no one, but only to Christ: for it is he who touches the hearts of the faithful and mortifies their concupiscence: and to the wicked he is the favour of death and to them who will perish, so that all the world will be smitten with his rod, which is his word.

Isaiah 11:6

isa 11:6

The (c) wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them.

(c) Men because of their wicked affections are named by the names of beasts, in which the same affections reign: but Christ by his Spirit will reform them, and work in them such mutual charity, that they will be like lambs, favouring and loving one another and cast off all their cruel affections, (Isa 65:25).

Isaiah 11:9

isa 11:9

They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the LORD, as (d) the waters cover the sea.

(d) It will be in as great abundance as the waters in the sea.

Isaiah 11:10

isa 11:10

And in that day there shall be a root of Jesse, which shall stand for an ensign of the (e) people; to it shall the Gentiles seek: and his (f) rest shall be glorious.

(e) He prophecies of the calling of the Gentiles.

(f) That is, the Church which he also calls his rest, (Psa 132:14).

Isaiah 11:11

isa 11:11

And it shall come to pass in that day, [that] the Lord shall set his hand (g) again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the isles of the sea.

(g) For God first delivered his people out of Egypt and now promises to deliver them out of their enemies hands as from the Parthians, Persians, Chaldeans and them of Antioch among whom they were dispersed and this is chiefly meant of Christ, who calls his people being dispersed through all the world.

Isaiah 11:13

isa 11:13

The envy also of Ephraim shall depart, and the adversaries of (h) Judah shall be cut off: Ephraim shall not envy Judah, and Judah shall not distress Ephraim.

(h) Here he describes the consent that will be in his Church and their victory against their enemies.

Isaiah 11:15

isa 11:15

And the LORD shall utterly destroy the (i) tongue of the Egyptian sea; and with his mighty wind shall he shake his hand (k) over the river, and shall smite it in the seven streams, and make [men] go over dryshod.

(i) Meaning a corner of the sea that enters into the land and has the form of a tongue.

(k) That is, Nile, the great river of Egypt which enters into the sea with seven streams.

Isaiah Chapter 12

Isaiah 12:1

isa 12:1

And in that day thou (a) shalt say, O LORD, I will praise thee: though thou wast angry with me, thy anger is turned away, and thou didst comfort me.

(a) He shows how the Church will praise God, when they are delivered from their captivity.

Isaiah 12:2

isa 12:2

Behold, God [is] my (b) salvation; I will trust, and not be afraid: for the LORD [is] my strength and [my] song; he also is become my salvation.

(b) Our salvation stands only in God, who gives us an assured confidence, constancy and opportunity to praise him for the same.

Isaiah 12:3

isa 12:3

Therefore with joy shall ye (c) draw water out of the wells of salvation.

(c) The graces of God will be so abundant that you may receive them in as great plenty as waters out of a fountain that is full.

Isaiah 12:6

isa 12:6

Cry aloud and shout, (d) thou inhabitant of Zion: for great [is] the Holy One of Israel in the midst of thee.

(d) You who are of the Church.

Isaiah Chapter 13

Isaiah 13:1

isa 13:1

The (a) burden of Babylon, which Isaiah the son of Amoz saw.

(a) That is, the great calamity which was prophesied to come on Babel, a grievous burden which they were not able to bear. In these twelve chapters following he speaks of the plagues with which God would smite the strange nations (whom they knew) to declare that God chastised the Israelites as his children and these others as his enemies: and also that if God does not spare these who are ignorant, they must not think strange if he punishes them who have knowledge of his Law, and do not keep it.

Isaiah 13:2

isa 13:2

Lift ye up a banner upon the high mountain, exalt the voice to them, shake the (b) hand, that they may go into the gates of the nobles.

(b) That is, the Medes and Persians.

Isaiah 13:3

isa 13:3

I have commanded my (c) sanctified ones, I have also called my mighty ones for my anger, [even] them that rejoice in my (d) highness.

(c) That is, prepared and appointed to execute my judgments.

(d) Who willingly go about to the work to which I appoint them, but how the wicked do this, read (Isa 10:6).

Isaiah 13:5

isa 13:5

They come from a far country, from the end of heaven, [even] the LORD, and the (e) weapons of his indignation, to destroy the whole land.

(e) The army of the Medes and the Persians against Babylon.

Isaiah 13:6

isa 13:6

Wail (f) ye; for the day of the LORD [is] at hand; it shall come as a destruction from the Almighty.

(f) You Babylonians.

Isaiah 13:8

isa 13:8

And they shall be afraid: pangs and sorrows shall take hold of them; they shall be in pain as a woman that travaileth: they shall be amazed one at another; their faces [shall be as] (g) flames.

(g) The Babylonians anger and grief will be so much that their faces will burn as fire.

Isaiah 13:10

isa 13:10

For the (h) stars of heaven and its constellations shall not give their light: the sun shall be darkened in his going forth, and the moon shall not cause her light to shine.

(h) They who are overcome will think that all the powers of heaven and earth are against them, (Eze 32:7; Joe 3:15; Mat 24:29).

Isaiah 13:11

isa 13:11

And I will punish the (i) world for [their] evil, and the wicked for their iniquity; and I will cause the arrogance of the (k) proud to cease, and will lay low the haughtiness of the terrible.

(i) He compares Babylon to the whole world because they so esteemed themselves by reason of their great empire.

(k) He notes the principal vice, to which they are most given as are all that abound in wealth.

Isaiah 13:12

isa 13:12

I will make a (l) man more rare than fine gold; even a man than the golden wedge of Ophir.

(l) He notes the great slaughter that will be, seeing the enemy will neither for gold or silver spare a man's life as in (Isa 13:17).

Isaiah 13:14

isa 13:14

And (m) it shall be as the chased roe, and as a sheep that no man taketh up: they shall every man turn to his own people, and flee every one to his own land.

(m) Meaning the power of Babylon with their hired soldiers.

Isaiah 13:16

isa 13:16

Their (n) children also shall be dashed to pieces before their eyes; their houses shall be plundered, and their wives ravished.

(n) This was not accomplished when Cyrus took Babylon, but after the death of Alexander the great.

Isaiah 13:20

isa 13:20

It shall never be inhabited, neither shall it be dwelt in from generation to generation: neither shall the (o) Arabian pitch tent there; neither shall the shepherds make their fold there.

(o) Who used to go from country to country to find pasture for their beasts, but they will find none.

Isaiah 13:21

isa 13:21

But (p) wild beasts of the desert shall lie there; and their houses shall be full of doleful creatures; and owls shall dwell there, and satyrs shall dance there.

(p) Who were either wild beasts or fools, or wicked spirits, by which Satan deluded man, as by the fairies, goblins, and such like fantasies.

Isaiah Chapter 14

Isaiah 14:1

isa 14:1

For (a) the LORD will have mercy on Jacob, and will yet choose Israel, and set them in their own land: and the strangers (b) shall be joined with them, and they shall unite with the house of Jacob.

(a) He shows why God will haste to destroy his enemies, that is, because he will deliver his Church.

(b) Meaning that the Gentiles will be joined with the Church and worship God.

Isaiah 14:2

isa 14:2

And the people shall take them, and bring them to their place: and the house of Israel shall possess them in the land of the LORD for (c) servants and handmaids: and they shall take them captives, whose captives they were; and they shall rule over their oppressors.

(c) Signifying that the Jews would be superior to the Gentiles and that they would be brought under the service of Christ by the preaching of the Apostles, by which all are brought to the subjection of Christ, (Co2 10:5).

Isaiah 14:6

isa 14:6

He who smote the people in wrath with a continual stroke, he that ruled the nations in anger, is persecuted, [and] (d) none hindereth.

(d) That is, he permitted all violence and injuries to be done.

Isaiah 14:7

isa 14:7

The whole earth is at (e) rest, [and] is quiet: they break forth into singing.

(e) Meaning that where tyrants reign, there can be no rest or quietness and also how detestable a thing tyranny is, seeing the insensible creatures have opportunity to rejoice at their destruction.

Isaiah 14:9

isa 14:9

Hell from beneath is moved for thee to (f) meet [thee] at thy coming: it stirreth up the dead for thee, [even] all the chief ones of the earth; it hath raised up from their thrones all the kings of the nations.

(f) As though they feared, lest you should trouble the dead, as you did the living and here he derides the proud tyranny of the wicked, who know not that all creatures wish their destruction, that they may rejoice.

Isaiah 14:11

isa 14:11

Thy pomp is brought down to the grave, [and] the noise of thy viols: the worm (g) is spread under thee, and the worms cover thee.

(g) Instead of your costly carpets and coverings.

Isaiah 14:12

isa 14:12

How art thou fallen from heaven, O (h) Lucifer, son of the morning! [how] art thou cut down to the ground, which didst weaken the nations!

(h) You who thought yourself most glorious and as it were placed in the heaven for the morning star that goes before the sun, is called Lucifer, to whom Nebuchadnezzar is compared.

Isaiah 14:13

isa 14:13

For thou hast said in thy heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the (i) north:

(i) Meaning, Jerusalem of which the temple was of the north side, (Psa 48:2).

Isaiah 14:16

isa 14:16

They that see thee shall narrowly (k) look upon thee, [and] consider thee, [saying, Is] this the man that made the earth to tremble, that shook kingdoms;

(k) In marvelling at you.

Isaiah 14:17

isa 14:17

[That] made the world as a wilderness, and destroyed its cities; [that] opened not (l) the house of his prisoners?

(l) To set them free, noting his cruelty.

Isaiah 14:19

isa 14:19

But thou art (m) cast out of thy grave like an abominable branch, [and as] the raiment of those that are slain, thrust through with a sword, that go down to the stones of the pit; as a carcass trodden under feet.

(m) You were not buried in the sepulchre of your fathers, your tyranny was so abhorred.

Isaiah 14:21

isa 14:21

(n) Prepare slaughter for his children for the iniquity of their fathers; that they may not rise, nor possess the land, nor fill the face of the world with cities.

(n) He called to the Medes and Persians, and all those who would execute God's vengeance.

Isaiah 14:25

isa 14:25

(o) That I will break the Assyrian in my land, and upon my mountains tread him under foot: then shall his yoke depart from off (p) them, and his burden depart from off their shoulders.

(o) As I have begun to destroy the Assyrians in Sennacherib: so will I continue and destroy them wholly, when I will deliver you from Babylon.

(p) From the Jews.

Isaiah 14:28

isa 14:28

In the year that king Ahaz died was this (q) burden.

(q) See Isa 13:1

Isaiah 14:29

isa 14:29

Rejoice not thou, all (r) Palestina, because the rod of him that smote thee is broken: for out of the serpent's root shall come forth an adder, and his fruit [shall be] a fiery flying serpent.

(r) He wills the Philistines not to rejoice because the Jews are diminished in their power, for their strength will be greater than it ever was.

Isaiah 14:30

isa 14:30

And the (s) firstborn of the poor shall feed, and the needy shall lie down in safety: and I will kill thy root with famine, and (t) he shall slay thy remnant.

(s) The Israelites who were brought to most extreme misery.

(t) That is, my people.

Isaiah 14:31

isa 14:31

Howl, O gate; cry, O city; thou, all Palestina, [art] dissolved: for there shall come from the (u) north a smoke, and none [shall be] (x) alone in his appointed times.

(u) That is, from the Jews or Assyrians: for they were brought to extreme misery.

Isaiah 14:32

isa 14:32

What shall [one] then answer the (y) messengers of the nation? That the LORD hath founded (z) Zion, and the poor of his people shall trust in it.

(y) Who will come to enquire of the state of the Church.

(z) They will answer that the Lord defends his Church and those that join themselves to it.

Isaiah Chapter 15

Isaiah 15:1

isa 15:1

The (a) burden of Moab. Because in the night (b) Ar of Moab is laid waste, [and] brought to silence; because in the night Kir of Moab is laid waste, [and] brought to silence;

(a) See Isa 13:1

(b) The chief city by which the whole country was meant.

Isaiah 15:2

isa 15:2

(c) He is gone up to Bajith, and to Dibon, the high places, to weep: Moab shall wail over (d) Nebo, and over Medeba: on all (e) their heads [shall be] baldness, [and] every beard shorn.

(c) The Moabites will flee to their idols for comfort but it will be too late.

(d) Which were cities of Moab.

(e) For as in the west parts the people used to let their hair grow long when they mourned, so in the East part they cut it off.

Isaiah 15:5

isa 15:5

My (f) heart shall cry out for Moab; his fugitives [shall flee] to Zoar, (g) an heifer of three years old: for they shall go up the ascent of Luhith with weeping for in the way of Horonaim they (h) shall raise a cry of destruction.

(f) The prophet speaks this in the person of the Moabites: or as one who felt the great judgment of God that God would come on them.

(g) Meaning that it was a city that always lived in pleasure and never felt sorrow.

(h) He describes the miserable dissipation and flight of the Moabites.

Isaiah 15:7

isa 15:7

Therefore the abundance they have gained, and that which they have laid up, shall they carry away to the (i) brook of the willows.

(i) To hide themselves and their goods there.

Isaiah 15:9

isa 15:9

For the waters of Dimon shall be full (k) of blood: for I will bring more upon Dimon, lions (l) upon him that escapeth of Moab, and upon the remnant of the land.

(k) Of them who are slain.

(l) So that by no means would they escape the hand of God: thus will God punish the enemies of his Church.

Isaiah Chapter 16

Isaiah 16:1

isa 16:1

Send (a) ye the lamb to the ruler of the land from Sela to the wilderness, to the mount of the daughter of Zion.

(a) That is, offer a sacrifice, by which he derides their long delay, who would not repent when the Lord called them, showing them that it is now too late seeing the vengeance of God is on them.

Isaiah 16:2

isa 16:2

For it shall be, [that], as a (b) wandering bird cast out of the nest, [so] the daughters of Moab shall be at the fords of Arnon.

(b) There is no remedy but that you must flee.

Isaiah 16:3

isa 16:3

Take counsel, execute judgment; (c) make thy shadow as the night in the midst of the noonday; hide the outcasts; discover not him that wandereth.

(c) He shows what Moab would have done, when Israel their neighbour was in affliction, to whom because they would give no shadow or comfort, they are now left comfortless.

Isaiah 16:4

isa 16:4

Let my outcasts dwell with thee, Moab; be thou a covert to them from the face of the spoiler: for the extortioner (d) is at an end, the spoiler ceaseth, the oppressors are consumed out of the land.

(d) The Assyrians will oppress the Israelites but for a while.

Isaiah 16:5

isa 16:5

And in mercy shall the throne be established: (e) and he shall sit upon it in truth in the tabernacle of David, judging, and seeking judgment, and swiftly executing righteousness.

(e) Meaning, Christ.

Isaiah 16:6

isa 16:6

We have heard of the pride of Moab; [he is] very proud: [even] of his haughtiness, and his pride, and his wrath: [but] his (f) lies [shall] not [be] so.

(f) Their vain confidence and proud bragging will deceive them, (Jer 48:2).

Isaiah 16:7

isa 16:7

Therefore shall Moab wail for Moab, every one shall wail: for the foundations of Kirhareseth shall ye mourn; surely [they are] (g) stricken.

(g) For all your mourning, yet the city will be destroyed even to the foundation.

Isaiah 16:8

isa 16:8

For the fields of Heshbon languish, [and] the vine of Sibmah: (h) the lords of the nations have broken down her principal plants, they have come [even] to (i) Jazer, they wandered [through] the wilderness: her branches are extended, they have gone over the sea.

(h) That is, the Assyrians and other enemies.

(i) Meaning that the country of Moab was now destroyed, and all the precious things of it were carried into the borders yea into other countries and over the sea.

Isaiah 16:9

isa 16:9

Therefore I will (k) bewail with the weeping of Jazer the vine of Sibmah: I will water thee with my tears, O Heshbon, and Elealeh: for the shouting for thy summer fruits and for thy (l) harvest is fallen.

(k) He shows that their plague was so great that it would have moved any man to lament with them, as in (Psa 141:5).

(l) The enemies are come upon you, and shout for joy when they carry your conveniences from you as in (Jer 48:33).

Isaiah 16:11

isa 16:11

Wherefore my (m) heart shall sound like an harp for Moab, and my inward parts for Kirhareth.

(m) For sorrow and compassion.

Isaiah 16:12

isa 16:12

And it shall come to pass, when it is seen that Moab is weary on the high place, that he shall come to his (n) sanctuary to pray; but he shall not prevail.

(n) They will use all means to seek help for their idols, and all in vain: for Chemosh their great god will not be able to help them.

Isaiah 16:14

isa 16:14

But now the LORD hath spoken, saying, (o) Within three years, as the years of an (p) hireling, and the glory of Moab shall be despised, with all that great multitude; and the remnant [shall be] very small [and] feeble.

(o) He appointed a certain time to punish the enemies in.

(p) Who will observe justly the time for which he is hired and serve no longer but will ever long for it.

Isaiah Chapter 17

Isaiah 17:1

isa 17:1

The (a) burden of (b) Damascus. Behold, Damascus is taken away from [being] a city, and it shall be a ruinous heap.

(a) See Isa 13:1

(b) The chief city of Syria.

Isaiah 17:2

isa 17:2

The cities of (c) Aroer [are] forsaken: they shall be for flocks, which shall lie down, and none shall make [them] afraid.

(c) It was a country of Syria by the river Arnon.

Isaiah 17:3

isa 17:3

The fortress also shall cease from (d) Ephraim, and the kingdom from Damascus, and the remnant of Syria: they shall be as the (e) glory of the children of Israel, saith the LORD of hosts.

(d) It seems that the prophet would comfort the Church in declaring the destruction of these two kings of Syria and Israel, when as they had conspired the overthrow of Judah.

(e) The ten tribes gloried in their multitude and alliance with other nations: therefore he says that they will be brought down and the Syrians also.

Isaiah 17:4

isa 17:4

And in that day it shall come to pass, [that] the glory of (f) Jacob shall be diminished, and the fatness of his flesh shall become lean.

(f) Meaning, of the ten tribes who boasted themselves of their nobility, prosperity, strength and multitude.

Isaiah 17:5

isa 17:5

And it shall be as when the reaper gathereth (g) the grain, and reapeth the heads with his arm; and it shall be as he that gathereth heads in the valley of (h) Rephaim.

(g) As the abundance of corn does not fear the harvest men that would cut it down: no more will the multitude of Israel make the enemies shrink, whom God will appoint to destroy them.

(h) A valley which was plentiful and fertile.

Isaiah 17:6

isa 17:6

Yet gleaning grapes shall (i) be left in it, as the shaking of an olive tree, two [or] three berries in the top of the uppermost bough, four [or] five in the outmost fruitful branches of it, saith the LORD God of Israel.

(i) Because God would have his covenant stable, he promises to reserve some of this people, and to bring them to repentance.

Isaiah 17:7

isa 17:7

At that day shall a man look to his (k) Maker, and his eyes shall have respect to the Holy One of Israel.

(k) He shows that God's corrections always bring fruit, and cause his to turn from their sins and to humble themselves to him.

Isaiah 17:9

isa 17:9

In that day shall his strong cities be as a forsaken bough, and an uppermost branch, which (l) they left because of the children of Israel: and there shall be desolation.

(l) As the Canaanites left their cities when God placed the Israelites there, so the cities of Israel will not be able to defend their inhabitants any more than bushes, when God will send the enemy to plague them.

Isaiah 17:10

isa 17:10

Because thou hast forgotten the God of thy salvation, and hast not been mindful of the rock of thy strength, therefore shalt thou plant pleasant plants, and shalt set it with foreign (m) slips:

(m) Which are excellent and brought out of other countries.

Isaiah 17:11

isa 17:11

In the day shalt thou make thy plant to grow, and in the morning shalt thou make thy seed to flourish: [but] the harvest [shall be] a heap in the day (n) of grief and of desperate sorrow.

(n) As the Lord threatens the wicked in his law, (Lev 26:16).

Isaiah 17:12

isa 17:12

(o) Woe to the multitude of many people, [who] make a noise like the noise of the seas; and to the rushing of nations, [that] make a rushing like the rushing of mighty waters!

(o) The prophet laments, considering the horrible plague that was prepared against Israel by the Assyrians, who were infinite in number, and gathered from many nations.

Isaiah 17:13

isa 17:13

The nations shall rush like the rushing of many waters: but [God] shall (p) rebuke them, and they shall flee far off, and shall be chased as the chaff of the mountains before the wind, and like a rolling thing before the whirlwind.

(p) He adds this for the consolation of the faithful who were in Israel.

Isaiah 17:14

isa 17:14

And behold at the time of evening (q) trouble; [and] before the morning he [is] not. This [is] the portion of them that plunder us, and the lot of them that rob us.

(q) He compares the Assyrians to a tempest which rises overnight and in the morning is gone.

Isaiah Chapter 18

Isaiah 18:1

isa 18:1

Woe to the (a) land shadowing with wings, which [is] beyond the rivers of Cush:

(a) He means that part of Ethiopia which lies toward the sea, which was so full of ships that the sails (which he compares to wings) seemed to shadow the sea.

Isaiah 18:2

isa 18:2

That sendeth ambassadors by the sea, even in vessels of (b) bulrushes upon the waters, [saying], (c) Go, ye swift messengers, to a nation scattered and stripped, to a (d) people terrible from their beginning to this time; a nation measured by line and trodden down, whose land the (e) rivers have laid waste!

(b) Which is those countries were great, so much so that they made ships from them for swiftness.

(c) This may be taken that they sent others to comfort the Jews and to promise them help against their enemies, and so the Lord threatened to take away their strength, that the Jews should not trust in it: or that they solicited the Egyptians and promised them aid to go against Judah.

(d) That is, the Jews who because of God's plague made all other nations afraid of the same, as God threatened in (Deu 28:37).

(e) Meaning the Assyrians, (Isa 8:7).

Isaiah 18:3

isa 18:3

All ye inhabitants of the world, and dwellers on the earth, see ye, when (f) he lifteth up an ensign on the mountains; and when he bloweth a trumpet, hear ye.

(f) When the Lord prepared to fight against the Ethiopians.

Isaiah 18:4

isa 18:4

For so the LORD said to me, I will take my (g) rest, and I will consider in my dwelling place like a (h) clear heat upon herbs, [and] like a cloud of dew in the heat of harvest.

(g) I will stay a while from punishing the wicked.

(h) Which two seasons are profitable for the ripening of fruit, by which he means that he will seem to favour them and give them abundance for a time, but he will suddenly cut them off.

Isaiah 18:6

isa 18:6

They shall be left together to the fowls of the mountains, and to the (i) beasts of the earth: and the fowls shall summer upon them, and all the beasts of the earth shall winter upon them.

(i) Not only men will contemn them, but the brute beast.

Isaiah 18:7

isa 18:7

In that time shall the (k) present be brought to the LORD of hosts of a people scattered and stripped, and from a people terrible from their beginning to this time; a nation measured by line and trodden under foot, whose land the rivers have spoiled, to the place of the name of the LORD of hosts, the mount Zion.

(k) Meaning that God will pity his Church, and receive that little remnant as an offering to himself.

Isaiah Chapter 19

Isaiah 19:1

isa 19:1

The (a) burden of Egypt. Behold, the LORD (b) rideth upon a swift cloud, and shall come into Egypt: and the idols of Egypt shall be moved at his presence, and the heart of Egypt shall melt in the midst of it.

(a) Read (Isa 13:7).

(b) Because the Egyptians trusted in the defence of their country, in the multitude of their idols and in the valiantness of their men the Lord shows that he will come over all their munitions in a swift cloud, and that their idols will tremble at his coming and that men's hearts will faint.

Isaiah 19:2

isa 19:2

And I will set the Egyptians against the Egyptians: and they shall (c) fight every one against his brother, and every one against his neighbour; city against city, [and] kingdom against kingdom.

(c) As he caused the Ammonites, Moabites and Idumeans to kill one another, when they came to destroy the Church of God, (Ch2 20:22; Isa 49:26).

Isaiah 19:3

isa 19:3

And the (d) spirit of Egypt shall fail in the midst of her; and I will destroy her counsel: and they shall seek to the idols, and to the charmers, and to the mediums, and to the wizards.

(d) Meaning, their policy and wisdom.

Isaiah 19:5

isa 19:5

And the waters shall (e) fail from the sea, and the rivers shall be wasted and dried up.

(e) He shows that the sea and their great river Nile by which they thought themselves most sure, would not be able to defend them but that he would send the Assyrians among them, that would keep them under as slaves.

Isaiah 19:6

isa 19:6

And they shall turn the (f) rivers far away; [and] the brooks of defence shall be emptied and dried up: the reeds and flags shall wither.

(f) For the Nile ran into the sea by seven streams, as though they were many rivers.

Isaiah 19:7

isa 19:7

The paper reeds by the brooks, by the (g) mouth of the brooks, and every thing sown by the brooks, shall wither, be driven away, and be no [more].

(g) The Hebrew word is mouth, by which they mean the spring out of which the water gushes as out of a mouth.

Isaiah 19:8

isa 19:8

The fishermen also shall (h) mourn, and all they that cast hook into the brooks shall lament, and they that spread nets upon the waters shall languish.

(h) The Scriptures describe the destruction of a country by the taking away of the conveniences of it, as by vines, flesh, fish and such other things by which countries are enriched.

Isaiah 19:11

isa 19:11

Surely the princes of (i) Zoan [are] fools, the counsel of the wise counsellors of Pharaoh is become senseless: how say ye to Pharaoh, I (k) [am] the son of the wise, the son of ancient kings?

(i) Called also Tanes, a famous city on the Nile.

(k) He notes the flatterers of Pharaoh: who persuaded the king that he was wise and noble, and that his house was ancient and so he flatters himself, saying I am wise.

Isaiah 19:13

isa 19:13

The princes of Zoan are become fools, the princes of (l) Noph are deceived; they have also seduced Egypt, [even they that are] the (m) support of its tribes.

(l) Or Memphis, Alexandria, and now called the great Cairo.

(m) The principal upholders of it are the main cause of their destruction.

Isaiah 19:14

isa 19:14

The LORD hath mingled a (n) perverse spirit in the midst of it: and they have caused Egypt to err in every work of it, as a drunken [man] staggereth in his vomit.

(n) For the spirit of wisdom he has made them drunken and giddy with the spirit of error.

Isaiah 19:15

isa 19:15

Neither shall there be [any] work for Egypt, which the head or tail, branch or rush, may (o) perform.

(o) Neither the great or the small, the strong or the weak.

Isaiah 19:17

isa 19:17

And the land of Judah shall be a terror (p) to Egypt, every one that maketh mention of it shall be afraid in himself, because of the counsel of the LORD of hosts, which he hath determined against it.

(p) Considering that through their opportunity the Jews did not make God their defence but put their trust in them, and were therefore now punished, they will fear least the same light on them.

Isaiah 19:18

isa 19:18

In that day shall five cities in the land of Egypt (q) speak the language of Canaan, and (r) swear to the LORD of hosts; one shall be called, The city of (s) destruction.

(q) Will make one confession of faith with the people of God, by the speech of Canaan, meaning the language in which God was then served.

(r) Will renounce their superstitions and protest to serve God correctly.

(s) Meaning of six cities, five would serve God, and the sixth would remain in their wickedness: and so there would be but one lost.

Isaiah 19:19

isa 19:19

In that day shall there be an altar to the LORD in the midst of the land of Egypt, and (t) a pillar at its border to the LORD.

(t) There will be evident signs and tokens, that God's religion is there: which manner of speech is taken of the patriarchs and ancient time, when God has not as yet appointed the place, and full manner how he would be worshipped.

Isaiah 19:20

isa 19:20

And it shall be for a sign and for a witness to the LORD of hosts in the land of Egypt: for they shall cry to the LORD because of the oppressors, and he shall send them (u) a saviour, and a great one, and he shall deliver them.

(u) This declares that this prophecy would be accomplished in the time of Christ.

Isaiah 19:21

isa 19:21

And the LORD shall be known to Egypt, and the Egyptians shall know the LORD in that day, and shall do (x) sacrifice and oblation; yea, they shall vow a vow to the LORD, and perform [it].

(x) By these ceremonies he comprehends the spiritual service under Christ.

Isaiah 19:23

isa 19:23

In that day shall there be a highway from (y) Egypt to Assyria, and the Assyrian shall come into Egypt, and the Egyptian into Assyria, and the Egyptians shall serve with the Assyrians.

(y) By these two nations, which were then chief enemies of the Church, he shows that the Gentiles and the Jews would be joined together in one faith and religion, and would all be one fold under Christ their shepherd.

Isaiah Chapter 20

Isaiah 20:1

isa 20:1

In the year that (a) Tartan came to (b) Ashdod, (when (c) Sargon the king of Assyria sent him,) and fought against Ashdod, and took it;

- (a) Who was captain of Sennacherib, (Kg2 18:17).
- (b) A city of the Philistines.
- (c) The Hebrews write that Sennacherib was so called.

Isaiah 20:2

isa 20:2

At the same time spoke the LORD by Isaiah the son of Amoz, saying, Go and loose the (d) sackcloth from off thy loins, and put off thy shoe from thy foot. And he did so, walking naked and barefoot.

- (d) Which signifies that the prophet lamented the misery that he saw prepared before the three years that he went naked and barefooted.

Isaiah 20:5

isa 20:5

And they shall be afraid and ashamed of (e) Cush their expectation, and of Egypt their (f) glory.

- (e) In whose aid they trusted.
- (f) Of whom they boasted and gloried.

Isaiah 20:6

isa 20:6

And the inhabitant of this (g) isle shall say in that day, Behold, such [is] our expectation, where we fled for help to be delivered from the king of Assyria: and how shall we escape?

- (g) Meaning Judea which was encompassed by their enemies as an isle with waters.

Isaiah Chapter 21

Isaiah 21:1

isa 21:1

The burden of the (a) desert of the sea. As whirlwinds in the south pass through; [so] it cometh from the desert, (b) from a terrible land.

(a) On the seaside between Judea and Caldea was a wilderness, by which he means Caldea.

(b) That is, the ruin of Babylon by the Medes and Persians.

Isaiah 21:2

isa 21:2

A grievous vision is declared to me; the (c) treacherous dealer dealeth treacherously, and the spoiler spoileth. Go up, O (d) Elam: besiege, O Media; all her sighing have I made (e) to cease.

(c) The Assyrians and Chaldeans who had destroyed other nations will be overcome by the Medes and Persians: and this he prophesied a hundred years before it came to pass.

(d) By Elam he means the Persians.

(e) Because they will find no comfort, they will mourn no more, or I have caused them to cease mourning, whom Babylon had afflicted.

Isaiah 21:3

isa 21:3

Therefore are my (f) loins filled with pain: pangs have taken hold upon me, as the pangs of a woman that travaileth: I was bowed down at the hearing [of it]; I was dismayed at the seeing [of it].

(f) This the prophet speaks in the person of the Babylonians.

Isaiah 21:4

isa 21:4

My heart panted, fearfulness terrified me: the night (g) of my pleasure hath he turned into fear to me.

(g) He prophesies the death of Belshazzar as in (Dan 5:30) who in the midst of his pleasures was destroyed.

Isaiah 21:5

isa 21:5

Prepare the table, watch in the watchtower, eat, drink: (h) arise, ye princes, [and] anoint the shield.

(h) While they are eating and drinking, they will be commanded to run to their weapons.

Isaiah 21:6

isa 21:6

For thus hath the (i) Lord said to me, Go, set a watchman, let him declare what he seeth.

(i) That is, in a vision by the spirit of prophecy.

Isaiah 21:7

isa 21:7

And he saw a chariot [with] a couple of horsemen, a chariot of donkeys, [and] (k) a chariot of camels; and he hearkened diligently with much heed:

(k) Meaning, chariots of men of war, and others that carried the baggage.

Isaiah 21:8

isa 21:8

And he cried, A (l) lion: My lord, I stand continually upon the watchtower in the daytime, and I am set in my post whole nights:

(l) Meaning, Darius who overcame Babylon.

Isaiah 21:9

isa 21:9

And, behold, here cometh a chariot of men, [with] a couple of horsemen. And (m) he answered and said, Babylon is fallen, is fallen; and all the graven images of her gods he hath broken to the ground.

(m) The watchman whom Isaiah set up, told him who came toward Babylon, and the angel declared that it would be destroyed: all this was done in a vision.

Isaiah 21:10

isa 21:10

O (n) my threshing, and the grain of my floor: that which I have heard from the LORD of hosts, the God of Israel, have I declared to you.

(n) Meaning, Babylon.

Isaiah 21:11

isa 21:11

The burden of (o) Dumah. He calleth to me out of (p) Seir, Watchman, what of the night? Watchman, what of the night?

(o) Which was a city of the Ishmaelites and was so named by Dumah, (Gen 25:14).

(p) A mountain of the Idumeans.

Isaiah 21:12

isa 21:12

The watchman said, The (q) morning cometh, and also the night: if ye will enquire, enquire ye: return, come.

(q) He describes the unquietness of the people of Dumah, who were night and day in fear of their enemies, and ever ran to and fro to enquire news.

Isaiah 21:13

isa 21:13

The burden upon Arabia. In (r) the forest in Arabia shall ye lodge, O ye travelling companies of Dedanim.

(r) For fear, the Arabians will flee into the woods and he appoints the way they will take.

Isaiah 21:14

isa 21:14

The inhabitants of the land of Tema brought (s) water to him that was thirsty, they met with their bread him that fled.

(s) Signifying that for fear they will not tarry to eat or drink.

Isaiah 21:16

isa 21:16

For thus hath the Lord said to me, Within a year, (t) according to the years of an (u) hireling, and all the glory of Kedar shall fail:

(t) He appoints them respite for one year only, and then they would be destroyed.

(u) Read (Isa 16:14).

Isaiah 21:17

isa 21:17

And the remainder of the number of archers, the mighty men of the children of (x) Kedar, shall be diminished: for the LORD God of Israel hath spoken [it].

(x) Which was the name of a people of Arabia: and by the horrible destruction of all these nations, he teaches the Jews that there is no place for refuge or to escape God's wrath, but only to remain in his Church, and to live in his fear.

Isaiah Chapter 22

Isaiah 22:1

isa 22:1

The burden of the (a) valley of vision. What (b) aileth thee now, that thou hast wholly gone up to the housetops?

(a) Meaning, Judea, which was compassed about with mountains, and was called the valley of visions, because of the prophets, who were always there, whom they named Seers.

(b) He speaks to Jerusalem, whose inhabitants fled up to the housetops for fear of their enemies.

Isaiah 22:2

isa 22:2

Thou that art full of (c) shoutings, a tumultuous city, a joyous city: thy slain [men are] not slain (d) with the sword, nor dead in battle.

(c) Which was wont to be full of people and joy.

(d) But for hunger.

Isaiah 22:3

isa 22:3

All thy rulers have fled together, they are (e) bound by the archers: all that are found in thee are bound together, [who] have fled from (f) far.

(e) And led into captivity.

(f) Who have fled from other places to Jerusalem for comfort.

Isaiah 22:4

isa 22:4

Therefore said I, Look away from me; I will weep (g) bitterly, labour not to comfort me, because of the plundering of the daughter of my people.

(g) He shows what is the duty of the godly, when God's plagues hang over the Church, and especially of the ministers, (Jer 9:1).

Isaiah 22:5

isa 22:5

For [it is] a day of trouble, and of treading down, and of perplexity by the Lord GOD of hosts in the valley of vision, breaking down the walls, and of (h) crying to the mountains.

(h) That is, the shout of the enemies whom God had appointed to destroy the city.

Isaiah 22:6

isa 22:6

And Elam (i) bore the quiver with chariots of men [and] horsemen, and Kir uncovered the shield.

(i) He reminds them how God delivered them once from Sennacherib, who brought the Persians and Syrians with him, that they might by returning to God avoid that great plague which they would suffer by Nebuchadnezzar.

Isaiah 22:8

isa 22:8

And he uncovered the (k) coverings of Judah, and thou didst look in that day to the armour of the house of the forest.

(k) The secret place where the armour was: that is, in the house of the forest, (Kg1 7:2).

Isaiah 22:9

isa 22:9

Ye have seen also (l) the breaches of the city of David, that they are many: and ye gathered together the waters of the lower pool.

(l) You forfeited the ruinous places which were neglected in times of peace: meaning, the whole City, and the City of David, which was within the compass of the other.

Isaiah 22:10

isa 22:10

And ye have numbered the houses (m) of Jerusalem, and the houses have ye broken down to fortify the wall.

(m) Either to pull down such as might hurt, or else to know what men they were able to make.

Isaiah 22:11

isa 22:11

Ye made also a ditch between the two walls for the (n) water of the old pool: but ye have not looked to (o) its maker, neither had respect to him that fashioned it long ago.

(n) To provide if need should be of water.

(o) To God who made Jerusalem: that is, they trusted more in these worldly means than in God.

Isaiah 22:13

isa 22:13

And behold joy and gladness, slaying oxen, and killing sheep, eating flesh, and drinking wine: let us (p) eat and drink; for to morrow we shall die.

(p) Instead of repentance you were joyful and made great cheer, contemning the admonitions of the prophets saying Let us eat and drink for our prophets say that we will die tomorrow.

Isaiah 22:15

isa 22:15

Thus saith the Lord GOD of hosts, Go, repair to this (q) treasurer, [even] to Shebna, who [is] over the house, [and say],

(q) Because the Hebrew word also signifies one who nourishes and cherishes, there are those of the scholars who think that this wicked man nourished a secret friendship with the Assyrians and Egyptians to betray the Church and to provide for himself against all dangers: in the mean season he packed craftily, and got of the best offices into his hand under Hezekiah, ever aspiring to the highest.

Isaiah 22:16

isa 22:16

What hast thou here? and whom hast thou here, that thou hast hewed thee out a sepulchre (r) here, [as] he that heweth him out a sepulchre on high, [and] that cut out an habitation (s) for himself in a rock?

(r) Meaning, that he was a stranger, and came up of nothing.

(s) While he thought to make his name immortal by his famous sepulchre, he died most miserably among the Assyrians.

Isaiah 22:18

isa 22:18

With violence he will surely turn and toss thee [like] a ball into a wide country: there shalt thou die, and there the chariots of thy glory [shall be] the (t) shame of thy lord's house.

(t) Signifying that whatever dignity the wicked attain to, at length it will turn to the shame of those princes by whom they are preferred.

Isaiah 22:20

isa 22:20

And it shall come to pass in that day, that I will (u) call my servant Eliakim the son of Hilkiyah:

(u) To be steward again, out of which office he had been put, by the craft of Shebna.

Isaiah 22:22

isa 22:22

And the (x) key of the house of David will I lay upon his shoulder; so he shall open, and none shall shut; and he shall shut, and none shall open.

(x) I will commit to him the full charge and government of the king's house.

Isaiah 22:23

isa 22:23

And I will fasten him [as] a (y) nail in a sure place; and he shall be for a glorious throne to his father's house.

(y) I will establish him, and confirm him in his office, of this phrase read (Ezr 9:9).

Isaiah 22:24

isa 22:24

And they shall hang upon him all the glory of his father's house, the offspring and the issue, (z) all vessels of small quantity, from the vessels of cups, even to all the vessels of flagons.

(z) Meaning that both small and great who will come from Eliakim, will have praise and glory by his faithful officer.

Isaiah 22:25

isa 22:25

In that day, saith the LORD of hosts, shall the (a) nail that is fastened in the sure place be removed, and be cut down, and fall; and the burden that [was] upon it shall be cut off: for the LORD hath spoken [it].

(a) He means Shebna, who in man's judgment should never have fallen.

Isaiah Chapter 23

Isaiah 23:1

isa 23:1

The (a) burden of Tyre. Howl, ye ships of (b) Tarshish; for (c) it is laid waste, so that there is no house, no entering in: from the land of (d) Chittim it is (e) revealed to them.

(a) See Isa 13:1

(b) You of Cilicia that come here for merchandise.

(c) Tyrus is destroyed by Nebuchadnezzar.

(d) By Chittim they meant all the isles and countries west of Palestine.

(e) All men know of this destruction.

Isaiah 23:2

isa 23:2

Be still, ye inhabitants of the isle; thou whom the merchants of Zidon, that pass over the sea, have (f) replenished.

(f) Have hunted and enriched you.

Isaiah 23:3

isa 23:3

And by great waters the (g) seed of Sihor, the harvest of the river, [is] her revenue; and she is a merchandise of nations.

(g) Meaning, the corn of Egypt which was fed by the overflowing of the Nile.

Isaiah 23:4

isa 23:4

Be thou ashamed, O Zidon: for the (h) sea hath spoken, [even] the strength of the sea, saying, I (i) travail not, nor bring forth children, neither do I nourish young men, [nor] bring up virgins.

(h) That is, Tyrus, which was the chief part of the sea.

(i) I have no people left in me, and am as a barren woman, that never had children.

Isaiah 23:5

isa 23:5

As at the report concerning Egypt, [so] shall they be (k) greatly pained at the report of Tyre.

(k) Because these two countries were joined in league together.

Isaiah 23:6

isa 23:6

Pass ye over to (l) Tarshish; wail, ye inhabitants of the isle.

(l) Tyrus wills other merchants to go to Cilicia, and to come no more there.

Isaiah 23:8

isa 23:8

Who hath taken this counsel against Tyre, the (m) crowning [city], whose merchants [are] princes, whose traders [are] the honourable of the earth?

(m) Who makes her merchants like princes.

Isaiah 23:10

isa 23:10

Pass through thy land as a river, O (n) daughter of Tarshish: [there is] no more strength.

(n) Your strength will no more serve you: therefore flee to other countries for comfort.

Isaiah 23:12

isa 23:12

And he said, Thou shalt no more rejoice, O thou oppressed (o) virgin, (p) daughter of Zidon: arise, pass over to Chittim; there also shalt thou have no rest.

(o) For Tyre was never touched nor afflicted before.

(p) Because Tyrus was built by them of Zidon.

Isaiah 23:13

isa 23:13

Behold the land of the Chaldeans; this people was not, [till] the (q) Assyrian founded it for them that dwell in the wilderness: they set up its towers, they raised up its palaces; [and] he (r) brought it to ruin.

(q) The Chaldeans who dwelt in tents in the wilderness were gathered by the Assyrians into cities.

(r) The people of the Chaldeans destroyed the Assyrians: by which the prophet means that seeing the Chaldaeans were able to overcome the Assyrians who were so great a nation, much more will these two nations of Chaldea and Assyria be able to overthrow Tyrus.

Isaiah 23:14

isa 23:14

Howl, ye ships of Tarshish: for your (s) strength is laid waste.

(s) That is, Tyrus by whom you are enriched.

Isaiah 23:15

isa 23:15

And it shall come to pass in that day, that Tyre shall be forgotten seventy years, according to the days of one king: after the end of (t) seventy years shall Tyre (u) sing as an harlot.

(t) Tyrus will lie destroyed seventy years which he calls the reign of one king, or a man's age.

(u) Will use all craft and subtilty to entice men again to her.

Isaiah 23:16

isa 23:16

Take an harp, go about the city, thou harlot that hast been forgotten; (x) make sweet melody, sing many songs, that thou mayest be remembered.

(x) She will labour by all means to recover her first credit, as a harlot when she is long forgotten, seeks by all means to entertain her lovers.

Isaiah 23:17

isa 23:17

And it shall come to pass after the end of seventy years, that the LORD will visit Tyre, and she shall turn to her (y) hire, and shall play the harlot with all the kingdoms of the world upon the face of the earth.

(y) Though she has been chastised by the Lord, yet she will return to her old wicked practises and for gain will give herself to all men's lusts like a harlot.

Isaiah 23:18

isa 23:18

And her merchandise and her hire shall be (z) holiness to the LORD: it shall not be treasured nor laid up; for her merchandise shall be for them that dwell before the LORD, for sufficient food and for durable clothing.

(z) He shows that God yet by the preaching of the gospel will call Tyre to repentance and turn her heart from evil and filthy gain, to the true worshipping of God, and liberality toward his saints.

Isaiah Chapter 24

Isaiah 24:1

isa 24:1

Behold, the LORD maketh the (a) earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad its inhabitants.

(a) This prophecy is as a conclusion of that which has been threatened to the Jews and other nations from the 13th chapter and therefore by the earth he means those lands which were named before.

Isaiah 24:2

isa 24:2

And it shall be, as with the people, so with the (b) priest; as with the servant, so with his master; as with the maid, so with her mistress; as with the buyer, so with the seller; as with the lender, so with the borrower; as with the taker of interest, so with the giver of interest to him.

(b) Because this was a name of dignity it was also applied to them who were not of Aaron's family, and so signifies also a man of dignity, as in (Sa2 8:18; Sa2 20:25; Ch1 18:17) and by these words the prophet signifies a horrible confusion, where there will be neither religion, order nor policy, (Hos 4:9).

Isaiah 24:5

isa 24:5

The earth (c) also is defiled under its inhabitants; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant.

(c) That is, does not give her fruit for the sin of the people, whom the earth deceived of their nourishment because they deceived God of his honour.

Isaiah 24:6

isa 24:6

Therefore hath the (d) curse devoured the earth, and they that dwell in it are desolate: therefore the inhabitants of the earth are (e) burned, and few men left.

(d) Written in the law, as in (Lev 26:14; Deu 28:16) thus the prophets used to apply particularly the menaces and promises which are general in the law.

(e) With heat and drought, or else that they were consumed with the fire of God's wrath.

Isaiah 24:10

isa 24:10

The city of (f) confusion is broken down: every house is shut up, that no man may enter.

(f) Which as it was without order so now should it be brought to desolation and confusion: and this was not only meant of Jerusalem, but of all the other wicked cities.

Isaiah 24:11

isa 24:11

[There is] a crying for wine in the streets; all joy is darkened, the (g) mirth of the land is gone.

(g) Because they did not use God's benefits correctly their pleasures would fail, and they would fall to mourning.

Isaiah 24:13

isa 24:13

When thus it shall be in the midst of the land among the people, [there shall be] (h) as the shaking of an olive tree, [and] as the gleaning grapes when the vintage is done.

(h) He comforts the faithful, declaring that in this great desolation the Lord will assemble his Church which will praise his Name, as in (Isa 10:22).

Isaiah 24:14

isa 24:14

They shall lift up their voice, they shall sing for the majesty of the LORD, they shall cry aloud from (i) the sea.

(i) From the utmost coasts of the world, where the gospel will be preached as in (Isa 24:16).

Isaiah 24:16

isa 24:16

From the uttermost part of the earth have we heard songs, [even] glory to the (k) righteous. But I said, (l) My leanness, my leanness, woe to me! the treacherous dealers have dealt treacherously; yea, the treacherous dealers have dealt very treacherously.

(k) Meaning to God, who will publish his gospel through all the world.

(l) I am consumed with care, considering the affliction of the Church, both by foreign enemies and domestic. Some read, My secret, my secret: that is, it was revealed to the prophet, that the good would be preserved and the wicked destroyed.

Isaiah 24:18

isa 24:18

And it shall come to pass, [that] he who fleeth from the noise of the fear shall fall into the pit; and he that cometh up out of the midst of the pit shall be taken in the snare: for the (m) windows from on high are open, and the foundations of the earth do shake.

(m) Meaning that God's wrath and vengeance would be over and under them, so that they would not escape no more than they did at Noah's flood.

Isaiah 24:21

isa 24:21

And it shall come to pass in that day, [that] the LORD shall (n) punish the host of the high ones [that are] on high, and the kings of the earth upon the earth.

(n) There is no power so high or mighty, but God will visit him with his rods.

Isaiah 24:22

isa 24:22

And they shall be gathered together, [as] prisoners are gathered in the pit, and shall be shut up in the prison, and after many days shall they be (o) visited.

(o) Not with his rods as in (Isa 24:21) but will be comforted.

Isaiah 24:23

isa 24:23

(p) Then the moon shall be confounded, and the sun ashamed, when the LORD of hosts shall reign on mount Zion, and in Jerusalem, and before his ancients gloriously.

(p) When God restores his Church, the glory of it will so shine, and his ministers (who are called his ancient men) that the sun and the moon will be dark in comparison to it.

Isaiah Chapter 25

Isaiah 25:1

isa 25:1

O LORD, thou (a) [art] my God; I will exalt thee, I will praise thy name; for thou hast done wonderful [things; thy] counsels of old [are] faithfulness [and] truth.

(a) Thus the prophet gives thanks to God because he will bring under subjection these nations by his corrections, and make them of his Church, who before were his enemies.

Isaiah 25:2

isa 25:2

For thou hast made of a (b) city an heap; [of] a fortified city a ruin: a palace (c) of foreigners to be no city; it shall never be built.

(b) Not only of Jerusalem, but also of these other cities which have been your enemies.

(c) That is, a place where all vagabonds may live without danger and as it were at ease as in a palace.

Isaiah 25:3

isa 25:3

Therefore shall the (d) strong people glorify thee, the city of the terrible nations shall fear thee.

(d) The arrogant and proud who before would not know you will by your corrections fear and glorify you.

Isaiah 25:4

isa 25:4

For thou hast been a defence to the poor, a defence to the needy in his distress, a refuge from the storm, a shade from the heat, when the blast (e) of the terrible ones [is] as a storm [against] the wall.

(e) The rage of the wicked is furious, till God breaks the force of it.

Isaiah 25:5

isa 25:5

Thou shalt bring down the noise of strangers, as the (f) heat in a dry place; (g) [even] the heat with the shadow of a cloud: the branch of the terrible ones shall be brought low.

(f) Meaning, that as the heat is abated by the rain, so shall God bring down the rage of the wicked.

(g) As a cloud shades from the heat of the sun, so God will assuage the rejoicing of the wicked against the godly.

Isaiah 25:6

isa 25:6

And on this (h) mountain shall the LORD of hosts make to all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined.

(h) That is, in Zion, by which he means his Church, which would under Christ be assembled of the Jews and the Gentiles, and is here described under the figure of a costly banquet, as in (Mat 22:2).

Isaiah 25:7

isa 25:7

And he will destroy on this mountain (i) the face of the covering cast over all people, and the veil that is spread over all nations.

(i) Meaning, that ignorance and blindness, by which we are kept back from Christ.

Isaiah 25:8

isa 25:8

He will swallow up death in victory; and the Lord GOD will (k) wipe away tears from off all faces; and the rebuke of his people shall he remove from all the earth: for the LORD hath spoken [it].

(k) He will take away all opportunity for sorrow and fill his with perfect joy, (Rev 7:17, Rev 21:4).

Isaiah 25:10

isa 25:10

For on this mountain shall the hand of the LORD rest, and (l) Moab shall be trodden down under him, even as straw is trodden down for the (m) dunghill.

(l) By Moab are meant all the enemies of his Church.

(m) There were two cities by this name: one in Judah, (Ch1 6:81) and another in the land of Moab, (Jer 48:2) which seems to have been a plentiful place of corn, (Isa 36:17).

Isaiah Chapter 26

Isaiah 26:1

isa 26:1

In that day shall (a) this song be sung in the land of Judah; We have a strong city; (b) salvation will [God] appoint [for] walls and bulwarks.

(a) This song was made to comfort the faithful when their captivity would come, assuring them also of their deliverance, for which they should sing this song.

(b) God's protection and defence will be sufficient for us.

Isaiah 26:2

isa 26:2

(c) Open ye the gates, that the righteous nation which keepeth the truth may enter in.

(c) He assures the godly to return after the captivity to Jerusalem.

Isaiah 26:3

isa 26:3

Thou wilt keep [him] in perfect peace, [whose] (d) mind [is] stayed [on thee]: because he trusteth in thee.

(d) You have decreed so, and your purpose cannot be changed.

Isaiah 26:5

isa 26:5

For he bringeth down them that dwell on high; (e) the lofty city, he layeth it low; he layeth it low, [even] to the ground; he bringeth it [even] to the dust.

(e) There is no power so high that it can hinder God, when he will deliver his.

Isaiah 26:6

isa 26:6

The foot shall tread it down, [even] the feet of the (f) poor, [and] the steps of the needy.

(f) God will set the poor afflicted over the power of the wicked.

Isaiah 26:8

isa 26:8

Yea, in the way of thy (g) judgments, O LORD, have we waited for thee; the desire of [our] soul [is] to thy name, and to the remembrance of thee.

(g) We have constantly abode in the adversities with which you had afflicted us.

Isaiah 26:9

isa 26:9

With my soul have I desired thee in the night; yea, with my spirit within me will I seek thee early: for when thy judgments [are] in the earth, the inhabitants of the world will learn (h) righteousness.

(h) Meaning that by afflictions men will learn to fear God.

Isaiah 26:10

isa 26:10

Let favour (i) be shown to the wicked, [yet] he will not learn righteousness: in the land of uprightness he will deal unjustly, and will not behold the majesty of the LORD.

(i) The wicked though God show them evident signs of his grace, will not be any better off.

Isaiah 26:11

isa 26:11

LORD, [when] thy hand is lifted up, they will not see: [but] they shall see, and be ashamed for [their] (k) envy at the people; yea, the fire of thy (l) enemies shall devour them.

(k) Through envy and indignation against your people.

(l) The fire and vengeance with which you destroy your enemies.

Isaiah 26:13

isa 26:13

O LORD our God, [other] (m) lords beside thee have had dominion over us: [but] by thee only will we make mention of thy name.

(m) The Babylonians, who have not governed according to your word.

Isaiah 26:14

isa 26:14

[They are] (n) dead, they shall not live; [they are] deceased, they shall not rise: therefore hast thou visited and destroyed them, and made all their memory to perish.

(n) Meaning that the reprobate even in this life will have the beginning of everlasting death.

Isaiah 26:15

isa 26:15

Thou hast increased (o) the nation, O LORD, thou hast increased the nation: thou art glorified: thou hadst removed [it] far [to] all the ends of the earth.

(o) That is, the company of the faithful by the calling of the Gentiles.

Isaiah 26:16

isa 26:16

LORD, in trouble have they (p) visited thee, they poured out a prayer [when] thy chastening [was] upon them.

(p) That is, the faithful by the rods were moved to pray to you for deliverance.

Isaiah 26:17

isa 26:17

As a woman with child, [that] draweth near the time of her delivery, is in pain, [and] crieth out in her pangs; so have we been in thy (q) sight, O LORD.

(q) That is, in extreme sorrow.

Isaiah 26:18

isa 26:18

We have been with child, we have been in pain, we have as it were brought forth (r) wind; we have not wrought any deliverance on the earth; neither have the inhabitants of (s) the world fallen.

(r) Our sorrows had no end, neither did we enjoy the comfort that we looked for.

(s) The wicked and men without religion were not destroyed.

Isaiah 26:19

isa 26:19

(t) Thy dead [men] shall live, [together with] my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy (u) dew [is as] the dew of herbs, and the earth shall cast out the dead.

(t) He comforts the faithful in their afflictions, showing them that even in death they will have life and that they would certainly rise to glory, the contrary would come to the wicked, as in (Isa 26:14).

(u) As herbs dead in winter flourish again by the rain in the springtime, so they who lie in the dust will rise up to joy, when they feel the dew of God's grace.

Isaiah 26:20

isa 26:20

Come, my people, (x) enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation shall be past.

(x) He exhorts the faithful to be patient in their afflictions and to wait on God's work.

Isaiah 26:21

isa 26:21

For, behold, the LORD cometh out of his place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her (y) blood, and shall no more cover her slain.

(y) The earth will vomit and cast out the innocent blood, which it has drunk, that it may care for vengeance against the wicked.

Isaiah Chapter 27

Isaiah 27:1

isa 27:1

In that (a) day the LORD with his severe and great and strong (b) sword shall punish leviathan the piercing serpent, even leviathan that crooked serpent; and he shall slay the dragon that [is] in the sea.

(a) At the time appointed.

(b) That is, by his mighty power, and by his word. He prophecies here of the destruction of Satan and his kingdom under the name of Liviashan, Assur, and Egypt.

Isaiah 27:2

isa 27:2

In that day sing ye to her, A vineyard (c) of red wine.

(c) Meaning, of the best wine, which this vineyard, that is, the Church would bring forth, as most agreeable to the Lord.

Isaiah 27:4

isa 27:4

Fury (d) [is] not in me: who would set the briers [and] thorns against me in battle? I would go through them, I would burn them together.

(d) Therefore he will destroy the kingdom of Satan, because he loves his Church for his own mercies sake, and cannot be angry with it, but wishes that he may pour his anger on the wicked infidels, whom he means by briers and thorns.

Isaiah 27:5

isa 27:5

Or let him (e) take hold of my strength, [that] he may make peace with me; [and] he shall make peace with me.

(e) He marvels that Israel will not come by gentleness, unless God make them to feel his rods, and so bring them to him.

Isaiah 27:6

isa 27:6

(f) He shall cause them that descend from Jacob to take root: Israel shall blossom and bud, and fill the face of the world with fruit.

(f) Though I afflict and diminish my people for a time, yet will the root spring again and bring forth in great abundance.

Isaiah 27:7

isa 27:7

Hath he smitten (g) him, as he smote those that smote him? [or] is he slain according to the slaughter of them that are slain by him?

(g) He shows that God punishes his in mercy, and his enemies in justice.

Isaiah 27:8

isa 27:8

In (h) measure, when it shooteth forth, thou wilt debate with it: he stayeth his rough wind in the day of the east wind.

(h) That is, you will not destroy the root of your Church, though the branches of it seem to perish by the sharp wind of affliction.

Isaiah 27:9

isa 27:9

By this therefore shall the iniquity of Jacob be purged; and this [is] all the (i) fruit to take away his sin; when he maketh all the stones of the altar as chalkstones that are beaten asunder, the idols and images shall not stand up.

(i) He shows that there is no true repentance nor full reconciliation to God, till the heart is purged from all idolatry and the monuments of it are destroyed.

Isaiah 27:10

isa 27:10

Yet the (k) fortified city [shall be] desolate, [and] the habitation forsaken, and left like a wilderness: there shall the calf feed, and there shall he lie down, and consume its branches.

(k) Notwithstanding his favour that he will show them later, yet Jerusalem will be destroyed, and grass for cattle will grow in it.

Isaiah 27:11

isa 27:11

When its boughs are withered, they shall be broken off: the (l) women come, [and] set them on fire: for it [is] a people of no understanding: therefore he that made them will not have mercy on them, and he that formed them will show them no favour.

(l) God will not have need of mighty enemies: for the very women will do it to their great shame.

Isaiah 27:12

isa 27:12

And it shall come to pass in that day, [that] the LORD shall gather from the channel of the (m) river to the stream of Egypt, and ye shall be gathered one by one, O ye children of Israel.

(m) He will destroy all from the Euphrates to the Nile: for some fled toward Egypt, thinking to have escaped.

Isaiah 27:13

isa 27:13

And it shall come to pass in that day, [that] the great trumpet shall be (n) blown, and they shall come who were ready to perish in the land of Assyria, and the outcasts in the land of Egypt, and shall worship the LORD on the holy mount at Jerusalem.

(n) In the time of Cyrus, by whom they would be delivered: but this was chiefly accomplished under Christ.

Isaiah Chapter 28

Isaiah 28:1

isa 28:1

Woe to the (a) crown of pride, to the drunkards of Ephraim, whose glorious beauty [is] a fading flower, who [are] on the head of the rich (b) valleys of them that are overcome with wine!

(a) Meaning, the proud kingdom of the Israelites, who were drunk with worldly prosperity.

(b) Because the Israelites for the most part dwelt in plentiful valleys, he means by this the valley of them who had abundance of worldly prosperity and were as it were crowned with garlands.

Isaiah 28:2

isa 28:2

Behold, the Lord hath a mighty and (c) strong one, [which] as a tempest of hail [and] a destroying storm, as a flood of mighty waters overflowing, shall cast down to the earth with the hand.

(c) He seems to mean the Assyrians, by whom the ten tribes were carried away.

Isaiah 28:4

isa 28:4

And the glorious beauty, which [is] on the head of the rich valley, shall be a fading flower, [and] as (d) the early fruit before the summer; which [when] he that looketh upon it seeth, while it is yet in his hand he eateth it up.

(d) Which is not of long continuance, but is soon ripe and first eaten.

Isaiah 28:5

isa 28:5

In that day shall the LORD of hosts be for a crown of glory, and for a diadem of beauty, to the (e) remnant of his people,

(e) Signifying that the faithful who do not put their trust in any worldly prosperity but made God their glory, will be preserved.

Isaiah 28:6

isa 28:6

And for a spirit of judgment to him that sitteth in judgment, and for (f) strength to them that turn the battle to the gate.

(f) He will give counsel to the governor and strength to the captain to drive the enemies in at their own gates.

Isaiah 28:7

isa 28:7

But (g) they also have erred through wine, and through strong drink are out of the way; the priest and the prophet have erred through strong drink, they are overwhelmed with wine, they are out of the way through strong drink; they err in vision, they stumble [in] judgment.

(g) Meaning, the hypocrites who were among them, and were altogether corrupt in life and doctrine, which is here meant by drunkenness and vomiting.

Isaiah 28:9

isa 28:9

(h) Whom shall he teach knowledge? and whom shall he make to understand doctrine? [them that are] weaned from the milk, [and] drawn from the breasts.

(h) For there was no one that was able to understand any good doctrine: but were foolish and as unfit as young babes.

Isaiah 28:10

isa 28:10

For (i) precept [must be] upon precept, precept upon precept; line upon line, line upon line; here a little, [and] there a little:

(i) They must have one thing often repeated.

Isaiah 28:11

isa 28:11

For with stammering (k) lips and another tongue will he speak to this people.

(k) Let one teach what he can, yet they will no more understand him, than if he spoke in a strange language.

Isaiah 28:12

isa 28:12

To whom (l) he said, (m) This [is] the rest [with which] ye may (n) cause the weary to rest; and this [is] the refreshing: yet they would not hear.

(l) That is, the prophet, whom God would send.

(m) This is the doctrine on which you ought to stay and rest.

(n) Show to them that are weary and have need of rest, what the true rest is.

Isaiah 28:13

isa 28:13

But the word of the (o) LORD was to them precept upon precept, precept upon precept; line upon line, line upon line; here a little, [and] there a little; that they might go, and fall backward, and be broken, and snared, and taken.

(o) Because they will not receive the word of God, when it is offered, it comes of their own malice, if after their hearts are so hardened, that they care not for it, as before, (Isa 6:9).

Isaiah 28:15

isa 28:15

Because ye have said, We have made a (p) covenant with death, and with hell are we in agreement; when the overflowing scourge shall pass through, it shall not reach us: for we have made lies our refuge, and under (q) falsehood have we hid ourselves:

(p) They thought they had shifts to avoid God's judgments, and that they could escape though all others perished.

(q) Though the prophets condemned their idols and vain fruit of falsehood and vanity, yet the wicked thought in themselves that they would trust in these things.

Isaiah 28:16

isa 28:16

Therefore thus saith the Lord GOD, Behold, I lay in Zion for a foundation a stone, a (r) tried stone, a precious corner [stone], a sure foundation: he that believeth (s) shall not make haste.

(r) That is, Christ, by whom all the building must be tried and upheld, (Psa 118:22; Mat 21:42; Act 4:11; Rom 9:33; Pe1 2:6).

(s) He will be quiet, and seek no other remedies, but be content with Christ.

Isaiah 28:17

isa 28:17

Judgment also will I lay to the line, and (t) righteousness to the plummet: and the (u) hail shall sweep away the refuge of lies, and the waters shall overflow (x) the hiding place.

(t) In the restitution of his Church, judgment and justice will reign.

(u) God's corrections and affliction.

(x) Affliction will discover their vain confidence, which they kept secret to themselves.

Isaiah 28:19

isa 28:19

From the time that it goeth forth it shall take you: for morning by morning shall it pass over, by day and by night: and it shall be a (y) vexation only [to] understand the report.

(y) Terror and destruction will make you learn that which exhortations and gentleness could not bring you to.

Isaiah 28:20

isa 28:20

For the bed is (z) shorter than that [a man] can stretch himself [on it]: and the covering narrower than that he can wrap himself [in it].

(z) Your affliction will be so sore, that you are not able to endure it.

Isaiah 28:21

isa 28:21

For the LORD shall rise as [on] mount (a) Perazim, he shall be angry as [in] the valley (b) of Gibeon, that he may do his work, his strange work; and bring to pass his act, his strange act.

(a) When David overcame the Philistines, (Sa2 5:20; Ch1 14:11).

(b) Where Joshua discomfited five kings of the Amorites, (Jos 10:12).

Isaiah 28:25

isa 28:25

When he hath made (c) even the face of it, doth he not cast abroad the black cummin, and scatter the cummin, and cast in the wheat in rows and the appointed barley and the rye in their place?

(c) As the plowman has his appointed time, and various instruments for his labour, so has the Lord for his vengeance: for he punishes some at one time, and some at another, some after one sort, and some after another, so that his chosen seed is beaten and tried, but not broken as are the wicked.

Isaiah Chapter 29

Isaiah 29:1

isa 29:1

Woe to (a) Ariel, to Ariel, the city [where] David dwelt! add ye year to year; (b) let them kill sacrifices.

(a) Or Ariel: the Hebrew word Ariel signifies the Lion of God, and signifies the Altar, because the altar seemed to devour the sacrifice that was offered to God, as in (Eze 43:16).

(b) Your vain confidence in your sacrifices will not last long.

Isaiah 29:2

isa 29:2

Yet I will distress Ariel, and there shall be heaviness and sorrow: and it shall be to me (c) as Ariel.

(c) Your city will be full of blood as an altar on which they sacrifice.

Isaiah 29:4

isa 29:4

And thou shalt be brought down, [and] shalt speak out of the (d) ground, and thy speech shall be low out of the dust, and thy voice shall be, like a medium, out of the ground, and thy speech shall whisper out of the dust.

(d) Your speech will be no longer be so lofty but abased and low as the very charmers who are in low places and whisper, so that their voice can scarcely be heard.

Isaiah 29:5

isa 29:5

Moreover the multitude of thy (e) strangers shall be like small dust, and the multitude of the terrible ones [shall be] as chaff that passeth away: yea, it shall be at an instant suddenly.

(e) Your hired soldiers in whom you trusted, will be destroyed as dust or chaff in a whirlwind.

Isaiah 29:7

isa 29:7

And the (f) multitude of all the nations that fight against Ariel, even all that fight against her and her strong hold, and that distress her, shall be as a dream of a night vision.

(f) The enemies that I will bring to destroy you, and that which you place your vain trust in will come at unawares even as a dream in the night. Some read as if this was a comfort to the Church for the destruction of their enemies.

Isaiah 29:8

isa 29:8

It shall even be as when an hungry [man] dreameth, and, behold, (g) he eateth; but he awaketh, and his soul is empty: or as when a thirsty man dreameth, and, behold, he drinketh; but he awaketh, and, behold, [he is] faint, and his soul hath appetite: so shall the multitude of all the nations be, that fight against mount Zion.

(g) That is, he thinks that he eats.

Isaiah 29:9

isa 29:9

(h) Stay yourselves, and wonder; cry ye out, and cry: they are drunk, but not with wine; they stagger, but not with strong drink.

(h) Muse on this a long as ye like, yet you will find nothing but opportunity to be astonished for your prophets are blind, and therefore cannot direct you.

Isaiah 29:11

isa 29:11

And the vision of all is become to you as the words of a book that is sealed, which [men] deliver to one that is learned, saying, Read this, I pray thee: and he saith, I (i) cannot; for it [is] sealed:

(i) Meaning, that it is all alike, either to read, or not to read, unless God open the heart to understand.

Isaiah 29:13

isa 29:13

Wherefore the Lord said, Forasmuch as this people (k) draw near [me] with their mouth, and with their lips do honour me, but have removed their heart far from me, and their (l) fear toward me is taught by the precept of men:

(k) Because they are hypocrites and not sincere in heart, as in (Mat 15:7-8).

(l) That is, their religion was learned by man's doctrine, and not by my word.

Isaiah 29:14

isa 29:14

Therefore, behold, I will proceed to do a marvellous work among this people, [even] an wonderful work and a wonder: for the wisdom of their wise [men] shall (m) perish, and the understanding of their prudent [men] shall be hid.

(m) Meaning, where God is not worshipped according to his word, both magistrates and ministers are fools and without understanding.

Isaiah 29:15

isa 29:15

Woe to them that (n) seek deep to hide their counsel from the LORD, and their works are in the dark, and they say, Who seeth us? and who knoweth us?

(n) This is spoken of them who in heart despised God's word, and mocked at the admonitions but outwardly bore a good face.

Isaiah 29:16

isa 29:16

Surely your turning of things upside down shall be esteemed (o) as the potter's clay: for shall the work say of him that made it, He made me not? or shall the thing formed say of him that formed it, He had no understanding?

(o) For all your craft says the Lord, you are not able to escape my hands any more than the clay that is in the potter's hands has power to deliver itself.

Isaiah 29:17

isa 29:17

[Is] it not yet a very little while, and Lebanon shall be (p) turned into a fruitful field, and the fruitful field shall be esteemed as a forest?

(p) Will there not be a change of all things? Carmel is a plentiful place in respect to what it will be then and may be taken for a forest, as in (Isa 32:15) and thus he speaks to comfort the faithful.

Isaiah 29:21

isa 29:21

That make a man an offender for a (q) word, and lay a snare for him that reproveth in the gate, and turn aside the just for a thing of nothing.

(q) They who went about to find fault with the prophets words, and would not abide admonitions, but would entangle them and bring them into danger.

Isaiah 29:24

isa 29:24

They also that erred in spirit (r) shall come to understanding, and they that murmured shall learn doctrine.

(r) Signifying that unless God gives understanding and knowledge, man cannot but still err and murmur against him.

Isaiah Chapter 30

Isaiah 30:1

isa 30:1

Woe to the (a) rebellious children, saith the LORD, that take counsel, but not from me; and that (b) cover with a covering, but not of my spirit, that they may add sin to sin:

(a) Who contrary to their promise take not me for their protector and contrary to my commandment seek help from strangers.

(b) They seek shifts to cloak their doings and not godly means.

Isaiah 30:4

isa 30:4

For his (c) princes were at Zoan, and his ambassadors came to Hanes.

(c) The chief of Israel went into Egypt as an ambassador to seek help and abode at these cities.

Isaiah 30:6

isa 30:6

The (d) burden of the beasts of the south: into the land of trouble and anguish, from which [come] the young and the old lion, the viper and flying serpent, they will carry their riches upon the shoulders of young donkeys, and their treasures upon the humps of camels, to a people [that] shall not profit [them].

(d) That is, a heavy sentence or prophecy against the beasts that carried their treasures into Egypt, by the wilderness, which was south from Judah, signifying that if the beasts would not be spared, the men would be punished much more grievously.

Isaiah 30:7

isa 30:7

For the Egyptians shall help in vain, and to no purpose: therefore have I cried (e) concerning this, Their strength (f) [is] to sit still.

(e) That is, to Jerusalem.

(f) And not to come to and fro to seek help.

Isaiah 30:8

isa 30:8

Now go, write (g) it before them in a tablet, and note it in a book, that it may be for the (h) time to come for ever and ever:

(g) That is, this prophecy.

(h) That is may be a witness against them for all posterity.

Isaiah 30:9

isa 30:9

That this [is] a rebellious people, lying children, children [that] will not (i) hear the law of the LORD:

(i) He shows what was the cause of their destruction and brings also all misery to man: that is, because they would not hear the word of God, but delighted to be flattered and led in error.

Isaiah 30:10

isa 30:10

Who say to the seers, See not; and to the prophets, Prophecy not to us right things, speak to us smooth things, prophesy (k) deceits:

(k) Threaten us not by the word of God, neither be so rigorous, nor talk to us in the Name of the Lord, as in (Jer 11:21).

Isaiah 30:12

isa 30:12

Wherefore thus saith the Holy One of Israel, Because ye despise this word, and trust in (l) oppression and perverseness, and lean upon it:

(l) Meaning, in their stubbornness against God and the admonitions of his prophets.

Isaiah 30:14

isa 30:14

And he shall break it as the breaking of the potter's vessel that is broken in pieces; he shall not spare: so that there shall not be found in the bursting of it (m) a piece to take fire from the hearth, or to take water out of the pit.

(m) Signifying that the destruction of the wicked will be without recovery.

Isaiah 30:15

isa 30:15

For thus saith the (n) Lord GOD, the Holy One of Israel; In returning and rest shall ye be saved; in quietness and in confidence shall be your strength: and ye would not.

(n) Often by his prophets he put you in remembrance of this, that you should only depend on him.

Isaiah 30:16

isa 30:16

But ye said, No; for we will flee upon (o) horses; therefore shall ye flee: and, We will ride upon the swift; therefore shall they that pursue you be swift.

(o) We will trust to escape by our horses.

Isaiah 30:17

isa 30:17

One thousand [shall flee] at the rebuke of one; at the rebuke of five shall ye flee: till ye be left as a beacon upon the (p) top of a mountain, and as an ensign on an hill.

(p) Whereas all the trees are cut down save two or three to make masts.

Isaiah 30:18

isa 30:18

And therefore will the LORD wait, that he may be (q) gracious to you, and therefore will he be exalted, that he may have mercy upon you: for the LORD [is] a God of

(r) judgment: blessed [are] all they that wait for him.

(q) He commends the great mercies of God, who with patience waits to call sinners to repentance.

(r) Not only in punishing but in using moderation in the same, as in (Jer 10:24, Jer 30:11).

Isaiah 30:21

isa 30:21

And thy ears shall hear a word behind thee, saying, 'This [is] the way, (s) walk ye in it, when ye turn to the right hand, and when ye turn to the left.

(s) God will direct all your ways and appoint you how to go either hither or thither.

Isaiah 30:22

isa 30:22

Ye shall (t) defile also the covering of thy graven images of silver, and the ornament of thy molten images of gold: thou shalt cast them away as a polluted cloth; thou shalt say to it, (u) Be gone from me.

(t) You will cast away your idols which you have made of gold and silver with all that belongs to them, as a most filthy thing and polluted.

(u) Showing that there can be no true repentance, unless both in heart and deed we show ourselves enemies to idolatry.

Isaiah 30:25

isa 30:25

And there shall be upon every high (x) mountain, and upon every high hill, rivers [and] streams of waters in the day of the great slaughter, when the towers fall.

(x) By these various manners of speech he shows that the happiness of the Church will be so great, that no one is able sufficiently to express it.

Isaiah 30:26

isa 30:26

Moreover the light of the moon shall be as the light of the sun, and the light of the (y) sun shall be sevenfold, as the light of seven days, in the day that the LORD bindeth up the breach of his people, and healeth the stroke of their wound.

(y) When the Church is restored, the glory of it will pass seven times the brightness of the sun: for by the sun and moon which are two excellent creations, he shows what will be the glory of the children of God in the kingdom of Christ.

Isaiah 30:27

isa 30:27

Behold, (z) the name of the LORD cometh from far, burning [with] his anger, and the burden [of it is] heavy: his lips are full of indignation, and his tongue as a devouring fire:

(z) This threatening is against the Assyrians the chief enemies of the people of God.

Isaiah 30:28

isa 30:28

And his breath, as an overflowing stream, shall reach to the midst of the neck, to sift the nations with the sieve of (a) vanity: and [there shall be] a bridle in the jaws of the people, causing [them] to err.

(a) To drive you to nothing: and thus God consumes the wicked by that means, by which he cleanses his.

Isaiah 30:29

isa 30:29

Ye shall have a song, as in the (b) night [when] a holy solemnity is kept; and gladness of heart, as when one goeth with a pipe to come upon the mountain of the LORD, to the mighty One of Israel.

(b) You will rejoice at the destruction of your enemies, as they who sang for joy at the solemn feast, which began in the evening.

Isaiah 30:31

isa 30:31

For through the voice of the LORD shall the Assyrian be beaten down, [who] smote with a (c) rod.

(c) God's plague.

Isaiah 30:32

isa 30:32

And [in] every place where the grounded staff shall pass, (d) which the LORD shall lay upon him, [it] shall be with (e) tabrets and harps: and in battles of shaking will he fight (f) with it.

(d) It will destroy.

(e) With joy and assurance of the victory.

(f) Against Babel, meaning the Assyrians and Babylonians.

Isaiah 30:33

isa 30:33

For (g) Tophet [is] ordained of old; yea, for the (h) king it is prepared; he hath made [it] (i) deep [and] large: the pile of it [is] fire and much wood; the breath of the LORD, like a stream of brimstone, doth kindle it.

(g) Here it is taken for hell, where the wicked are tormented, read (Kg2 23:10).

(h) So that their estate or degree cannot exempt the wicked.

(i) By these figurative speeches he declares the condition of he wicked after this life.

Isaiah Chapter 31

Isaiah 31:1

isa 31:1

Woe to them that (a) go down to Egypt for help; and rely on horses, and trust in chariots, because [they are] many; and in horsemen, because they are very strong; but they look not to the Holy One of Israel, neither (b) seek the LORD!

(a) There were two special reasons why the Israelites should not join with the Egyptians: first, because the Lord had commanded them never to return there, (Deu 17:16, Deu 28:68) lest they should forget the benefit of their redemption: and secondly, lest they should be corrupted with the superstition and idolatry of the Egyptians, and so forsake God, (Jer 2:18).

(b) Meaning, that they forsake the Lord, if they put their trust in worldly things: for they cannot trust in both.

Isaiah 31:2

isa 31:2

Yet he also [is] (c) wise, and will bring evil, and will not call back his words: but will arise against the house of the evildoers, and against the help of them that work iniquity.

(c) And knows their crafty enterprises, and will bring all to nought.

Isaiah 31:3

isa 31:3

Now the Egyptians [are] men, and not God; and their horses flesh, and not spirit. When the LORD shall stretch out his hand, both he that (d) helpeth shall fall, and he that is helped shall fall down, and they all shall fail together.

(d) Meaning, both the Egyptians and the Israelites.

Isaiah 31:4

isa 31:4

For thus hath the LORD spoken to me, As the lion and the young lion roaring on his prey, when a multitude of shepherds is called forth against him, [he] will not be afraid of their voice, nor abase himself for the noise of them: so shall the LORD of hosts come (e) down to fight for mount Zion, and for its hill.

(e) He shows the Jews that if they would put their trust in him, he is so able, that no one can resist his power and so care over them, as a bird over her young, which ever flies about them for their defence: which similitude the scripture uses in various places, as in (Deu 32:11; Mat 23:37).

Isaiah 31:6

isa 31:6

Turn ye to [him from] whom the children of Israel have (f) deeply revolted.

(f) He touches their conscience that they might earnestly feel their grievous sins, and so truly repent, for as much as now they are almost drowned and past recovery.

Isaiah 31:7

isa 31:7

For in that day every man shall (g) cast away his idols of silver, and his idols of gold, which your own hands have made to you [for] a sin.

(g) By these fruits your repentance will be known, as in (Isa 2:20).

Isaiah 31:8

isa 31:8

(h) Then shall the Assyrian fall with the sword, not of man; and the sword, not of men, shall devour him: but he shall flee from the sword, and his young men shall be made vessels.

(h) When your repentance appears.

Isaiah 31:9

isa 31:9

And he shall pass over to his (i) strong hold for fear, and his princes shall be afraid of the ensign, saith the LORD, whose (k) fire [is] in Zion, and his furnace in Jerusalem.

(i) This was accomplished soon after when Sennacherib's army was discomfited, and he fled to his castle in Nineveh for comfort.

(k) To destroy his enemies.

Isaiah Chapter 32

Isaiah 32:1

isa 32:1

Behold, (a) a king shall reign in righteousness, and princes shall (b) rule in judgment.

(a) This prophecy is of Hezekiah, who was a figure of Christ, and therefore it should chiefly be referred to him.

(b) By judgment and justice is meant an upright government, both in policy and religion.

Isaiah 32:2

isa 32:2

And a man shall be as an hiding place from the wind, and a covert from the tempest; as streams of water in a dry place, as the shadow of a great rock in (c) a weary land.

(c) Where men are weary with travelling for lack of water.

Isaiah 32:3

isa 32:3

And the eyes of (d) them that see shall not be dim, and the ears of them that hear shall hearken.

(d) He promises to give the true light which is the pure doctrine of God's word, and understanding, and zeal of the same, are contrary to the threatenings against the wicked, (Isa 6:9, Isa 29:10).

Isaiah 32:5

isa 32:5

The (e) vile person shall be no more called noble, nor the churl said [to be] bountiful.

(e) Vice will no more be called virtue, nor virtue esteemed by power and riches.

Isaiah 32:9

isa 32:9

Rise up, ye women that are at ease; hear my voice, ye (f) careless daughters; give ear to my speech.

(f) He prophecies of such calamity to come that they will not spare the women and children, and therefore wills them to take heed and provide.

Isaiah 32:10

isa 32:10

Many days and years shall ye be troubled, (g) ye careless women: (h) for the vintage shall fail, the gathering shall not come.

(g) Meaning that the affliction would continue long and when one year was past, yet they should look for new plagues.

(h) God will take from you the means and opportunities, which made you contemn him: that is, abundance of worldly goods.

Isaiah 32:12

isa 32:12

They shall lament for the (i) breasts, for the pleasant fields, for the fruitful vine.

(i) By the breasts he means the plentiful fields, by which men are nourished as children with the breast: or, the mothers for sorrow and heaviness will lack milk.

Isaiah 32:15

isa 32:15

Until the (k) spirit shall be poured upon us from on high, and the wilderness shall be a fruitful field, and the (l) fruitful field shall be counted for a forest.

(k) That is, when the Church will be restored, thus the prophets after they have denounced God's judgments against the wicked, used to comfort the godly, lest they should faint.

(l) The field which is now fruitful, will be but as a barren forest in comparison to what it will be then as in (Isa 29:17) which will be fulfilled in Christ's time, for then they who were before as the barren wilderness, being regenerate will be fruitful and they who had some beginning of godliness, will bring forth fruit in such abundance, that their former life will seem but as a wilderness where no fruit was.

Isaiah 32:19

isa 32:19

When it shall hail, coming down on the forest; and the (m) city shall be low in a low place.

(m) They will not need to build it in high places for fear of the enemy: for God will defend it, and turn away the storms from hurting their conveniences.

Isaiah 32:20

isa 32:20

Blessed [are] ye (n) that sow beside all waters, that (o) send forth [there] the feet of the ox and the donkey.

(n) That is, upon fat ground and well watered, which brings forth in abundance, or in places which before were covered with waters, and now made dry for your uses.

(o) The fields will be so rank, that they will send out their cattle to eat up the first crop, which abundance will be signs of God's love and favour toward them.

Isaiah Chapter 33

Isaiah 33:1

isa 33:1

Woe to thee that (a) layest waste, and thou [wast] not laid waste; and dealest treacherously, and they dealt not treacherously with thee! when thou shalt (b) cease to lay waste, thou shalt be wasted; [and] when thou shalt make an end of dealing treacherously, (c) they shall deal treacherously with thee.

(a) Meaning, the enemies of the Church, as were the Chaldeans and Assyrians, but chiefly of Sennacherib, but not only.

(b) When your appointed time will come that God will take away your power: and that which you have wrongfully gained, will be given to others, as in (Amo 5:11).

(c) The Chaldeans will do the same to the Assyrians, as the Assyrians did to Israel, and the Medes and Persians will do the same to the Chaldeans.

Isaiah 33:2

isa 33:2

(d) O LORD, be gracious to us; we have waited for thee: be thou (e) their arm every morning, our salvation also in the time of trouble.

(d) He declares by this what is the chief refuge of the faithful, when troubles come, to pray, and seek help from God.

(e) Which helped our fathers as soon as they called on you.

Isaiah 33:3

isa 33:3

At the noise of the tumult the (f) people fled; at the (g) lifting up of thyself the nations were scattered.

(f) That is, the Assyrians fled before the army of the Chaldeans, or the Chaldeans for fear of the Medes and Persians.

(g) When you, O Lord, lifted up your arm to punish your enemies.

Isaiah 33:4

isa 33:4

And your spoil shall be gathered [like] the gathering of the (h) caterpillar: as the running to and fro of locusts shall (i) he run upon them.

(h) You who as caterpillars destroyed with your number the whole world, will have no strength to resist your enemies the Chaldeans: but will be gathered on a heap and destroyed.

(i) Meaning, the Medes and Persians against the Chaldeans.

Isaiah 33:6

isa 33:6

And wisdom and knowledge shall be the stability of (k) thy times, [and] strength of salvation: the fear of the LORD [is] his treasure.

(k) That is, in the days of Hezekiah.

Isaiah 33:7

isa 33:7

Behold, (l) their valiant ones shall cry outside: the (m) ambassadors of peace shall weep bitterly.

(l) Sent from Sennacherib.

(m) Whom they of Jerusalem sent to intreat of peace.

Isaiah 33:8

isa 33:8

The (n) highways lie waste, the wayfaring man ceaseth: he hath broken the covenant, he hath despised the cities, he regardeth no man.

(n) These are the words of the ambassadors, when they returned from Sennacherib.

Isaiah 33:9

isa 33:9

The earth mourneth [and] languisheth: Lebanon is ashamed [and] hewn down: (o) Sharon is like a wilderness; and Bashan and Carmel shake off [their fruits].

(o) Which was a plentiful country, meaning, that Sennacherib would destroy all.

Isaiah 33:10

isa 33:10

Now will I (p) rise, saith the LORD; now will I be exalted; now will I lift up myself.

(p) To help and deliver my Church.

Isaiah 33:11

isa 33:11

(q) Ye shall conceive chaff, ye shall bring forth stubble: your breath, [as] fire, shall devour you.

(q) This is spoken against the enemies, who thought all was their own, but he shows that their enterprise will be in vain, and that the fire which they had kindled for others would consume them.

Isaiah 33:13

isa 33:13

Ye [that are] (r) far off, hear what I have done; and, ye [that are] near, acknowledge my might.

(r) His vengeance will be so great that all the world will talk of it.

Isaiah 33:14

isa 33:14

The (s) sinners in Zion are afraid; fearfulness hath surprised the hypocrites. Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings?

(s) Which do not believe the words of the prophet, and the assurance of their deliverance.

Isaiah 33:16

isa 33:16

He shall dwell on (t) high: his place of defence [shall be] the strong holds of rocks: bread shall be given him; his waters [shall be] sure.

(t) Meaning, that God will be a sure defence to all them that live according to his word.

Isaiah 33:17

isa 33:17

Thy eyes shall (u) see the king in his beauty: they shall behold the (x) land that is very far off.

(u) They will see Hezekiah delivered from his enemies and restored to honour and glory.

(x) They will be no more shut in as they were by Sennacherib, but go where it pleases them.

Isaiah 33:18

isa 33:18

Thy heart (y) shall meditate terror. Where [is] the scribe? where [is] the receiver? where [is] he that counted the towers?

(y) Before this liberty comes you will think that you are in great danger: for the enemy will so sharply assail you that one will cry "Where is the clerk that writes the names of them who are taxed?" another, "Where is the receiver?" another will cry for him that values the rich houses, but God will deliver you from this fear.

Isaiah 33:21

isa 33:21

But there the glorious LORD [will be] to us a place (z) of broad rivers [and] streams; in which shall go no galley with oars, neither shall gallant ship pass through it.

(z) Let us be content with this small river of Shiloah and not desire the great streams and rivers, by which the enemies may bring in ships and destroy us.

Isaiah 33:23

isa 33:23

Thy (a) tacklings are loosed; they could not well strengthen their mast, they could not spread the sail:
then is the (b) prey of a great spoil divided; the lame take the prey.

(a) He derides the Assyrians and enemies of the Church, declaring their destruction as they who perish by shipwreck.

(b) He comforts the Church, and shows that they will be enriched with all benefits both of body and soul.

Isaiah Chapter 34

Isaiah 34:1

isa 34:1

Come near, ye (a) nations, to hear; and hearken, ye people: let the earth hear, and all that is in it; the world, and all things that spring from it.

(a) He prophecies of the destruction of the Edomites and other nations which were enemies to the Church.

Isaiah 34:2

isa 34:2

For the indignation of the LORD [is] upon all nations, and [his] fury upon all their armies: he hath utterly (b) destroyed them, he hath delivered them to the slaughter.

(b) God has determined in his counsel and has given sentence for their destruction.

Isaiah 34:4

isa 34:4

And all the host of heaven (c) shall be dissolved, and the heavens shall be rolled together as a scroll: and all their hosts shall fall down, as the leaf falleth from the vine, and as a falling [fig] from the fig tree.

(c) He speaks this in respect to man's judgment, who in great fear and horrible troubles, think that heaven and earth perishes.

Isaiah 34:5

isa 34:5

For my sword shall be (d) bathed in heaven: behold, it shall come down upon Edom, and upon the people of (e) my curse, to judgment.

(d) I have determined in my secret counsel and in the heavens to destroy them till my sword is weary with shedding blood.

(e) They had an opinion of holiness, because they came from the patriarch Isaac, but in effect were cursed by God, and enemies to his Church as the papists are.

Isaiah 34:6

isa 34:6

The sword of the LORD is filled with blood, it is made fat with fatness, [and] with the blood of (f) lambs and goats, with the fat of the kidneys of rams: for the LORD hath a sacrifice in (g) Bozrah, and a great slaughter in the land of Edom.

(f) That is, both of young and old, poor and rich of his enemies.

(g) That famous city will be consumed as a sacrifice burnt to ashes.

Isaiah 34:7

isa 34:7

And the (h) unicorns shall come down with them, and the bulls with the bulls; and their land shall be soaked with blood, and their dust made fat with fatness.

(h) The mighty and rich will be as well destroyed as the inferiors.

Isaiah 34:9

isa 34:9

And its streams shall be turned into pitch, and its dust into (i) brimstone, and its land shall become burning pitch.

(i) He alludes to the destruction of Sodom and Gomorrah, (Gen 19:24).

Isaiah 34:11

isa 34:11

But the cormorant (k) and the bittern shall possess it; the owl also and the raven shall dwell in it: and he shall stretch out upon it the line of (l) confusion, and the stones of emptiness.

(k) Read (Isa 13:21; Zep 2:14).

(l) In vain will any man go about to build it again.

Isaiah 34:12

isa 34:12

(m) They shall call her nobles to the kingdom, but none [shall be] there, and all her princes shall be nothing.

(m) Meaning, here will be neither order nor policy nor state of commonwealth.

Isaiah 34:14

isa 34:14

The wild beasts of the desert shall also (n) meet with the wild beasts of the isle, and the satyr shall cry to his fellow; the screech owl also shall rest there, and find for herself a place of rest.

(n) Read (Isa 13:21).

Isaiah 34:15

isa 34:15

There (o) shall the great owl make her nest, and lay, and hatch, and gather under her shadow: there shall the vultures also be gathered, every one with her mate.

(o) Signifying that Idumea would be a horrible desolation and barren wilderness.

Isaiah 34:16

isa 34:16

Seek ye out of the (p) book of the LORD, and read: no one of (q) these shall fail, none shall lack her mate: for my (r) mouth it hath commanded, and his spirit it hath gathered them.

(p) That is, in the law where such curses are threatened against the wicked.

(q) That is, beasts and souls.

(r) That is, the mouth of the Lord.

Isaiah 34:17

isa 34:17

And he hath cast the (s) lot for them, and his hand hath divided it to them by line: they shall possess it for ever, from generation to generation shall they dwell in it.

(s) He has given the beasts and souls Idumea for an inheritance.

Isaiah Chapter 35

Isaiah 35:1

isa 35:1

The (a) wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose.

(a) He prophecies of the full restoration of the Church both of the Jews and Gentiles under Christ, which will be fully accomplished at the last day: although as yet it is compared to a desert and wilderness.

Isaiah 35:2

isa 35:2

It shall blossom abundantly, and rejoice even with joy and singing: the glory of Lebanon shall be given to it, the excellence of (b) Carmel and Sharon, they shall (c) see the glory of the LORD, [and] the excellence of our God.

(b) The Church which was before compared to a barren wilderness will by Christ be made most plenteous and beautiful.

(c) He shows that the presence of God is the reason that the Church brings forth fruit and flourishes.

Isaiah 35:3

isa 35:3

(d) Strengthen ye the weak hands, and confirm the feeble knees.

(d) He wills all to encourage one another, and especially the ministers to exhort and strengthen the weak, that they may patiently abide the coming of God, which is at hand.

Isaiah 35:4

isa 35:4

Say to them [that are] of a fearful heart, Be strong, fear not: behold, your God will come [with] (e) vengeance, [even] God [with] a recompence; he will come and save you.

(e) To destroy your enemies.

Isaiah 35:5

isa 35:5

Then the eyes of the (f) blind shall be opened, and the ears of the deaf shall be unstopped.

(f) When the knowledge of Christ is revealed.

Isaiah 35:6

isa 35:6

Then shall the lame [man] leap as an hart, and the tongue of the dumb shall sing: for in the (g) wilderness shall waters break out, and streams in the desert.

(g) They who were barren and destitute of the graces of God, will have them given by Christ.

Isaiah 35:8

isa 35:8

And an highway shall be there, and a way, and it shall be called The way of (h) holiness; the unclean shall not pass over it; but it (i) [shall be] for those: the wayfaring men, though fools, shall not err [in it].

(h) It will be for the saints of God and not for the wicked.

(i) God will lead and guide them, alluding to the bringing forth of Egypt.

Isaiah 35:9

isa 35:9

No lion shall be there, nor [any] (k) ravenous beast shall go up on it, it shall not be found there; but the redeemed shall walk [there]:

(k) As he threatens the wicked with destruction by this, (Isa 30:6).

Isaiah 35:10

isa 35:10

And the (l) ransomed of the LORD shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away.

(l) Whom the Lord will deliver from the captivity of Babylon.

Isaiah Chapter 36

Isaiah 36:1

isa 36:1

Now it came to pass (a) in the (b) fourteenth year of king Hezekiah, [that] Sennacherib king of Assyria came up against all the fortified cities of Judah, and took them.

(a) This history is rehearsed because it is as a seal and confirmation of the doctrine before, both for the threatenings and promises: that is, that God would permit his Church to be afflicted, but at length would send deliverance.

(b) When he had abolished superstition, and idolatry, and restored religion, yet God would exercise his Church to try their faith and patience.

Isaiah 36:3

isa 36:3

Then came forth to him Eliakim, Hilkiah's son, who was (c) over the house, and Shebna (d) the scribe, and Joah, Asaph's son, the recorder.

(c) For he was now restored to his office, as Isaiah had prophesied in (Isa 22:20).

(d) This declares that there were few godly to be found in the king's house, when he was driven to end this wicked man in such a weighty matter.

Isaiah 36:4

isa 36:4

And (e) Rabshakeh said to them, Say ye now to Hezekiah, Thus saith the great king, the king of Assyria, What confidence [is] this in which thou trustest?

(e) Sennacherib's chief captain.

Isaiah 36:5

isa 36:5

I say, (f) [sayest thou], (but [they are but] vain words) [I have] counsel and strength for war: now on whom dost thou trust, that thou rebellest against me?

(f) He speaks this in the person of Hezekiah, falsely charging him that he put his trust in his wit and eloquence, while his only confidence was in the Lord.

Isaiah 36:6

isa 36:6

Lo, thou trustest in the staff of this broken reed, on Egypt; on which if a man lean, it will enter his hand, and pierce it: so [is] (g) Pharaoh king of Egypt to all that trust in him.

(g) Satan laboured to pull the godly king from one vain confidence to another: that is, from trust in the Egyptians, whose power was weak and would deceive them, to yield himself to the Assyrians, and so not to hope for any help from God.

Isaiah 36:9

isa 36:9

How then wilt thou turn away the face of one captain of the (h) least of my master's servants, and put thy trust on Egypt for chariots and for horsemen?

(h) He reproaches Hezekiah's small power, which is not able to resist one of Sennacherib's least captains.

Isaiah 36:10

isa 36:10

And am I now come up without the LORD against this land to destroy it? the LORD said to me, (i) Go up against this land, and destroy it.

(i) Thus the wicked to deceive us, will pretend the Name of the Lord: but we must try the spirits, whether they are of God or not.

Isaiah 36:11

isa 36:11

Then said Eliakim and Shebna and Joah to Rabshakeh, (k) Speak, I pray thee, to thy servants in the Syrian language; for we understand [it]: and speak not to us in the Jews' language, in the ears of the people that [are] on the wall.

(k) They were afraid, lest by his words, he should have stirred up the people against the king, and also pretended to grow to some appointment with him.

Isaiah 36:16

isa 36:16

Hearken not to Hezekiah: for thus saith the king of Assyria, Make (l) [an agreement] with me [by] a present, and come out to me: and eat ye every one of his vine, and every one of his fig tree, and drink ye every one the waters of his own cistern;

(l) The Hebrew word signifies blessing, by which this wicked captain would have persuaded the people, that their condition would be better under Sennacherib than under Hezekiah.

Isaiah 36:19

isa 36:19

Where [are] the gods of (m) Hamath and Arphad? where [are] the gods of Sepharvaim? and have they delivered Samaria out of my hand?

(m) That is, of Antioch in Syria, of which these two other cities also were: by which we see how every town had its peculiar idol, and how the wicked make God an idol because they do not understand that God makes them his scourge, and punishes cities for sin.

Isaiah 36:21

isa 36:21

But they (n) held their peace, and answered him not a word: for the king's commandment was, saying, Answer him not.

(n) Not that they did not show by evident signs that they detested his blasphemy: or they had now rent their clothes, but they knew it was in vain to use long reasoning with this infidel, whose reign they would have so much more provoked.

Isaiah Chapter 37

Isaiah 37:1

isa 37:1

And it came to pass, when king Hezekiah heard [it], that he (a) tore his clothes, and covered himself with sackcloth, and went into the house of the LORD.

(a) In sign of grief and repentance.

Isaiah 37:2

isa 37:2

And he sent Eliakim, who [was] over the household, and Shebna the scribe, and the elders of the priests covered with sackcloth, to (b) Isaiah the prophet the son of Amoz.

(b) To have comfort from him by the word of God, that his faith might be confirmed and so his prayer be more earnest: teaching by it that in all dangers these two are the only remedies to seek to God and his ministers.

Isaiah 37:3

isa 37:3

And they said to him, Thus saith Hezekiah, This day [is] a day of trouble, and of rebuke, and of blasphemy: for the children are come to the (c) birth, and [there is] not strength to bring forth.

(c) We are in as great sorrow as a woman in labour who cannot be delivered.

Isaiah 37:4

isa 37:4

It may be the LORD thy God will (d) hear the words of Rabshakeh, whom the king of Assyria his master hath sent to reproach the living God, and will reprove the words which the LORD thy God hath heard: wherefore (e) lift up [thy] prayer for the remnant that is left.

(d) That is, will declare by effect that he has heard it: for when God defers to punish, it seems to the flesh, that he knows not the sin, or hears not the cause.

(e) Declaring that the ministers office stands not only in comforting by the word, but also in praying for the people.

Isaiah 37:7

isa 37:7

Behold, I will send a wind upon him, and he shall hear a (f) rumour, and return to his own land; and I will cause him to fall by the sword in his own land.

(f) Of the Egyptians and Ethiopians, who will come and fight against him.

Isaiah 37:8

isa 37:8

So Rabshakeh returned, and found the king of Assyria warring against (g) Libnah: for he had heard that he had departed from Lachish.

(g) Which was a city toward Egypt, thinking by it to have stayed the force of his enemies.

Isaiah 37:10

isa 37:10

Thus shall ye speak to Hezekiah king of Judah, saying, Let not thy God, in whom thou trustest, (h) deceive thee, saying, Jerusalem shall not be given into the hand of the king of Assyria.

(h) Thus God would have him utter a most horrible blasphemy before his destruction: as to call the author of all truth a deceiver: some gather by this that Shebna had disclosed to Sennacherib the answer that Isaiah sent to the king.

Isaiah 37:12

isa 37:12

Have the gods of the nations delivered them which my fathers have destroyed, [as] (i) Gozan, and (k) Haran, and Rezep, and the children of Eden who [were] in Telassar?

(i) Which was a city of the Medes.

(k) Called also Charre a city in Mesopotamia, from which Abraham came after his fathers death.

Isaiah 37:16

isa 37:16

O LORD of hosts, God of Israel, that (l) dwellest [between] the cherubim, thou [art] the God, [even] thou alone, of all the kingdoms of the earth: thou hast made heaven and earth.

(l) He grounds his prayer on God's promise, who promised to hear them from between the Cherubims.

Isaiah 37:18

isa 37:18

Of a truth, LORD, the kings of Assyria have laid waste all the nations, and (m) their countries, (m) Meaning, the ten tribes.

Isaiah 37:20

isa 37:20

Now therefore, O LORD our God, save us from his hand, that (n) all the kingdoms of the earth may know that thou [art] the LORD, [even] thou only.

(n) He declares for what cause he prayed, that they might be glorified by it through all the world.

Isaiah 37:22

isa 37:22

This [is] the word which the LORD hath spoken concerning him; The (o) virgin, the daughter of Zion, hath despised, [and] derided thee; the daughter of Jerusalem hath shaken her head at thee.

(o) Whom God had chosen to himself as a chaste virgin, and over whom he had care to preserve her from the lusts of the tyrant, as a father would have over his daughter.

Isaiah 37:23

isa 37:23

Whom hast thou reproached and blasphemed? and against whom hast thou exalted [thy] voice, and lifted thy eyes on high? [even] against the (p) Holy One of Israel.

(p) Declaring by this that they who are enemies to God's Church fight against him whose quarrel his Church only maintains.

Isaiah 37:25

isa 37:25

I have dug, (q) and drank water; and with the sole of my feet have I dried up all the rivers of the besieged places.

(q) He boasts of his policy in that he can find means to nourish his army: and of his power in that his army is so great, that it is able to dry up whole rivers, and to destroy the waters which the Jews had closed in.

Isaiah 37:26

isa 37:26

Hast thou not heard long ago, [how] I have done it; [and] of ancient times, (r) that I have formed it? now have I brought it to pass, that thou shouldest be to lay waste fortified cities [into] ruinous heaps.

(r) Signifying that God did not make his Church to destroy it, but to preserve it: and therefore he says that he formed it of old, even in his eternal counsel which cannot be changed.

Isaiah 37:27

isa 37:27

Therefore their inhabitants [were] of small power, they were dismayed and confounded: they were [as] the grass of the field, and [as] the green herb, [as] the grass on the housetops, and [as grain] blighted (s) before it is grown up.

(s) He shows that the state and power of most flourishing cities endures but a moment in respect to the Church, which will remain forever, because God is the maintainer of it.

Isaiah 37:28

isa 37:28

But I know thy abode, and thy (t) going out, and thy coming in, and thy rage against me.

(t) Meaning, his counsels and enterprises.

Isaiah 37:29

isa 37:29

Because thy rage against me, and thy tumult, is come up into my ears, therefore I will put my (u) hook in thy nose, and my bridle in thy lips, and I will turn thee back by the way by which thou (x) camest.

(u) Because Sennacherib showed himself as a devouring fish and furious beast, he uses these similarities to teach how he will take him and guide him.

(x) You will lose your labour.

Isaiah 37:30

isa 37:30

And this [shall be] a (y) sign to thee, Ye shall eat

[this] year such as groweth of itself; and the (z) second year that which springeth of the same: and in the third year sow ye, and reap, and plant vineyards, and eat the fruit of them.

(y) God gives signs after two sorts: some go before the thing as the signs that Moses worked in Egypt, which were for the confirmation of their faith, and some go after the thing, as the sacrifice, which they were commanded to make three days after their departure: and these latter are to keep the blessings of God in our remembrance, of which sort this here is.

(z) He promises that for two years the ground would feed them of itself.

Isaiah 37:31

isa 37:31

And (a) the remnant that hath escaped of the house of Judah shall again take root downward, and bear fruit upward:

(a) They whom God has delivered out of the hands of the Assyrians will prosper: and this properly belongs to the Church.

Isaiah 37:35

isa 37:35

For I will defend this city to save it for my own sake, and for my servant (b) David's sake.

(b) For my promise sake made to David.

Isaiah 37:37

isa 37:37

So Sennacherib king of Assyria departed, and went and returned, and dwelt at (c) Nineveh.

(c) Which was the chiefest city of the Assyrians.

Isaiah 37:38

isa 37:38

And it came to pass, as he was worshipping in the house of Nisroch his god, that Adrammelech and Sharezer his sons smote him with the sword; and they escaped into the land of Armenia: and (d) Esarhaddon his son reigned in his stead.

(d) Who was also called Sardanapalus, in whose days ten years after Sennacherib's death the Chaldeans overcame the Assyrians by Merodach their king.

Isaiah Chapter 38

Isaiah 38:1

isa 38:1

In those (a) days was Hezekiah sick and near death. And Isaiah the prophet the son of Amoz came to him, and said to him, Thus saith the LORD, Set thy house in order: for thou shalt die, and not live.

(a) Soon after that the Assyrians were slain: so that God will have the exercise of his children continually, that they may learn only to depend on God and aspire to the heavens.

Isaiah 38:2

isa 38:2

Then Hezekiah (b) turned his face toward the wall, and prayed to the LORD,

(b) For his heart was touched with fear of God's judgment, seeing he had appointed him to die so quickly after his deliverance from so great calamity, as one unworthy to remain in that estate, and also foreseeing the great change that would come in the Church, as he left no son to reign after him: for as yet Manasseh was not born, and when he reigned, we see what a tyrant he was.

Isaiah 38:6

isa 38:6

And I will deliver thee and this city (c) from the hand of the king of Assyria: and I will defend this city.

(c) He not only promises to prolong his life, but to give him rest and quietness from the Assyrians, who might have renewed their army to revenge their former defeat.

Isaiah 38:7

isa 38:7

And (d) this [shall be] a sign to thee from the LORD, that the LORD will do this thing that he hath spoken;

(d) For Hezekiah had asked for a sign for the confirmation of his faith, as in (Isa 38:22; Kg2 20:8), to which he was moved by the singular motion of God's spirit.

Isaiah 38:8

isa 38:8

Behold, I will bring again the shadow of the degrees, which hath gone down on the (e) sun dial of Ahaz, ten degrees backward. So the sun returned ten degrees, by which degrees it had gone down.

(e) Read (Kg2 20:8).

Isaiah 38:9

isa 38:9

(f) The writing of Hezekiah king of Judah, when he had been sick, and had recovered from his sickness:

(f) He left this song of his lamentation and thanksgiving to all posterity, as a monument of his own infirmity and thankful heart for God's benefits, as David did, (Psa 51:1).

Isaiah 38:10

isa 38:10

I said in the (g) cutting off of my days, I shall go to the gates of the grave: I am deprived of the rest of my years.

(c) At which time it was told to me, that I would die.

Isaiah 38:11

isa 38:11

I said, (h) I shall not see the LORD, [even] the LORD, in the land of the living: I shall behold man no more with the inhabitants of the world.

(h) I will no more praise the Lord here in this temple among the faithful thus God permits his dearest children to want his consolation for a time that his grace afterward may appear when they feel their own weakness.

Isaiah 38:12

isa 38:12

My age hath departed, and is removed from me as a shepherd's tent: I (i) have cut off like a weaver my life: he will cut me off with pining sickness: from day [even] (k) to night wilt thou make an end of me.

(i) By my sin I have provoked God to take my life from me.

(k) That is, in one day, or shortly.

Isaiah 38:13

isa 38:13

I reckoned (l) till morning, [that], as a lion, so will he break all my bones: from day [even] to night wilt thou make an end of me.

(l) Overnight I thought that I would live till morning, but my pangs in the night persuaded me the contrary: he shows the horror that the faithful have when they apprehend God's judgment against their sin.

Isaiah 38:14

isa 38:14

Like a crane [or] a swallow, so I (m) chattered: I mourned as a dove: my eyes fail [with looking] upward: O LORD, I am oppressed; undertake for me.

(m) I was so oppressed with sorrow, that I was not able to utter my words, but only to groan and sigh.

Isaiah 38:15

isa 38:15

What shall I say? (o) he hath both spoken to me, and himself hath done [it]: I shall go (p) softly all my years in the bitterness of my soul.

(o) God has declared by his prophet that I will die and therefore I will yield to him.

(p) I will have no release, but continual sorrows while I live.

Isaiah 38:16

isa 38:16

O Lord, (q) by these [things men] live, and in all these [things is] the life of my spirit: so wilt thou (r) restore me, and make me to live.

(q) They who will outlive the men that are now alive, and all they who are in these years will acknowledge this blessing.

(r) That after that you had condemned me to death you restored me to life.

Isaiah 38:17

isa 38:17

Behold, for (s) peace I had great bitterness: but thou hast in love to my soul [delivered it] from the pit of corruption: for thou hast cast all my (t) sins behind thy back.

(s) While I thought to have lived in rest and ease being delivered from my enemy, I had grief upon grief.

(t) He values more the remission of his sins, and God's favour than a thousand lives.

Isaiah 38:18

isa 38:18

For (u) the grave cannot praise thee, death can [not] celebrate thee: they that go down into the pit cannot hope for thy truth.

(u) For as much as God has placed man in this world to glorify him, the godly take it as a sign of his wrath, when their days were shortened, either because they seemed unworthy for their sins to live longer in his service, or for their zeal to God's glory, seeing that there are so few in earth who regard it as in (Psa 6:5, Psa 115:17).

Isaiah 38:19

isa 38:19

The living, the living, he shall praise thee, as I [do] this day: the father to the (x) children shall make known thy truth.

(x) All posterity will acknowledge and the fathers according to their duty toward their children will instruct them in your graces and mercies toward me.

Isaiah 38:20

isa 38:20

The LORD [was ready] to save me: therefore we will sing my songs to the stringed instruments all the days of (y) our life in the house of the LORD.

(y) He shows what is the use of the Congregation and Church, that is, to give the Lord thanks for his benefits.

Isaiah 38:21

isa 38:21

For Isaiah had said, Let them take a lump of figs, and (z) lay [it] for a plaster upon the boil, and he shall recover.

(z) Read (Kg2 20:7).

Isaiah 38:22

isa 38:22

Hezekiah also (a) had said, What [is] the sign that I shall go up to the house of the LORD?

(a) As in (Isa 38:7).

Isaiah Chapter 39

Isaiah 39:1

isa 39:1

At that time (a) Merodachbaladan, the son of Baladan, king of Babylon, sent (b) letters and a present to Hezekiah: for he had heard that he had been sick, and had recovered.

(a) This was the first king of Babylon, who overcame the Assyrians in the tenth year of his reign.

Isaiah 39:2

isa 39:2

And Hezekiah was (c) glad of them, and showed them the house of his precious things, the silver, and the gold, and the spices, and the precious ointment, and all the house of his armour, and all that was found in his treasuries: there was nothing in his house, nor in all his dominion, that Hezekiah did not show them.

(c) Read (Kg2 20:13; Ch2 32:25, Ch2 32:31).

Isaiah 39:4

isa 39:4

Then said he, What have (d) they seen in thy house? And Hezekiah answered, All that [is] in my house have they seen: there is nothing among my treasures that I have not showed them.

(d) He asks him of the particulars, to make him understand the craft of the wicked, which he before being overcome with their flattery and blinded with ambition, could not see.

Isaiah 39:6

isa 39:6

Behold, the days come, that all that [is] in thy house, and [that] which thy fathers have laid up in store until this day, shall be (e) carried to Babylon: nothing shall be left, saith the LORD.

(e) By the grievousness of the punishment is declared how greatly God detested ambition and vain glory.

Isaiah 39:7

isa 39:7

And of thy sons that shall issue from thee, which thou shalt beget, shall they take away; and they shall be (f) eunuchs in the palace of the king of Babylon.

(f) That is, officers and servants.

Isaiah 39:8

isa 39:8

(g) Then said Hezekiah to Isaiah, Good [is] the word of the LORD which thou hast spoken. He said moreover, For there shall be peace and truth in my days.

(g) Read (Kg2 20:19).

Isaiah Chapter 40

Isaiah 40:1

isa 40:1

Comfort (a) ye, comfort ye my people, saith your God.

(a) This is a consolation for the Church, assuring them that they will never be destitute of prophets by which he exhorts the true ministers of God that then were, and those also that would come after him, to comfort the poor afflicted and to assure them of their deliverance both of body and soul.

Isaiah 40:2

isa 40:2

Speak ye kindly to Jerusalem, and cry to her, that her (b) warfare is accomplished, that her iniquity is pardoned: for she hath received from the LORD'S hand (c) double for all her sins.

(b) The time of her affliction.

(c) Meaning, sufficient as in (Isa 61:7) and full correction, or double grace, while she deserved double punishment.

Isaiah 40:3

isa 40:3

The (d) voice of him that crieth in the (e) wilderness, (f) Prepare ye the way of the LORD, make straight in the desert a highway for our God.

(d) That is, of the prophets.

(e) That is, in Babylonia and other places, where they were kept in captivity and misery.

(f) Meaning Cyrus and Darius who would deliver God's people out of captivity and make them a ready way to Jerusalem.

Isaiah 40:4

isa 40:4

Every valley shall be exalted, and every (g) mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain:

(g) Whatever may prevent or hinder this deliverance will be removed.

Isaiah 40:5

isa 40:5

And the glory of the LORD shall be revealed, and all (h) flesh together shall see [it]: for the mouth of the LORD hath spoken [it].

(h) This miracle will be so great, that it will be known through all the world.

Isaiah 40:6

isa 40:6

The (i) voice said, Cry. And he said, What shall I cry? All flesh [is] grass, and all its (k) beauty [is] as the flower of the field:

(i) The voice of God which spoke to the prophet Isaiah.

(k) Meaning, all man's wisdom and natural powers, (Jam 1:10; Pe1 1:24).

Isaiah 40:7

isa 40:7

The grass withereth, the flower fadeth: because the (l) breath of the LORD bloweth upon it: surely the people [is] grass.

(l) The spirit of God will discover the vanity in all that seems to have any excellency of themselves.

Isaiah 40:8

isa 40:8

The grass withereth, the flower fadeth: but the (m) word of our God shall stand for ever.

(m) Though considering the frailty of man's nature many of the Jews would perish, and so not be partakers of this deliverance, yet God's promise would be fulfilled, and they who remained, would feel the fruit of it.

Isaiah 40:9

isa 40:9

O Zion, that bringest good tidings, go up upon the high (n) mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift [it] up, be not afraid; say to the cities of Judah, Behold (o) your God!

(n) To publish this benefit through all the world.

(o) He shows in one word the perfection of all man's happiness, which is to have God's presence.

Isaiah 40:10

isa 40:10

Behold, the Lord GOD will come with strong [hand], and (p) his arm shall rule for him: behold, his reward [is] with him, and his work before him.

(p) His power will be sufficient without help of any other, and will have all means in himself to bring his will to pass.

Isaiah 40:11

isa 40:11

He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry [them] in his bosom, [and] shall gently lead those that are with (q) young.

(q) He will show his care and favour over them who are weak and tender.

Isaiah 40:12

isa 40:12

Who hath comprehended the waters in the hollow of his (r) hand, and measured heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance?

(r) Declaring that as only God has all power, so does he use the same for the defence and maintenance of his Church.

Isaiah 40:13

isa 40:13

Who hath directed the Spirit of the LORD, or [being] (s) his counsellor hath taught him?

(s) He shows God's infinite wisdom for the same.

Isaiah 40:17

isa 40:17

All nations before him [are] as (t) nothing; and they are counted to him less than nothing, and vanity.

(t) He speaks all this to the intent that they would neither fear man nor put their trust in any, save only in God.

Isaiah 40:18

isa 40:18

To whom then (u) will ye liken God? or what likeness will ye compare to him?

(u) By this he arms them against the idolatry with which they would be tempted in Babylon.

Isaiah 40:20

isa 40:20

He that [is] so (x) impoverished that he hath no oblation chooseth a tree [that] will not rot; he seeketh for himself a skilful workman to prepare a graven image, [that] shall not be moved.

(x) He shows the rage of the idolaters, seeing that the poor who do not have enough to meet their own needs will defraud themselves to serve their idols.

Isaiah 40:21

isa 40:21

Have ye not known? have ye not (y) heard? hath it not been told you from the beginning? have ye not understood from the (z) foundations of the earth?

(y) Do you not have the word of God, which plainly condemns idolatry?

(z) Can you not learn by the visible creatures whom God has made for your use, that you should not serve them or worship them?

Isaiah 40:24

isa 40:24

Yea, they shall not be planted; yea, they shall not be sown: yea, their stock shall not take root in the earth: and he shall also (a) blow upon them, and they shall wither, and the whirlwind shall take them away as stubble.

(a) So that his power appears in every place we turn our eyes.

Isaiah 40:26

isa 40:26

Lift up your eyes on high, and behold who hath created these [things], that bringeth (b) out their host by number: he calleth them all by names by the greatness of his might, for that [he is] strong in power; not one faileth.

(b) Who has set in order the infinite number of the stars.

Isaiah 40:27

isa 40:27

Why sayest thou, O Jacob, and speakest, O Israel, (c) My way is hid from the LORD, and my judgment is passed over by my God?

(c) He rebukes the Jews because they did not rest on the providence of God, but thought that he had forsaken them in their troubles.

Isaiah 40:28

isa 40:28

Hast thou not known? hast thou not heard, [that] the everlasting God, the LORD, the Creator of the (d) ends of the earth, fainteth not, neither is weary? [there is] no searching of his (e) understanding.

(d) And therefore all power is in his hand to deliver when his time comes.

(e) Showing that men must patiently abide, and not curiously seek out the cause of God's delay in our affliction.

Isaiah 40:30

isa 40:30

(f) Even the youths shall faint and be weary, and the young men shall utterly fall:

(f) They who trust in their own virtue, and do not acknowledge that all comes from God.

Isaiah Chapter 41

Isaiah 41:1

isa 41:1

Keep (a) silence before me, O isles; and let the people (b) renew [their] strength: let them come near; then let them speak: let us come near together to judgment.

(a) God as though he pleaded his cause with all nations requires silence, that he may be heard in his right.

(b) That is, gather all their power and supports.

Isaiah 41:2

isa 41:2

Who raised up the (c) righteous [man] from the east, called him to his foot, gave the nations before him, and made [him] rule over kings? he gave [them] as the dust to his sword, [and] as driven stubble to his bow.

(c) Who called Abraham (who was the pattern of God's justice in delivering his Church) from the idolatry of the Chaldeans to go to and fro at his commandment and placed him in the land of Canaan.

Isaiah 41:4

isa 41:4

Who hath wrought and done [it], calling the (d) generations from the beginning? I the LORD, the (e) first, and with the last; I [am] he.

(d) Who has created man and maintained his succession.

(e) Though the world set up many gods, yet they diminish nothing of my glory: for I am all one, unchangeable, which have ever been and will be for ever.

Isaiah 41:5

isa 41:5

The isles saw [it], and (f) feared; the ends of the earth were afraid, drew near, and (g) came.

(f) Considering my excellent works among my people.

(g) They assembled themselves and conspired against me to maintain their idolatry.

Isaiah 41:6

isa 41:6

They helped every one his neighbour; and [every one] said to his brother, (h) Be of good courage.

(h) He notes the obstinacy of the idolaters to maintain their superstitions.

Isaiah 41:8

isa 41:8

But thou, Israel, [art] my (i) servant, Jacob whom I have chosen, the seed of Abraham my friend.

(i) And therefore ought not to pollute yourself with the superstition of the Gentiles.

Isaiah 41:10

isa 41:10

Fear thou not; for I [am] with thee: be not dismayed; for I [am] thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the (k) right hand of my righteousness.

(k) That is, by the force of promise, in the performance of which I will show myself faithful and just.

Isaiah 41:12

isa 41:12

Thou shalt seek them, and shalt not (l) find them, [even] them that contended with thee: they that war against thee shall be as nothing, and as a thing of naught.

(l) Because they will be destroyed.

Isaiah 41:14

isa 41:14

Fear not, thou (m) worm Jacob, [and] ye men of Israel; I will help thee, saith the LORD, and thy redeemer, the Holy One of Israel.

(m) Thus he calls them because they were contemned of all the world, and that they considering their own poor estate should seek him for help.

Isaiah 41:15

isa 41:15

Behold, I will make thee a new sharp threshing instrument having teeth: thou shalt thresh the (n) mountains, and beat [them] small, and shalt make the hills as chaff.

(n) I will make you able to destroy all your enemies no matter how mighty, and this chiefly is referred to the kingdom of Christ.

Isaiah 41:17

isa 41:17

[When] (o) the poor and needy seek water, and [there is] none, [and] their tongue faileth for thirst, I the LORD will hear them, I the God of Israel will not forsake them.

(o) That is, they who will be afflicted in the captivity of Babylon.

Isaiah 41:18

isa 41:18

I will open rivers in high places, and fountains in the midst of the valleys: I will make the wilderness a pool of water, and the dry (p) land springs of water.

(p) God would rather change the order of nature than that they should want anything, who cry to him by true faith in their miseries: declaring to them by this that they will lack nothing by the way, when they return from Babylon.

Isaiah 41:20

isa 41:20

That they may see, and know, and consider, and understand together, that the hand of the LORD hath done this, and the Holy One of Israel (q) hath created it.

(q) That is, has appointed and determined that it will come to pass.

Isaiah 41:21

isa 41:21

(r) Produce your cause, saith the LORD; bring forth your strong [reasons], saith the King of Jacob.

(r) He bids the idolaters to prove their religion and to bring forth their idols, that they may be tried whether they know all things, and can do all things, which if they cannot do, he concludes that they are not gods, but vile idols.

Isaiah 41:24

isa 41:24

Behold, ye [are] of nothing, and your work of naught: an abomination [is he that] (s) chooseth you.

(s) So that a man cannot make an idol, without doing that which God detests and abhors for he chooses his own devises and forsakes the Lords.

Isaiah 41:25

isa 41:25

I have raised up [one] from the north, (t) and he shall come: from the rising of the sun shall he (u) call upon my name: and he shall come upon (x) princes as [upon] mortar, and as the potter treadeth clay.

(t) Meaning, the Chaldeans.

(u) That is, Cyrus, who will do all things in my name and by my direction: by which he means that both their captivity and deliverance will be ordered by God's providence and appointment.

(x) Both of the Chaldeans and others.

Isaiah 41:26

isa 41:26

Who hath declared from the beginning, that we may know? and in times past, that we may say, [He is] righteous? verily, [there is] none that sheweth, verily, [there is] none that declareth, verily, [there is] none that heareth (y) your words.

(y) Meaning, that none of the Gentile gods can work any of these things.

Isaiah 41:27

isa 41:27

The first [shall say] to Zion, Behold, behold (z) them: and I will give to Jerusalem (a) one that bringeth good tidings.

(z) That is, the Israelites who return from the captivity.

(a) That is, a continual succession of prophets and ministers.

Isaiah 41:28

isa 41:28

For (b) I beheld, and [there was] no man; even among them, and [there was] no counsellor, that, when I asked of them, could answer a word.

(b) When I looked whether the idols could do these things, I found that they had neither wisdom nor power to do anything; therefore he concludes that all are wicked that trust in such vanities.

Isaiah Chapter 42

Isaiah 42:1

isa 42:1

Behold (a) my servant, (b) whom I uphold; my elect, [in whom] my soul (c) delighteth; I have put my spirit upon him: he shall bring forth (d) judgment to the Gentiles.

(a) That is, Christ, who in respect to his manhood is called here servant. The prophets used to make mention of Christ after they declared any great promise, because he is the foundation on which all the promises are made and ratified.

(b) For I have committed all my power to him, as to a most faithful steward: some read, I will establish him: that is, in his office by giving him the fulness of my Spirit.

(c) Only he is acceptable to me and they that come to me by him: for there is no other means of reconciliation, (Mat 12:18; Eph 4:1)

(d) He will declare himself governor over the Gentiles and call them by his word, and rule them by his Spirit.

Isaiah 42:2

isa 42:2

He shall not (e) cry, nor lift up, nor cause his voice to be heard in the street.

(e) His coming will not be with pomp and noise, as earthly princes.

Isaiah 42:3

isa 42:3

A (f) bruised reed shall he not break, and the smoking (g) flax shall he not quench: he shall bring forth judgment to (h) truth.

(f) He will not hurt the weak and feeble, but support and comfort them.

(g) Meaning, the wick of a lamp or candle which is almost out, but he will cherish it and snuff it, that it may shine brighter.

(h) Although he favours the weak, yet will he not spare the wicked, but will judge them according to truth and equity.

Isaiah 42:4

isa 42:4

He shall not fail nor be discouraged, till he hath (i) set judgment in the earth: and the (k) isles shall wait for his law.

(i) Till he has set all things in good order.

(k) The Gentiles will desire to receive his doctrine.

Isaiah 42:6

isa 42:6

I the LORD have called thee in (l) righteousness, and will hold (m) thy hand, and will keep thee, and give thee for a (n) covenant of the people, for a light of the Gentiles;

(l) Meaning, to a lawful and just calling.

(m) To assist and guide you.

(n) As him, by whom the promise made to all nations in Abraham will be fulfilled.

Isaiah 42:8

isa 42:8

I [am] the LORD: that [is] my name: and my (o) glory will I not give to another, neither my praise to graven images.

(o) I will not permit my glory to be diminished: which I would do if I were not faithful.

Isaiah 42:9

isa 42:9

Behold, the former things have (p) come to pass, and new things do I declare: before they spring forth I tell you of them.

(p) As in time past I have been true in my promises, so will I be in time to come.

Isaiah 42:11

isa 42:11

Let the wilderness and its cities lift up [their voice], the villages [that] (q) Kedar doth inhabit: let the inhabitants of the rock sing, let them shout from the top of the mountains.

(q) Meaning, the Arabians, under whom he comprehends all the people of the East.

Isaiah 42:13

isa 42:13

The LORD shall go forth as a (r) mighty man, he shall stir up jealousy like a man of war: he shall cry, yea, roar; he shall prevail against his enemies.

(r) He shows the zeal of the Lord, and his power in the conservation of his Church.

Isaiah 42:14

isa 42:14

I have long time held my peace; I have been still, [and] restrained myself: [now] will I cry like a (s) travailing woman; I will destroy and devour at once.

(s) I will haste to execute my vengeance, which I have so long deferred as a woman that desires to be delivered, when she is in labour.

Isaiah 42:16

isa 42:16

And I will bring the (t) blind by a way [that] they knew not; I will lead them in paths [that] they have not known: I will make darkness light before them, and crooked things straight. These things will I do for them, and not forsake them.

(t) That is, my poor people, who are in perplexity and care.

Isaiah 42:19

isa 42:19

Who [is] blind, but my (u) servant? or deaf, as my (x) messenger [that] I sent? who [is] blind as [he that is] (y) perfect, and blind as the LORD'S servant?

(u) That is, Israel, which would have most light because of my Law.

(x) The priest to whom my word is committed, who would not only hear it himself but cause others to hear it.

(y) As the priests and prophets that would be lights to others?

Isaiah 42:22

isa 42:22

But this [is] a people (z) robbed and plundered; [they are] all of them snared in holes, and they are hid in prison houses: they are for a prey, and none delivereth; for a spoil, and none saith, (a) Restore.

(z) Because they will not acknowledge this blessing from the Lord, who is ready to deliver them, he permits them to be spoiled by their enemies through their own fault and incredulity.

(a) There will be no one to comfort them, or to will the enemy to restore that which he has spoiled.

Isaiah 42:23

isa 42:23

Who among you will give ear to this? [who] will hearken and hear for (b) the time to come?

(b) Meaning, God's wrath.

Isaiah Chapter 43

Isaiah 43:1

isa 43:1

But now thus saith the LORD (a) that created thee, O Jacob, and he that formed thee, O Israel, (b) Fear not: for I have redeemed thee, I have called [thee] by thy name; thou [art] mine.

(a) After these threatenings he promises deliverance to his Church, because he has regenerated them, adopted them, and called them.

(b) When you see dangers and conspiracies on all sides, remember this benefit and the love of your God, and it will encourage you.

Isaiah 43:2

isa 43:2

When thou passest through the (c) waters, I [will be] with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee.

(c) By water and fire he means all kinds of trouble and peril.

Isaiah 43:3

isa 43:3

For I [am] the LORD thy God, the Holy One of Israel, thy Saviour: I gave (d) Egypt [for] thy ransom, Cush and Seba for thee.

(d) I turned Sennacherib's power against these countries, and made them suffer the affliction which you would have done, and so were as the payment of our ransom, (Isa 37:9).

Isaiah 43:4

isa 43:4

Since thou hast been precious in my sight, thou hast been honourable, and I have loved thee: therefore will I give (e) men for thee, and people for thy life.

(e) I will not spare any man, rather than you should perish, for God values one of his faithful more than all the wicked in the world.

Isaiah 43:5

isa 43:5

Fear not: for I [am] with thee: I will bring thy seed from the (f) east, and gather thee from the west;

(f) He prophecies of their deliverance from the captivity of Babylon, and so of the calling of the universal Church, alluding to that which is written in (Deu 30:3).

Isaiah 43:7

isa 43:7

[Even] every one that is called by my (g) name: for I have created him for my glory, I have formed him; verily, I have made him.

(g) Meaning that he could not be unmindful of them, unless he would neglect his own Name and glory.

Isaiah 43:9

isa 43:9

Let all the nations be gathered (h) together, and let the people be assembled: who among them can declare this, and show us former things? let them bring forth their (i) witnesses, that they may be justified: or let them (k) hear, and say, [It is] truth.

(h) Signifying that no power can resist him in doing this miraculous work, nor are all their idols able to do the same, as in (Isa 41:22).

(i) To prove that the things which are spoken of them are true.

(k) Showing that the malice of the wicked hinders them in the knowledge of the truth, because they will not hear when God speaks by his word.

Isaiah 43:10

isa 43:10

Ye (l) [are] my witnesses, saith the LORD, and my (m) servant whom I have chosen: that ye may know and believe me, and understand that I [am] he: before me there was no god formed, neither shall there be after me.

(l) The prophets and people to whom I have given my law.

(m) Meaning especially Christ, and by him all the faithful.

Isaiah 43:14

isa 43:14

Thus saith the LORD, your redeemer, the Holy One of Israel; For your sake I have sent to Babylon, and have (n) brought down all their nobles, and the Chaldeans, whose cry [is] in (o) the ships.

(n) By Darius and Cyrus.

(o) They will cry when they would escape by my water, seeing that the course of the Euphrates is turned another way by the enemy.

Isaiah 43:16

isa 43:16

Thus saith the LORD, who maketh a way in (p) the sea, and a path in the mighty (q) waters;

(p) When he delivered Israel from Pharaoh, (Exo 14:22).

(q) When the Israelites passed through Jordan, (Jos 3:17).

Isaiah 43:17

isa 43:17

Who bringeth (r) forth the (s) chariot and horse, the army and the power; they shall lie down together, they shall not rise: they are extinct, they are quenched as a wick.

(r) When he delivered his people out of Egypt.

(s) Pharaoh and his mighty army.

Isaiah 43:19

isa 43:19

Behold, I will do a new thing; now it shall spring forth; shall ye not know it? I will even make a way in the (t) wilderness, [and] rivers in the desert.

(t) Meaning, that their deliverance out of Babylon would be more famous than that from Egypt was, (Jer 23:7; Hag 2:10; Co2 5:17; Rev 21:5, Rev 21:7).

Isaiah 43:20

isa 43:20

The (u) beast of the field shall honour me, the dragons and the owls: because I give waters in the wilderness, [and] rivers in the desert, to give drink to my people, my chosen.

(u) They will have such abundance of all things as they return home, even in the dry and barren places, that the very beasts will feel my blessings and will acknowledge them: much more men ought to be thankful for the same.

Isaiah 43:22

isa 43:22

But thou hast not (x) called upon me, O Jacob; but thou hast been (y) weary of me, O Israel.

(x) You have not worshipped me as you ought to have done.

(y) Because you have not willingly received that which I commanded you, you grieved me. By which he shows that his mercies were the only reason for their deliverance, as they had deserved the contrary.

Isaiah 43:23

isa 43:23

Thou (z) hast not brought me the small cattle of thy burnt offerings; neither hast thou honoured me with thy sacrifices. I have not caused thee to serve with an offering, nor wearied thee with incense.

(z) Meaning, in true faith and obedience.

Isaiah 43:24

isa 43:24

Thou hast bought me no sweet (a) cane with money, neither hast thou filled me with the fat of thy sacrifices: but thou hast (b) burdened me with thy sins, thou hast wearied me with thy iniquities.

(a) Either for the composition of the sweet ointment (Exo 30:34), or for the sweet incense (Exo 30:7).

Isaiah 43:26

isa 43:26

Put me in (c) remembrance: let us plead together: declare thou, that thou mayest be justified.

(c) If I forget anything that may make for your justification, put me in remembrance and speak for yourself.

Isaiah 43:27

isa 43:27

Thy (d) first father hath sinned, and thy (e) teachers have transgressed against me.

(d) Your ancestors.

(e) Your priests and your prophets.

Isaiah 43:28

isa 43:28

Therefore I have (f) profaned the princes of the sanctuary, and have given Jacob to the curse, and Israel to reproaches.

(f) That is, rejected, abhorred, and destroyed them in the wilderness and at other times.

Isaiah Chapter 44

Isaiah 44:2

isa 44:2

Thus saith the LORD that made thee, and formed (a) thee from the womb, [who] will help thee; Fear not, O Jacob, my servant; and thou, Jesurun, (b) whom I have chosen.

(a) He treated and chose you from the beginning of his own mercy, and before you could merit anything.

(b) Whom God accepts as righteous: or who had opportunity to it because of the law, and your holy calling.

Isaiah 44:3

isa 44:3

For I will pour water upon him that is (c) thirsty, and floods upon the dry ground: I will pour my spirit upon thy seed, and my blessing upon thy offspring:

(c) Because man of himself is as the dry and barren land, he promises to moisten him with the waters of his Holy Spirit, (Joe 2:28; Joh 7:38; Act 2:17).

Isaiah 44:4

isa 44:4

And they (d) shall spring up [as] among the grass, as willows by the water courses.

(d) That is, your children and posterity will increase wonderfully after their deliverance from Babylon.

Isaiah 44:5

isa 44:5

One shall say, I [am] the LORD'S; and another (e) shall call [himself] by the name of Jacob; and another shall write [with] his hand to the LORD, and surname [himself] by the name of Israel.

(e) By this diversity of speech he means one thing, that is, that the people will be holy, and receive the true religion from God, as in (Psa 87:5).

Isaiah 44:6

isa 44:6

Thus saith the LORD the King of Israel, and his redeemer the LORD of hosts; (f) I [am] the first, and I [am] the last; and besides me [there is] no God.

(f) I am always like myself, that is, merciful toward my Church, and most able to maintain it, as in (Isa 41:4, Isa 48:12; Rev 1:17, Rev 22:13).

Isaiah 44:7

isa 44:7

And who, as I, shall (g) call, and shall declare it, and set (h) it in order for me, since I appointed the (i) ancient people? and the things that are coming, and shall come, let (k) them show to them.

(g) And appoint them that will deliver the Church.

(h) That is, tell me how I should proceed in this.

(i) God calls the Israelites ancient, because he preferred them to all others in his eternal election.

(k) Meaning, their idols.

Isaiah 44:8

isa 44:8

Fear ye not, neither be afraid: have not I told thee from that time, and have declared [it]? (l) ye [are] even my witnesses. Is there a God besides me? verily, [there is] no God; I know not [any].

(l) Read (Isa 43:10).

Isaiah 44:9

isa 44:9

They that make a graven image [are] all of them vanity; and (m) their delectable things shall not profit; and they [are] their own witnesses; (n) they see not, nor know; that they may be ashamed.

(m) Whatever they bestow on their idols, to make them seem glorious.

(n) That is, the idolaters seeing that their idols are blind, are witnesses of their own blindness, and feeling that they are not able to help them, must confess that they have no power.

Isaiah 44:10

isa 44:10

Who hath formed a (o) god, or cast a graven image [that] is (p) profitable for nothing?

(o) Meaning that whatever is made by the hand of man, if it is valued as a god, is most detestable.

(p) By which appears their blasphemy, who call images the books of the laity, seeing that they are not only here called unprofitable, but in (Isa 41:24) abominable. Jeremiah calls them the work of errors, (Jer 10:15), Habakkuk, a lying teacher (Hab 2:18).

Isaiah 44:11

isa 44:11

Behold, all his (q) fellows shall be ashamed: and the workmen, they [are] of men: let them all be gathered together, let them (r) stand up; [yet] they shall fear, [and] they shall be ashamed together.

(q) That is, who in any way consent either to the making or worshipping.

(r) Signifying, that the multitude will not then save the idolaters, when God will take vengeance, although they excuse themselves by it among men.

Isaiah 44:12

isa 44:12

The smith with the tongs both worketh in the coals, and fashioneth it with hammers, and worketh it with the strength of his arms: yea, he is (s) hungry, and his strength faileth: he drinketh no water, and is faint.

(s) He describes the raging affection of the idolaters, who forget their own necessities to set forth their devotion toward their idols.

Isaiah 44:13

isa 44:13

The carpenter stretcheth out [his] rule; he marketh it out with a line; he fitteth it with planes, and he marketh it out with the compass, and maketh it after the figure of a man, according to the beauty of a man; that it may remain in (t) the house.

(t) To place it in some Temple.

Isaiah 44:15

isa 44:15

Then shall it be for a man to burn: for he will take of it, and (u) warm himself; indeed, he kindleth [it], and baketh bread; yea, he maketh a god, and worshippeth [it]; he maketh it a graven image, and falleth down to it.

(u) He sets forth the obstinacy and malice of the idolaters who though they see by daily experience that their idols are no better than the rest of the matter of which they are made, yet they refuse the one part, and make a god of the other, as the papists make their cake god, and the rest of their idols.

Isaiah 44:16

isa 44:16

He burneth part of it in the fire; with part of it he (x) eateth flesh; he roasteth meat, and is satisfied: yea, he warmeth [himself], and saith, Aha, I am warm, I have seen the fire:

(x) That is, he either makes a table or trenchers.

Isaiah 44:18

isa 44:18

They have not known nor understood: (y) for he hath shut their eyes, that they cannot see; [and] their hearts, that they cannot understand.

(y) The prophet gives here an answer to all them who wonder how it is possible that any would be so blind as to commit such abomination, saying that God has blinded their eyes, and hardened their hearts.

Isaiah 44:20

isa 44:20

He feedeth (z) on ashes: a deceived heart hath turned him aside, that he cannot deliver his soul, nor say, [Is there] not a lie in my right hand?

(z) He is abused as one that would eat ashes, thinking to satisfy his hunger.

Isaiah 44:21

isa 44:21

(a) Remember these, O Jacob and Israel; for thou [art] my servant: I have formed thee; thou [art] my servant: O Israel, thou shalt not be forgotten by me.

(a) Showing that man's heart is most inclined to idolatry, and therefore he warns his people by these examples, that they should not cleave to any but to the living God, when they should be among the idolaters.

Isaiah 44:23

isa 44:23

(b) Sing, O ye heavens; for the LORD hath done [it]: shout, ye lower parts of the earth: break forth into singing, ye mountains, O forest, and every tree in it: for the LORD hath redeemed Jacob, and glorified himself in Israel.

(b) He shows that the work of the Lord toward his people will be so great, that the insensible creatures will be moved with it.

Isaiah 44:25

isa 44:25

That frustrateth the (c) tokens of the liars, and maketh diviners mad; that turneth wise [men] backward, and maketh their knowledge foolish;

(c) He arms them against the soothsayers of Babylon, who would have said that they knew by the stars that God would not deliver Israel, and that Babylon would stand.

Isaiah 44:26

isa 44:26

That confirmeth the word of his (d) servant, and performeth the counsel of his messengers; that saith to Jerusalem, Thou shalt be inhabited; and to the cities of Judah, Ye shall be built, and I will raise up her decayed places:

(d) Of Isaiah and the rest of his prophets, who assured the Church of God's favour and deliverance.

Isaiah 44:27

isa 44:27

That saith to the (e) deep, Be dry, and I will dry up thy rivers:

(e) He shows that God's work would be no less notable in this their deliverance, than when he brought them out of Egypt, through the sea.

Isaiah 44:28

isa 44:28

That saith of (f) Cyrus, [He is] my shepherd, and he shall perform all my pleasure: even saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid.

(f) To assure them of their deliverance he names the person by whom it would be, more than a hundred years before he was born.

Isaiah Chapter 45

Isaiah 45:1

isa 45:1

Thus saith the LORD to his anointed, to (a) Cyrus, whose (b) right hand I have held, to (c) subdue nations before him; and I will loose the loins of kings, to open before him the two leaved gates; and the gates shall not be shut;

(a) To assure the Jews of their deliverance against the great temptations that they would abide, he names the person and the means.

(b) Because Cyrus would execute the office of a deliverer, God called him his anointed for a time, but after another sort than he called David.

(c) To guide him in the deliverance of my people.

Isaiah 45:2

isa 45:2

I will go before thee, and make the (d) crooked places straight: I will break in pieces the gates of brass, and cut asunder the bars of iron:

(d) I will take away all impediments and hindrances.

Isaiah 45:3

isa 45:3

And I will give thee the treasures of darkness, and hidden riches of secret places, that thou mayest (e) know that I, the LORD, who call [thee] by thy name, [am] the God of Israel.

(e) Not that Cyrus knew God to worship him correctly, but he had a certain particular knowledge as profane men may have of his power, and so was compelled to deliver God's people.

Isaiah 45:4

isa 45:4

For Jacob my servant's (f) sake, and Israel my elect, I have even called thee by thy name: I have surnamed thee, though thou hast not known me.

(f) Not for anything that is in you, or for your worthiness.

Isaiah 45:5

isa 45:5

I [am] the LORD, and [there is] none else, [there is] no God besides me: I (g) girded thee, though thou hast not known me:

(g) I have given you strength, power and authority.

Isaiah 45:7

isa 45:7

I form the (h) light, and create darkness: I make peace, and create evil: I the LORD do all these [things].

(h) I send peace and war, prosperity and adversity, as in (Amo 3:6).

Isaiah 45:8

isa 45:8

Drop down, ye heavens, from above, and let the skies pour down (i) righteousness: let the earth open, and let them bring forth salvation, and let righteousness spring up together; I the LORD have (k) created it.

(i) He comforts the Jews as if he would say, "Though when you look to the heavens and earth for comfort you see nothing now but signs of God's wrath, yet will cause them to bring forth certain tokens of your deliverance, and of the performance of my promise": which is meant by righteousness.

(k) I have appointed Cyrus to this use and purpose.

Isaiah 45:9

isa 45:9

(l) Woe to him that contendeth with his Maker! [Let] the potsherd [contend] with the potsherds of the earth. Shall the clay say to him that fashioneth it, What makest thou? or thy work, (m) He hath no hands?

(l) By this he bridles their impatience, who in adversity and trouble murmur against God, and will not tarry his pleasure: willing that man would match with his like, and not contend against God.

(m) That is, it is not perfectly made.

Isaiah 45:11

isa 45:11

Thus saith the LORD, the Holy One of Israel, and his Maker, Ask me (n) of things to come concerning my sons, and concerning the work of my hands command ye me.

(n) Instead of murmuring, humble yourselves and ask what you will for the consolation of my children, and you will be sure of it as you are of these things which are at your command. Some read it with an interrogation, and make it the application of the comparison.

Isaiah 45:12

isa 45:12

I have made the earth, and created man upon it: I, [even] my hands, have stretched out the heavens, and all their (o) host have I commanded.

(o) That is, the stars.

Isaiah 45:13

isa 45:13

I have raised (p) him up in righteousness, and I will direct all his ways: he shall build my city, and he shall let go my captives, not for (q) price nor reward, saith the LORD of hosts.

(p) That is, Cyrus, that I may show by him the faithfulness of my promise in delivering my people.

(q) Meaning, freely and without ransom, or any grievous condition.

Isaiah 45:14

isa 45:14

Thus saith the LORD, The labour (r) of Egypt, and merchandise of Cush and of the Sabeans, men of stature, shall come over to thee, and they shall be (s) thine: they shall come after thee; in chains they shall come over, and they shall fall down to thee, they shall make supplication to thee, [saying], Surely God [is] in thee; and [there is] none else, [there is] no God.

(r) These people were tributaries to the Persians, and so king Artahshashte gave this money toward the building of the temple, (Ezr 7:27).

(s) While they were your enemies, they will now honour you and you will rule them: which was accomplished in the time of Christ.

Isaiah 45:15

isa 45:15

Verily thou [art] a God that (t) hidest thyself, O God of Israel, the Saviour.

(t) By this he exhorts the Jews to patience, though their deliverance is deferred for a time: showing that they would not repent their long patience, but the wicked and idolaters will be destroyed.

Isaiah 45:18

isa 45:18

For thus saith the LORD that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be (u) inhabited: I [am] the LORD; and [there is] none else.

(u) That is, of men, but chiefly of his Church.

Isaiah 45:19

isa 45:19

I have not spoken in secret, (x) in a dark place of the earth: I have not said to the seed of Jacob, Seek ye me in vain: I the LORD speak righteousness, I declare things that are right.

(x) As do the false gods, who give uncertain answers.

Isaiah 45:20

isa 45:20

Assemble yourselves and come; draw near together, (y) ye [that have] escaped of the nations: they have no knowledge that set up the wood of their graven image, and pray to a god [that] cannot save.

(y) All you idolaters who though you seem to have worldly dignity yet in God's sight you are vile and abject.

Isaiah 45:22

isa 45:22

Look to me, and be ye saved, all (z) the ends of the earth: for I [am] God, and [there is] none else.

(z) He calls the idolaters to repentance, willing them to look on him with the eye of faith.

Isaiah 45:23

isa 45:23

I have sworn by myself, the word is gone out of my mouth [in] (a) righteousness, and shall not return, That to me every (b) knee shall bow, every tongue shall swear.

(a) That is, that the thing which I have promise will be faithfully performed.

(b) The knowledge of God and the true worshipping will be through all the world, (Rom 14:11; Phi 2:10) by which he signifies that we must not only serve God in heart, but declare the same also by outward profession.

Isaiah 45:24

isa 45:24

Surely, (c) shall [one] say, in the LORD have I righteousness and strength: [even] to him shall [men] come; and all that are (d) incensed against him shall be ashamed.

(c) Meaning the faithful will feel and confess this.

(d) All the contemners of God.

Isaiah Chapter 46

Isaiah 46:1

isa 46:1

Bel boweth down, (a) Nebo stoopeth, their idols were upon the (b) beasts, and upon the cattle: your carriages [were] heavily loaded; [they were] a burden to the weary [beast].

(a) These were the chief idols of Babylon.

(b) Because they were of gold and silver, the Medes and Persians carried them away.

Isaiah 46:2

isa 46:2

(c) They stoop, they bow down together; they could not deliver the burden, but (d) themselves have gone into captivity.

(c) The beasts that carried the idols fell down under their burden.

(d) He derides the idols, who had neither soul nor sense.

Isaiah 46:3

isa 46:3

Hearken to me, O house of Jacob, and all the remnant of the house of Israel, which are (e) borne [by me] from the birth, which are carried from the womb:

(e) He shows the difference between the idols and the true God; for they must be carried by others, but God himself carries his, as in (Deu 32:11).

Isaiah 46:4

isa 46:4

And [even] to [your] old age I [am] he; and [even] to gray hairs will I carry [you]: (f) have made, and I will bear; even I will carry, and will deliver [you].

(f) Seeing I have begotten you, I will nourish and preserve you forever.

Isaiah 46:5

isa 46:5

To whom will ye liken me, and make [me] equal, and (g) compare me, that we may be like?

(g) The people of God setting their own calamity, and the flourishing estate of the Babylonians, would be tempted to think that their God was not so mighty as the idols of their enemies: therefore he describes the original of all the idols to make them to be abhorred by all men: showing that the most that can be spoken in their commendation, is but to prove them vile.

Isaiah 46:8

isa 46:8

Remember this, and show yourselves men: bring [it] again to (h) mind, O ye transgressors.

(h) Become wise, meaning, that all idolaters are without wit or sense, like mad men.

Isaiah 46:11

isa 46:11

Calling a ravenous (i) bird from the east, the man that executeth my (k) counsel from a far country: yea, I have spoken [it], I will also bring it to pass; I have purposed [it], I will also perform it.

(i) That is, Cyrus, who will come as swift as a bird and fight against Babylon.

(k) Him by whom I have appointed to execute that which I have determined.

Isaiah 46:12

isa 46:12

Hearken to me, ye stubborn in heart, that [are] far from (l) righteousness:

(l) Who by your incredulity would prevent the performance of my promise.

Isaiah 46:13

isa 46:13

I bring (m) near my righteousness; it shall not be far off, and my salvation shall not delay: and I will place salvation in Zion for Israel my glory.

(m) He shows that man's incredulity cannot abolish the promise of God, (Rom 3:3).

Isaiah Chapter 47

Isaiah 47:1

isa 47:1

Come down, and sit in the dust, O (a) virgin daughter of Babylon, sit on the ground: [there is] no (b) throne, O daughter of the Chaldeans: for thou shalt no more be called tender and delicate.

- (a) Which has lived in wealth and wantonness and has not yet been overcome by any enemies.
- (b) Your government will be taken from you.

Isaiah 47:2

isa 47:2

Take the millstones, and (c) grind meal: uncover thy locks, (d) make bare the leg, uncover the thigh, pass over the rivers.

- (c) You will be brought to most vile servitude: for to turn the mill was the office of slaves.
- (d) The things in which she sets her greatest pride, will be made vile, even from the head to the foot.

Isaiah 47:3

isa 47:3

Thy nakedness shall be uncovered, yea, thy shame shall be seen: I will take vengeance, and I will not meet [thee as] a (e) man.

- (e) I will use no humanity nor pity toward you.

Isaiah 47:4

isa 47:4

(f) [As for] our redeemer, the LORD of hosts [is] his name, the Holy One of Israel.

- (f) The Israelites will confess that the Lord does this for his Church's sake.

Isaiah 47:5

isa 47:5

(g) Sit thou silent, and get thee into darkness, O daughter of the Chaldeans: for thou shalt no more be called, The lady of kingdoms.

- (g) For shame, and hide yourself.

Isaiah 47:6

isa 47:6

I was angry with my people, I have polluted my inheritance, and given them into thy hand: thou didst show them no (h) mercy; upon the ancient hast thou very heavily laid thy yoke.

(h) They abused God's judgments, thinking that he punished the Israelites, because he would completely cast them off, and therefore instead of pitying their misery, you increased it.

Isaiah 47:9

isa 47:9

But these two [things] shall come to thee in a moment in one day, the loss of children, and widowhood: they shall come upon thee in their (i) perfection for the multitude of thy sorceries, [and] for the great abundance of thy enchantments.

(i) So that your punishment will be so great, as is possible to be imagined.

Isaiah 47:10

isa 47:10

For thou hast trusted in thy wickedness: thou hast said, None seeth me. Thy (k) wisdom and thy knowledge, it hath perverted thee; and thou hast said in thy heart, I [am], and none else besides me.

(k) You thought that your own wisdom and policy would have saved you.

Isaiah 47:12

isa 47:12

Stand now with thy enchantments, and with the multitude of thy sorceries, in which thou hast (l) laboured from thy youth; if thou shalt be able to profit, if thou mayest prevail.

(l) He derides their vain confidence, who put their trust in anything but in God, condemning also such vain sciences, which serve no use, but to delude the people, and to bring them from depending only on God.

Isaiah 47:14

isa 47:14

Behold, they shall be as stubble; the fire shall burn them; they shall not deliver themselves from the power of the flame: [there shall] not [be] a coal (m) to warm at, [nor] fire to sit before it.

(m) They will utterly perish, and no part of them remain.

Isaiah 47:15

isa 47:15

Thus shall they be to thee with whom thou hast laboured, [even] thy merchants, from thy youth: they shall wander every one to his (n) quarter; none shall save thee.

(n) They will flee everyone to that place, which he thought by his speculations to be most sure: but that will deceive them.

Isaiah Chapter 48

Isaiah 48:1

isa 48:1

Hear ye this, O house of Jacob, who are (a) called by the name of Israel, and have come forth out of (b) the waters of Judah, who swear by the name of the LORD, and make mention of the God of Israel, [but] not in truth, nor in righteousness.

(a) He detects their hypocrisy who claimed to be Israelites, but were not so.

(b) Meaning, the fountain and stock.

Isaiah 48:2

isa 48:2

For they call themselves of the holy city, and stay themselves (c) upon the God of Israel; The LORD of hosts [is] his name.

(c) They make a show, as though they would have no other God.

Isaiah 48:3

isa 48:3

I have declared the former things from the beginning; and they went forth from my mouth, and I showed (d) them; I did [them] suddenly, and they came to pass.

(d) He shows that they could not accuse him in anything, as he had performed whatever he had promised.

Isaiah 48:4

isa 48:4

Because I knew that (e) thou [art] obstinate, and thy neck [is] an iron sinew, and thy brow brass;

(e) I have done for you more than I promised, that your stubbornness and impudency might have been overcome.

Isaiah 48:5

isa 48:5

I have even from the beginning declared [it] to thee; before it came to pass I showed (f) [it] thee: lest thou shouldest say, My idol hath done them, and my graven image, and my molten image, hath commanded them.

(f) How you should be delivered out of Babylon.

Isaiah 48:6

isa 48:6

Thou hast heard, see all this; and will not ye (g) declare [it]? I have showed ye new things from this time, even hidden things, and thou didst not know them.

(g) Will you not acknowledge my blessing, and declare it to others?

Isaiah 48:7

isa 48:7

They are created now, and not from the beginning; even before the day when thou heardest them not; lest thou shouldst say, Behold, I (h) knew them.

(h) Showing that man's arrogancy is the reason God does not declare all things at once, lest they should attribute this knowledge to their own wisdom.

Isaiah 48:8

isa 48:8

Yea, thou heardest not; yea, thou knewest not; yea, from that time [that] thy ear was not opened: for I knew that thou wouldest deal very treacherously, and wast called a transgressor from the (i) womb.

(i) From the time that I brought you of Egypt: for that deliverance was as the birth of the Church.

Isaiah 48:9

isa 48:9

For my name's sake will I defer my anger, and for my praise will I refrain for thee, (k) that I cut thee not off.

(k) As it was my free mercy that I chose you: so it is my free mercy that must save you.

Isaiah 48:10

isa 48:10

Behold, I have refined thee, but (l) not with silver; I have (m) chosen thee in the furnace of affliction.

(l) For I had respect to your weakness and infirmity: for in silver there is some pureness, but in us there is nothing but dross.

(m) I took you out of the furnace where you would have been consumed.

Isaiah 48:11

isa 48:11

For my own sake, [even] for my own sake, will I do [it]: for how should [my name] (n) be profaned? (o) and I will not give my glory to another.

(n) God joins the salvation of his with his own honour: so that they cannot perish, but his glory would be diminished, as in (Deu 32:27).

(o) Read (Isa 42:8).

Isaiah 48:12

isa 48:12

Hearken to me, O Jacob and Israel, my called; (p) I [am] he; I [am] the first, I also [am] the last.

(p) Read (Isa 41:4).

Isaiah 48:13

isa 48:13

My hand also hath laid the foundation of the earth, and my right hand hath spread out the heavens: [when] I call to them, (q) they stand up together.

(q) To obey me, and to do whatever I command them.

Isaiah 48:14

isa 48:14

All ye, assemble yourselves, and hear; who among them hath declared these [things]? The LORD hath loved (r) him: he will do his pleasure on Babylon, and his arm [shall be on] the Chaldeans.

(r) Meaning, Cyrus, whom he had chosen to destroy Babylon.

Isaiah 48:16

isa 48:16

Come ye near to me, hear ye this; I have not spoken in secret from the (s) beginning; from the time that it was, there [am] I: and now the Lord GOD, and his Spirit, hath (t) sent me.

(s) Since the time that I declared myself to your fathers.

(t) Thus the Prophet speaks for himself, and to assure them of these things.

Isaiah 48:17

isa 48:17

Thus saith the LORD, thy Redeemer, the Holy One of Israel; I [am] the LORD thy God who teacheth thee (u) to profit, who leadeth thee by the way [that] thou shouldest go.

(u) What things will do you good.

Isaiah 48:19

isa 48:19

Thy seed also had been as the sand, and the offspring of thy body like its gravel; his (x) name should not have been cut off nor destroyed from before me.

(x) That is, the prosperous estate of Israel.

Isaiah 48:20

isa 48:20

(y) Go ye forth from Babylon, flee ye from the Chaldeans, with a voice of singing declare ye, tell this, utter it [even] to the end of the earth; say ye, The LORD hath redeemed his servant Jacob.

(y) After he had forewarned them of their captivity and of the reason for it, he shows them the great joy that will come of their deliverance.

Isaiah 48:21

isa 48:21

And they (z) thirsted not [when] he led them through the deserts: he caused the waters to flow out of the rock for them: he broke the rock also, and the waters gushed out.

(z) He shows that it will be as easy to deliver them, as he did their fathers out of Egypt.

Isaiah 48:22

isa 48:22

[There is] no (a) peace, saith the LORD, to the wicked.

(a) Thus he speaks that the wicked hypocrites should not abuse God's promise, in whom was neither faith nor repentance, as in (Isa 57:21)

Isaiah Chapter 49

Isaiah 49:1

isa 49:1

Listen, to me O isles; and hearken, ye people, from far; The LORD hath called (a) me from (b) the womb; from the body of my mother hath he made mention of my name.

(a) This is spoken in the person of Christ, to assure the faithful that these promises should come to pass: for they were all made in him and in him would be performed.

(b) This is meant of the time that Christ would be manifested to the world, as in (Psa 2:7).

Isaiah 49:2

isa 49:2

And he hath made my mouth like a sharp (c) sword; in the shadow of his hand hath he (d) hid me, and made me a polished shaft; in his quiver hath he hid me;

(c) By the sword and shaft, he signifies the virtue and efficacy of Christ's doctrine.

(d) God has taken me to his protection and defence: this chiefly is meant of Christ, and may also be applied to the ministers of his word.

Isaiah 49:3

isa 49:3

And said to me, Thou [art] my servant, O (e) Israel, in whom I will be glorified.

(e) By Israel is meant Christ, and all the body of the faithful, as the members and their head.

Isaiah 49:4

isa 49:4

Then I said, I have (f) laboured in vain, I have spent my strength for nothing, and in vain: [yet] surely my judgment [is] with the LORD, and my work with my God.

(f) Thus Christ in his members complains that his labour and preaching take no effect, yet he is contented that his doings are approved by God.

Isaiah 49:5

isa 49:5

And now, saith the LORD that formed me from the womb [to be] his servant, to bring Jacob again to him, Though Israel be not gathered, (g) yet shall I be glorious in the eyes of the LORD, and my God shall be my strength.

(g) Though the Jews refuse my doctrine, yet God will approve my ministry.

Isaiah 49:6

isa 49:6

And he said, It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give (h) thee for a light to the Gentiles, that thou mayest be my salvation to the end of the earth.

(h) To declare my gospel to the Gentiles, as in (Isa 42:6; Act 13:47; Luk 2:32).

Isaiah 49:7

isa 49:7

Thus saith the LORD, the Redeemer of Israel, [and] his Holy One, to him whom man despiseth, to him whom the nation abhorreth, to a (i) servant of rulers, Kings shall see and (k) arise, princes also shall worship, because of the LORD that is faithful, [and] the Holy One of Israel, and he shall choose thee.

(i) Meaning, the Jews whom tyrants kept in bondage.

(k) The benefit of their deliverance will be so great, that great and small will acknowledge it, and revere God for it.

Isaiah 49:8

isa 49:8

Thus saith the LORD, (l) In an acceptable time have I heard thee, and in a day of salvation have I helped thee: and I will preserve thee, and give (m) thee for a covenant of the people, to establish the (n) earth, to cause to inherit the desolate heritages;

(l) Thus he speaks of his Church when he would show his mercy toward it, (Co2 6:2).

(m) Meaning, Christ alone.

(n) Signifying that before Christ renewed the earth by his word, there is nothing but confusion and disorder.

Isaiah 49:9

isa 49:9

That thou mayest say to the (o) prisoners, Go forth; to them that [are] in darkness, Show yourselves. They shall feed in the ways, and their (p) pastures [shall be] in all high places.

(o) To them who are in the prison of sin and death.

(p) Being in Christ's protection, they will be safe against all dangers, and free from fear of the enemies.

Isaiah 49:10

isa 49:10

They shall not hunger nor thirst; neither shall the heat nor sun smite them: for he that hath mercy (q) on them shall lead them, even by the springs of water shall he guide them.

(q) Meaning, that there would be nothing in their way from Babylon that would hinder or hurt them: but this is accomplished spiritually.

Isaiah 49:12

isa 49:12

Behold, these shall come from far: and, lo, these from the north and from the west; and these from the land of (r) Sinim.

(r) Meaning, the south country, so that Christ will deliver his from all the parts of the world.

Isaiah 49:13

isa 49:13

Sing, O (s) heavens; and be joyful, O earth; and break forth into singing, O mountains: for the LORD hath comforted his people, and will have mercy upon his afflicted.

(s) Read (Isa 44:23).

Isaiah 49:14

isa 49:14

But Zion said, The LORD hath (t) forsaken me, and my Lord hath forgotten me.

(t) He objects what the faithful might say in their long affliction and answers to comfort them with a most proper comparison and full of consolation.

Isaiah 49:16

isa 49:16

Behold, I have graven thee upon the palms of [my] (u) hands; thy (x) walls [are] continually before me.

(u) Because I would not forget you.

(x) Meaning, the good order of policy and discipline.

Isaiah 49:17

isa 49:17

Thy children shall make (y) haste; thy destroyers and they that made thee waste shall go forth from thee.

(y) I have continual care to build you up again and to destroy your enemies.

Isaiah 49:18

isa 49:18

Lift up thy eyes around, and behold: all these gather themselves together, [and] come to thee. [As] I live, saith the LORD, thou shalt surely (z) clothe thee with them all, as with an ornament, and bind them [on thee], as a bride [doeth].

(z) He shows what are the ornaments of the Church: to have many children, who are assembled by the word of God, and governed by his Spirit.

Isaiah 49:22

isa 49:22

Thus saith the Lord GOD, Behold, I will lift up my hand to the (a) Gentiles, and set up my standard to the people: and they shall bring thy sons in [their] arms, and thy daughters shall be carried upon [their] shoulders.

(a) He shows that Christ will not only gather this great number from the Jews but also from the Gentiles.

Isaiah 49:23

isa 49:23

And kings (b) shall be thy nursing fathers, and their queens thy nursing mothers: they shall bow to thee with [their] face toward the earth, and lick up the (c) dust of thy feet; and thou shalt know that I [am] the LORD: for they shall not be ashamed that wait for me.

(b) Meaning, that kings will be converted to the gospel, and bestow their power and authority for the preservation of the Church.

(c) Being joined with the Church, they will humble themselves to Christ their head, and give him all honour.

Isaiah 49:24

isa 49:24

Shall the prey be (d) taken from the mighty, or the lawful captive delivered?

(d) He makes this as an objection as though the Chaldeans were strong, and had them in just possession.

Isaiah 49:25

isa 49:25

But thus saith the LORD, (e) Even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered: for I will contend with him that contendeth with thee, and I will save thy children.

(e) This is the answer to their objection, that no one is stronger than the Lord, neither has a more just title to them.

Isaiah 49:26

isa 49:26

And I will feed them that oppress thee with (f) their own flesh; and they shall be drunk with their own blood, as with sweet wine: and all flesh shall know that I the LORD [am] thy Saviour and thy Redeemer, the mighty One of Jacob.

(f) I will cause them to destroy one another as in (Jdg 7:22; Ch2 20:22; Isa 19:2).

Isaiah Chapter 50

Isaiah 50:1

isa 50:1

Thus saith the LORD, Where [is] the (a) bill of your mother's divorcement, (b) whom I have put away? or which of my creditors [is it] (c) to whom I have sold you? Behold, for your iniquities have ye sold yourselves, and for your transgressions is your mother put away.

- (a) Meaning, that he has not forsaken her, but through her own opportunity as in (Hos 2:2).
- (b) Who would declare that I have cut her off: meaning, that they could show no one.
- (c) Signifying, that he sold them not for any debt or poverty, but that they sold themselves to sins to buy their own lusts and pleasures.

Isaiah 50:2

isa 50:2

(d) Why, when I came, [was there] no man? when I called, [was there] none to answer? Is my hand (e) shortened at all, that it cannot redeem? or have I no power to deliver? behold, at my rebuke I dry up the sea, I make the rivers a wilderness: their fish smelleth rotten, because [there is] no water, and dieth for thirst.

- (d) He came by his prophets and ministers, but they would not believe their doctrine and convert.
- (e) Am I not able to help you, as I have helped your fathers of old, when I dried up the Red sea, and killed the fish in the rivers, and also afterward in Jordan?

Isaiah 50:3

isa 50:3

I clothe the heavens with blackness, and I make (f) sackcloth their covering.

- (f) As I did in Egypt in token of my displeasure, (Exo 10:21).

Isaiah 50:4

isa 50:4

The Lord GOD hath given (g) me the tongue of the learned, that I should know how to speak a word in season to [him that is] (h) weary: he awakeneth morning by morning, he awakeneth my ear to hear (i) as the learned.

- (g) The prophet represents here the person and charge of them that are justly called to the ministry by God's word.
- (h) To him that is oppressed by affliction and misery.
- (i) As they who are taught, and made meet by him.

Isaiah 50:6

isa 50:6

I gave my back to the (k) smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting.

(k) I did not shrink from God for any persecution or calamity. By which he shows that the true ministers of God can look for no other recompense of the wicked, but after this sort, and also that is their comfort.

Isaiah 50:10

isa 50:10

(l) Who [is] among you that feareth the LORD, that obeyeth the voice of his servant, that walketh [in] darkness, and hath no light? let him trust in the name of the LORD, and rely upon his God.

(l) Showing that it is a rare thing that any should obey correctly God's true ministers, though they labour to bring them from hell to heaven.

Isaiah 50:11

isa 50:11

Behold, all ye that kindle (m) a fire, that surround [yourselves] with sparks: walk in the light of your fire, and in the sparks [that] ye have kindled. This shall ye have of my hand; ye shall lie down in sorrow.

(m) You have sought consolation by your own devises, and have refused the light and consolation which God has offered: therefore you will remain in sorrow and not be comforted.

Isaiah Chapter 51

Isaiah 51:1

isa 51:1

Hearken to me, (a) ye that follow after righteousness, ye that seek the LORD: look to the (b) rock [from which] ye are hewn, and to the hole of the pit [from which] ye were dug.

(a) He comforts the Church, that they would not be discouraged for their small number.

(b) That is, to Abraham, of whom you were begotten, and to Sarah of whom we were born.

Isaiah 51:3

isa 51:3

For the LORD shall comfort Zion: he will comfort all her waste places; and he will make her wilderness (c) like Eden, and her desert like the garden of the LORD; joy and gladness shall be found in it, thanksgiving, and the voice of melody.

(c) As plentiful as paradise, (Gen 2:8,9).

Isaiah 51:4

isa 51:4

Hearken to me, my people; and give ear to me, O my nation: for a (d) law shall proceed from me, and I will make my judgment to rest for a light of the people.

(d) I will rule and govern my Church by my word and doctrine.

Isaiah 51:5

isa 51:5

My (e) righteousness [is] near; my salvation is gone forth, and my (f) arms shall judge the people; the isles shall wait upon me, and on my arm shall they trust.

(e) The time that I will accomplish my promise.

(f) My power and strength.

Isaiah 51:6

isa 51:6

Lift up your eyes to the heavens, and look upon the earth beneath: for the (g) heavens shall vanish away like smoke, and the earth shall become old like a garment, and its inhabitants shall die in like manner: but my salvation shall be for ever, and my righteousness shall not be abolished.

(g) Forewarns them of the horrible changes and mutations of all things, and how he will preserve his church in the midst of all these dangers.

Isaiah 51:9

isa 51:9

Awake, awake, put on thy strength, O arm of the LORD; awake, as in the ancient days, (h) in the generations of old. [Art] thou not that which hath cut (i) Rahab, [and] wounded the (k) dragon?

(h) He puts them in remembrance of his great benefit for their deliverance out of Egypt, that by it they might learn to trust in him constantly.

(i) Meaning, Egypt, (Psa 87:4).

(k) That is, Pharaoh, (Eze 29:3).

Isaiah 51:11

isa 51:11

Therefore the redeemed of the LORD shall (l) return, and come with singing to Zion; and everlasting joy [shall be] upon their head: they shall obtain gladness and joy; sorrow and mourning shall flee away.

(l) From Babylon.

Isaiah 51:14

isa 51:14

The captive exile (m) hasteneth that he may be loosed, and that he should not die in the pit, nor that his bread should fail.

(m) He comforts them by the short time of their banishment: for in seventy years they were restored and the greatest empire of the world destroyed.

Isaiah 51:16

isa 51:16

And I have put my words in thy (n) mouth, and have covered thee in the shadow of my hand, that I may plant the (o) heavens, and lay the foundations of the earth, and say to Zion, Thou [art] my people.

(n) Meaning, of Isaiah and of all true ministers who are defended by his protection.

(o) That all things may be restored in heaven and earth, (Eph 1:10).

Isaiah 51:17

isa 51:17

Awake, awake, stand up, O Jerusalem, which hast drank at the hand of the LORD the (p) cup of his fury; thou hast drank the dregs of the cup of trembling, [and] wrung [them] out.

(p) You have been justly punished and sufficiently as (Isa 40:2) and this punishment in the elect is by measure, and according as God gives grace to hear it: but in the reprobate it is the just vengeance of God to drive them to an insensibleness and madness, as (Jer 25:15-16).

Isaiah 51:19

isa 51:19

These two (q) [things] have come to thee; who shall be sorry for thee? desolation, and destruction, and famine, and the sword: by whom shall I comfort thee?

(q) Of which the one is outward as of the things that come to the body, as war, and famine and the other is inward, and belongs to the mind: that is, to be without comfort: therefore he says "How will you be comforted?"

Isaiah 51:21

isa 51:21

Therefore hear now this, thou afflicted, and drunk, but (r) not with wine:

(r) But with trouble and fear.

Isaiah Chapter 52

Isaiah 52:1

isa 52:1

Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city: for henceforth there shall no (a) more come into thee the uncircumcised and the unclean.

(a) No wicked tyrant, who will subvert God's true religion and oppress the conscience.

Isaiah 52:2

isa 52:2

Shake thyself from the (b) dust; arise, [and] sit down, O Jerusalem: loose thyself from the bands of thy neck, O captive daughter of Zion.

(b) Put off the garments of sorrow and heaviness and put on the apparel of joy and gladness.

Isaiah 52:3

isa 52:3

For thus saith the LORD, Ye have sold yourselves for (c) nothing; and ye shall be redeemed without money.

(c) The Babylonians paid nothing to me for you: therefore I will take you again without ransom.

Isaiah 52:4

isa 52:4

For thus saith the Lord GOD, My people went (d) down in times past into Egypt to sojourn there; and the Assyrian (e) oppressed them without cause.

(d) When Jacob went there in times of famine.

(e) The Egyptians might pretend some reason to oppress my people because they went there and remained among them, but the Assyrians have no title to excuse their tyranny by, and therefore I will punish them more than I did the Egyptians.

Isaiah 52:5

isa 52:5

Now therefore, what have I here, saith the LORD, that my people is taken away for nothing? they that rule over them make them to wail, saith the LORD; and my name continually every day [is] (f) blasphemed.

(f) That is, by the wicked, who think that I have no power to deliver them.

Isaiah 52:7

isa 52:7

How (g) beautiful upon the mountains are the feet of him that bringeth good tidings, that proclaimeth peace; that bringeth good tidings of good, that proclaimeth salvation; that saith to Zion, Thy God reigneth!

(g) Signifying that the joy and good tidings of their deliverance would make their affliction in the mean time more easy: but this is chiefly meant of the spiritual joy, as in (Nah 1:15; Rom 10:15).

Isaiah 52:8

isa 52:8

(h) Thy watchmen shall lift up the voice; with the voice together shall they sing: for they shall see eye to eye, when the LORD shall bring again Zion.

(h) The prophets who are your watchmen will publish your deliverance: this was begun under Zerubbabel, Ezra and Nehemiah, but was accomplished under Christ.

Isaiah 52:10

isa 52:10

The LORD hath made (i) bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God.

(i) As ready to smite his enemies and to deliver his people.

Isaiah 52:11

isa 52:11

(k) Depart ye, depart ye, go ye out from there, touch no unclean [thing]; go ye out of the midst of her; be ye clean, that (l) bear the vessels of the LORD.

(k) He warns the faithful not to pollute themselves with the superstitions of the Babylonians, as (Isa 48:20; Co2 6:17).

(l) For the time is at hand that the priests and Levites chiefly (and so by them all the people, who will be as the Levites in this office) will carry home vessels of the temple which Nebuchadnezzar had taken away.

Isaiah 52:12

isa 52:12

For ye shall not go out (m) with haste, nor go by flight: for the LORD will go before you; and the God of Israel [will be] your rear guard.

(m) As your fathers did out of Egypt.

Isaiah 52:13

isa 52:13

Behold, my (n) servant shall deal prudently, he shall be exalted and extolled, and be very high.

(n) Meaning Christ, by whom our spiritual deliverance would be wrought of which this was a sign.

Isaiah 52:14

isa 52:14

As many were astonished at thee; his visage was so (o) marred more than any man, and his form more than the sons of men:

(o) In the corrupt judgment of man, Christ in his person was not valued.

Isaiah 52:15

isa 52:15

So (p) shall he sprinkle many nations; the kings shall shut their (q) mouths at him: for [that] which had not been told them shall they see; and [that] which they had not heard shall they (r) consider.

(p) He will spread his word through many nations.

(q) In sign of reverence, and as being astonished at his excellency.

(r) By the preaching of the gospel.

Isaiah Chapter 53

Isaiah 53:1

isa 53:1

Who (a) hath believed our report² and to whom is the (b) arm of the LORD revealed?

(a) The prophet shows that very few will receive their preaching from Christ, and from their deliverance by him, (Joh 12:38; Rom 10:16).

(b) Meaning, that no one can believe but whose hearts God touches with the virtue of his Holy Spirit.

Isaiah 53:2

isa 53:2

For he shall grow up before him as a tender plant, and as a (c) root out of a dry (d) ground: he hath no form nor comeliness; and when we shall see him, [there is] no beauty that we should desire him.

(c) The beginning of Christ's kingdom will be small and contemptible in the sight of man, but it will grow wonderfully and flourish before God.

(d) Read (Isa 11:1).

Isaiah 53:3

isa 53:3

He is despised and rejected by men; a man of sorrows, and acquainted with (e) grief: and we hid as it were [our] faces from him; he was despised, and we esteemed him not.

(e) Which was by God's singular providence for the comfort of sinners, (Heb 4:15).

Isaiah 53:4

isa 53:4

Surely he hath borne our griefs, and carried (f) our sorrows: yet we did esteem him (g) stricken, smitten by God, and afflicted.

(f) That is, the punishment due to our sins, for which he has both suffered and made satisfaction, (Mat 8:17; Pe1 2:24).

(g) We judge evil, thinking that he was punished for his own sins, and not for ours.

Isaiah 53:5

isa 53:5

But he [was] wounded for our transgressions, [he was] bruised for our iniquities: the (h) chastisement for our peace [was] upon him; and with his stripes we are healed.

(h) He was chastised for our reconciliation, (Co1 15:3).

Isaiah 53:6

isa 53:6

All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the (i) iniquity of us all.

(i) Meaning, the punishment of our iniquity, and not the fault itself.

Isaiah 53:7

isa 53:7

He was oppressed, and he was afflicted, yet he (k) opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth.

(k) But willingly and patiently obeyed his father's appointment, (Mat 26:63; Act 8:32).

Isaiah 53:8

isa 53:8

He was taken from (l) prison and from judgment: (m) and who shall declare his generation? for he was cut off from the land of the living: for the transgression of my people was he stricken.

(l) From the cross and grave, after that he was condemned.

(m) Though he died for sin, yet after his resurrection he will live forever and this his death is to restore life to his members, (Rom 6:9).

Isaiah 53:9

isa 53:9

(n) And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither [was any] deceit in his mouth.

(n) God the Father delivered him into the hands of the wicked, and to the powers of the world to do with him what they would.

Isaiah 53:10

isa 53:10

Yet it pleased the LORD to bruise him; he hath put [him] to grief: when (o) thou shalt make his soul an offering for sin, he shall see [his] seed, he shall prolong [his] days, and the pleasure of the LORD shall prosper in his hand.

(o) Christ by offering up himself will give life to his Church, and so cause them to live with him forever.

Isaiah 53:11

isa 53:11

He shall see of the (p) travail of his soul, [and] shall be satisfied: by his knowledge shall my (q) righteous servant justify many; for he shall bear their iniquities.

(p) That is, the fruit and effect of his labour, which is the salvation of his Church.

(q) Christ will justify by faith through his word, while Moses could not justify by the law.

Isaiah 53:12

isa 53:12

Therefore I will divide to him [a portion] with the great, and he shall divide the spoil with the strong; because (r) he hath poured out his soul to death: and he was numbered with the transgressors; and he bore the sin (s) of many, and made intercession for the transgressors.

(r) Because he humbled himself, therefore he will be extolled to glory, (Phi 2:7-12).

(s) That is, of all that believe in him.

Isaiah Chapter 54

Isaiah 54:1

isa 54:1

Sing, O (a) barren, thou [that] didst not bear; break forth into singing, and cry aloud, thou [that] didst not travail with child: for more [are] the children of the (b) desolate than the children of the married wife, saith the LORD.

(a) After he has declared the death of Christ, he speaks to the Church, because it would feel the fruit of the same, and calls her barren, because in the captivity she was a widow without hope to have any children.

(b) The Church in this her affliction and captivity will bring forth more children, than when she was free, or this may be spoken by admiration, considering the great number that would come from her. Her deliverance under Cyrus was as her childhood, and therefore this was accomplished when she came of age, which was under the gospel.

Isaiah 54:2

isa 54:2

(c) Enlarge the place of thy tent, and let them extend the curtains of thy habitations: spare not, lengthen thy cords, and strengthen thy stakes;

(c) Signifying that for the great number of children that God would give her, she would seem to lack room to lodge them.

Isaiah 54:4

isa 54:4

Fear not; for thou shalt not be ashamed: neither be thou confounded; for thou shalt not be put to shame: for thou shalt forget the shame of thy (d) youth, and shalt not remember the reproach of thy (e) widowhood any more.

(d) The afflictions which you suffered at the beginning.

(e) When you were refused for your sins, (Isa 50:1).

Isaiah 54:5

isa 54:5

For thy (f) Maker [is] thy husband; the LORD of hosts [is] his name; and thy Redeemer the Holy One of Israel; The God of the whole (g) earth shall he be called.

(f) That regenerated you by his Holy Spirit.

(g) His glory will shine through the whole world, which seemed before to be shut up in Judea.

Isaiah 54:6

isa 54:6

For the LORD hath called thee as a woman forsaken and grieved in spirit, and a (h) wife of youth, when thou wast refused, saith thy God.

(h) As a wife who was forsaken in your youth.

Isaiah 54:9

isa 54:9

For this [is as] the (i) waters of Noah to me: for [as] I have sworn that the waters of Noah shall no more overflow the earth; so have I sworn that I will not be angry with thee, nor rebuke thee.

(i) As sure as the promise that I made to Noah, that the waters would no longer overflow the earth.

Isaiah 54:11

isa 54:11

O thou afflicted, tossed with tempest, [and] not comforted, behold, I will lay thy stones with (k) fair colours, and lay thy foundations with sapphires.

(k) By this he declares the excellent estate of the Church under Christ.

Isaiah 54:13

isa 54:13

And all thy children [shall be] (l) taught from the LORD; and great [shall be] the peace of thy children.

(l) By the hearing of his word and inward moving of his spirit.

Isaiah 54:14

isa 54:14

In (m) righteousness shalt thou be established: thou shalt be far from oppression; for thou shalt not fear: and from terror; for it shall not come near thee.

(m) In stability and sureness, so that it will stand forever.

Isaiah 54:15

isa 54:15

Behold, they shall surely assemble, [but] not by (n) me: whoever shall assemble (o) against thee shall fall for thy sake.

(n) And therefore will not prevail.

(o) Meaning, the domestic enemies of the Church, as are the hypocrites.

Isaiah 54:16

isa 54:16

Behold, I have created the (p) smith that bloweth the coals in the fire, and that bringeth forth an instrument for his work; and I have created the waster to destroy.

(p) Signifying by this that man can do nothing, but so far as God gives power: for seeing that all are his creatures, he must govern and guide them.

Isaiah Chapter 55

Isaiah 55:11

isa 55:11

So shall my (m) word be that proceedeth from my mouth: it shall not return to me void, but it shall accomplish that which I please, and it shall prosper [in the thing] for which I sent it.

(m) If these small things have their effect, as daily experience shows much more will my promise which I have made and confirmed, bring to pass the things which I have spoken for your deliverance.

Isaiah 55:12

isa 55:12

For ye shall go out with joy, and be led forth with peace: the (n) mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap [their] hands.

(n) Read (Isa 44:23, Isa 49:13)

Isaiah 55:13

isa 55:13

Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree: and it shall be to the LORD (o) for a name, for an everlasting (p) sign [that] shall not be cut off.

(o) To set forth his glory.

(p) Of God's deliverance, and that he will never forsake his Church.

Isaiah 55:1

isa 55:1

Ho, every one that (a) thirsteth, come ye to the waters, and he that hath (b) no money; come ye, buy, and eat; yea, come, buy (c) wine and milk without money and without price.

(a) Christ by proposing his graces and gifts to his Church, exempts the hypocrites who are full with their imagined works, and the Epicureans who are full with their worldly lusts, and so do not thirst after these waters.

(b) Signifying that God's benefits cannot be bought for money.

(c) By waters, wine, milk and bread, he means all things necessary to the spiritual life, as these are necessary to this corporal life.

Isaiah 55:2

isa 55:2

Why do ye spend money for [that which is] not bread? (d) and your labour for [that which] satisfieth not? hearken diligently to me, and eat ye [that which is] good, and let your soul delight itself in (e) fatness.

(d) He reproves their ingratitude, who refuse those things that God offers willingly, and in the mean time spare neither cost nor labour to obtain those which are not profitable.

(e) You will be fed abundantly.

Isaiah 55:3

isa 55:3

Incline your ear, and come to me: hear, and your soul shall live; and I will make an everlasting covenant with you, [even] the (f) sure mercies of David.

(f) The same covenant which through my mercy I ratified and confirmed to David, that it would be eternal, (Sa2 7:13; Act 13:34).

Isaiah 55:4

isa 55:4

Behold, I have given (g) him [for] a witness to the people, a leader and commander to the people.

(g) Meaning Christ, of whom David was a figure.

Isaiah 55:5

isa 55:5

Behold, thou shalt call a nation [that] thou knowest not, (h) and nations [that] knew not thee shall run to thee because of the LORD thy God, and for the Holy One of Israel; for he hath glorified thee.

(h) That is, the Gentiles, who before you did not receive to be your people.

Isaiah 55:6

isa 55:6

Seek ye the LORD while he may be (i) found, call ye upon him while he is near:

(i) When he offers himself by the preaching of his word.

Isaiah 55:7

isa 55:7

Let the wicked (k) forsake his way, and the unrighteous man his thoughts: and let him return to the LORD, and he will have mercy upon him; and to our God, for he will abundantly pardon.

(k) By this he shows that repentance must be joined with faith, and how we cannot call on God correctly, unless the fruits of our faith appear.

Isaiah 55:8

isa 55:8

For my (l) thoughts [are] not your thoughts, neither [are] your ways my ways, saith the LORD.

(1) Although you are not soon reconciled one to another and judge me by yourselves, yet I am easy to be reconciled, yea, I offer my mercies to you.

Isaiah Chapter 56

Isaiah 56:1

isa 56:1

Thus saith the LORD, (a) Keep ye judgment, and do justice: for my salvation [is] near to come, and my (b) righteousness to be revealed.

(a) God shows what he requires of them after he has delivered them: that is, the works of charity by which true faith is declared.

(b) Which I will declare toward you, and pour into your hearts by my Spirit.

Isaiah 56:2

isa 56:2

Blessed [is] the man [that] doeth this, and the son of man [that] layeth hold on it; that keepeth the (c) sabbath from profaning it, and keepeth his hand from doing any evil.

(c) Under the Sabbath he comprehends the whole service of God and true religion.

Isaiah 56:3

isa 56:3

Neither let the son of the foreigner, that (d) hath joined himself to the LORD, speak, saying, The LORD hath utterly separated me from his people: neither let the eunuch say, Behold, I [am] a dry tree.

(d) Let no one think himself unfit to receive the graces of the Lord: for the Lord will take away all impediments, and will forsake no one who will keep his true religion, and believe in him.

Isaiah 56:5

isa 56:5

Even to them will I give in my (e) house and within my walls a place and a (f) name better than of sons and of daughters: I will give them an everlasting name, that shall not be cut off.

(e) Meaning, in his Church.

(f) They will be called after my people, and be of the same religion: yea, under Christ the dignity of the faithful will be greater than the Jews were at that time.

Isaiah 56:7

isa 56:7

Even them will I bring to my holy mountain, and make them joyful in my house of prayer: their burnt (g) offerings and their sacrifices [shall be] accepted upon my altar; for my house shall be called an house of prayer for (h) all people.

(g) By this he means the spiritual service of God, to whom the faithful offer continual thanksgiving, yea themselves and all that they have, as a lively and acceptable sacrifice.

(h) Not only for the Jews, but for all others, (Mat 21:13).

Isaiah 56:9

isa 56:9

All ye (i) beasts of the field, come to devour, [yea], all ye beasts in the forest.

(i) Meaning, the enemies of the Church, as the Babylonians, Assyrians, etc thus he speaks to scare the hypocrites and to assure the faithful that when this comes they may know it was told to them before.

Isaiah 56:10

isa 56:10

His (k) watchmen [are] blind: they are all ignorant, they [are] all dumb dogs, they cannot bark; sleeping, lying down, loving to slumber.

(k) He shows that this affliction will come through the fault of the governors, prophets and pastors, whose ignorance, negligence, greed and obstinacy provoked God's wrath against them.

Isaiah 56:12

isa 56:12

Come ye, [say they], I will bring wine, and we will fill ourselves with strong drink; and to (l) morrow shall be as this day, [and] much more abundant.

(l) We are well yet, and to morrow will be better: therefore let us not fear the plagues before they come: thus the wicked contemned the admonition and exhortations which were made to them in the Name of God.

Isaiah Chapter 57

Isaiah 57:1

isa 57:1

The righteous perisheth, and no man layeth [it] to heart: and merciful men [are] taken away, none considering that the righteous is taken away (a) from the evil [to come].

(a) From the plague that is at hand, and also because God will punish the wicked.

Isaiah 57:2

isa 57:2

(b) He shall enter into peace: they shall rest in their beds, [each one] walking [in] his uprightness.

(b) The soul of the righteous will be in joy, and their body will rest in the grave to the time of the resurrection, because they walked before the Lord.

Isaiah 57:3

isa 57:3

But draw near here, ye (c) sons of the sorceress, the seed of the adulterer and the harlot.

(c) He threatens the wicked hypocrites, who under the pretence of the name of God's people, derided God's word and his promises: boasting openly that they were the children of Abraham, but because they were not faithful and obedient as Abraham was, he calls them bastards and the children of sorcerers, who forsook God, and fled to wicked means for comfort.

Isaiah 57:5

isa 57:5

Inflaming yourselves with idols under every green tree, slaying the (d) children in the valleys under the clefts of the rocks?

(d) Read (Lev 18:21; Kg2 23:10).

Isaiah 57:6

isa 57:6

Among the smooth [stones] (e) of the stream [is] thy portion; they, they [are] thy lot: even to them hast thou poured a drink offering, thou hast offered a meat offering. Should I receive comfort in (f) these?

(e) Meaning every place was polluted with their idolatry: or every fair stone they found they made into an idol.

(f) In the sacrifices which you offering before these idols thought you served God.

Isaiah 57:7

isa 57:7

Upon a lofty and high mountain hast thou set thy (g) bed: even there thou wentest up to offer sacrifice.

(g) That is, your altars in an open place, like an impudent harlot, that cares not for the sight of her husband.

Isaiah 57:8

isa 57:8

Behind the (h) doors also and the door posts hast thou set up thy remembrance: for thou hast uncovered [thyself to another] than me, and hast gone up; thou hast (i) enlarged thy bed, and made thee [a covenant] with them; thou didst love their bed where thou sawest [it].

(h) Instead of setting up the word of God in the open places on the posts and doors to have it in remembrance, (Deu 6:9, Deu 27:1) you have set up signs and marks of your idolatry in every place.

(i) That is, increased your idolatry more and more.

Isaiah 57:9

isa 57:9

And thou wentest (k) to the king with ointment, and didst increase thy perfumes, and didst send thy messengers far off, and didst debase [thyself even] to hell.

(k) You sought the favour of the Assyrians by gifts and presents to help you against the Egyptians and when they failed you sought the Babylonians, and more and more tormented yourself.

Isaiah 57:10

isa 57:10

Thou art wearied in the greatness of thy way; [yet] saidst thou not, (l) There is no hope: thou (m) hast found the life of thy hand; therefore thou wast not grieved.

(l) Although you saw all your labours to be in vain, yet would you never acknowledge your fault and leave off.

(m) He derides their unprofitable diligence, who thought to have made all sure, and yet were deceived.

Isaiah 57:11

isa 57:11

And of whom hast thou been afraid or feared, that thou hast (n) lied, and hast not remembered me, nor laid [it] to thy heart? have not I held my peace even of (o) old, and thou fearest me not?

(n) Broken promises with me.

(o) Meaning, that the wicked abuse God's leniency, and grow to further wickedness.

Isaiah 57:12

isa 57:12

I will declare thy righteousness, (p) and thy works; for they shall not profit thee.

(p) That is, your naughtiness, idolatry and impiety which the wicked call God's service: thus he derides their obstinacy.

Isaiah 57:13

isa 57:13

When thou criest, let thy companies deliver thee; but the wind (q) shall carry them all away; vanity shall take [them]: but he that putteth his trust in me shall possess the land, and shall inherit my holy mountain;

(q) Meaning, the Assyrians and others, whose help they looked for.

Isaiah 57:14

isa 57:14

(r) And shall say, Cast ye up, cast ye up, prepare the way, take up the stumblingblock out of the way of my people.

(r) God will say to Darius and Cyrus.

Isaiah 57:16

isa 57:16

For I will not contend for ever, neither will I be always angry: (s) for the spirit should fail before me, and the souls [which] I have made.

(s) I will not use my power against frail man, whose life is but a blast.

Isaiah 57:17

isa 57:17

For the (t) iniquity of his covetousness I was angry, and smote him: I hid myself, and was angry, and he went on backsliding in the way of his heart.

(t) That is, for the vices and faults of the people, which is here meant by covetousness.

Isaiah 57:18

isa 57:18

I have seen his ways, and will (u) heal him: I will lead him also, and restore comforts to him and to his mourners.

(u) Though they were obstinate, yet I did not withdraw my mercy from them.

Isaiah 57:19

isa 57:19

I create the (x) fruit of the lips; Peace, peace to [him that is] (y) far off, and to [him that is] near, saith the LORD; and I will heal him.

(x) That is, I frame the speech and words of my messengers who will bring peace.

(y) As well to him that is in captivity as to him that remains at home.

Isaiah 57:20

isa 57:20

But the wicked [are] like the troubled sea, when it (z) cannot rest, whose waters cast up mire and dirt.

(z) Their evil conscience always torments them and therefore they can never have rest, (Isa 48:22).

Isaiah Chapter 58

Isaiah 58:1

isa 58:1

Cry (a) aloud, spare not, lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins.

(a) The Lord thus speaks to the prophet willing him to use all diligence and severity to rebuke the hypocrites.

Isaiah 58:2

isa 58:2

Yet they (b) seek me daily, and delight to know my ways, as a nation that did righteousness, and forsook not the ordinance of their God: they ask of me the ordinances of justice; they take delight in approaching to God.

(b) They will seem to worship me and have outward holiness.

Isaiah 58:3

isa 58:3

(c) Why have we fasted, [say they], and thou seest not? [why] have we afflicted our soul, and thou takest no knowledge? Behold, in the day of your fast ye find (d) pleasure, and exact all your labours.

(c) He sets forth the malice and disdain of the hypocrites, who grudge against God, if their works are not accepted.

(d) Thus he convinces the hypocrites by the second table and by their duty toward their neighbour, that they have neither faith nor religion.

Isaiah 58:4

isa 58:4

Behold, ye fast for strife and debate, and to smite with the fist of wickedness: ye shall not fast as [ye do this] day, to make your voice to be (e) heard on high.

(e) So long as you use contention and oppression, your fasting and prayers will not be heard.

Isaiah 58:6

isa 58:6

[Is] not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every (f) yoke?

(f) That you leave off all your extortions.

Isaiah 58:7

isa 58:7

[Is it] not to deal thy bread to the hungry, and that thou shouldest bring the poor that are cast out to thy house? when thou seest the naked, that thou shouldest cover him; and that thou shouldest not hide thyself from (g) thy own flesh?

(g) For in him you see yourself as in a mirror.

Isaiah 58:8

isa 58:8

Then shall thy (h) light break forth as the morning, and thy health shall spring forth speedily: and thy (i) righteousness shall go before thee; the glory of the LORD shall be thy rear guard.

(h) That is, the prosperous estate with which God will bless you.

(i) The testimony of your goodness will appear before God and man.

Isaiah 58:9

isa 58:9

Then shalt thou call, and the LORD shall answer; thou shalt cry, and he shall say, Here I [am]. If thou shalt take away from the midst of thee the yoke, the putting forth of the (k) finger, and speaking vanity;

(k) By which is meant all manner of injury.

Isaiah 58:10

isa 58:10

And [if] thou shalt (l) draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in (m) obscurity, and thy darkness [be] as the noonday:

(l) That is, have compassion on their miseries.

(m) Your adversity will be turned into prosperity.

Isaiah 58:12

isa 58:12

And [they that shall be] of thee shall build the old (n) waste places: thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in.

(n) Signifying that of the Jews would come such as would build again the ruins of Jerusalem and Judea: but chiefly this is meant of the spiritual Jerusalem, whose builders were the Apostles.

Isaiah 58:13

isa 58:13

If thou shalt (o) turn away thy foot from the sabbath, [from] doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the LORD, honourable; and shalt honour him, not doing thy own ways, nor finding thy own pleasure, nor speaking [thy own] words:

(o) If you refrain yourself from your wicked works.

Isaiah Chapter 59

Isaiah 59:3

isa 59:3

For your hands are defiled with (a) blood, and your fingers with iniquity; your lips have spoken lies, your tongue hath uttered perverseness.

(a) Read (Isa 1:15).

Isaiah 59:4

isa 59:4

None calleth for justice, nor [any] (b) pleadeth for truth: they trust in vanity, and speak lies; they conceive mischief, and (c) bring forth iniquity.

(b) All men wink at the injuries and oppressions and none go about to remedy them.

(c) According to their wicked devices, they hurt their neighbours.

Isaiah 59:5

isa 59:5

They hatch (d) eggs of an adder, and weave the spider's (e) web: he that eateth of their eggs dieth, and that which is crushed breaketh out into a viper.

(d) Whatever comes from them is poison, and brings death.

(e) They are profitable to no purpose.

Isaiah 59:9

isa 59:9

Therefore is (f) judgment far from us, neither doth (g) justice overtake us: we wait for light, but behold obscurity; for brightness, [but] we walk in darkness.

(f) That is, God's vengeance to punish our enemies.

(g) God's protection to defend us.

Isaiah 59:10

isa 59:10

We grope for the wall like the (h) blind, and we grope as if [we had] no eyes: we stumble at noonday as in the night; [we are] in desolate places as dead [men].

(h) We are altogether destitute of counsel, and can find no end to our miseries.

Isaiah 59:11

isa 59:11

We all roar like (i) bears, and mourn bitterly like doves: we look for judgment, but [there is] none; for salvation, [but] it is far from us.

(i) We express our sorrows by outward signs, some more and some less.

Isaiah 59:12

isa 59:12

For our transgressions are multiplied before thee, and our (k) sins testify against us: for our transgressions [are] with us; and [as for] our iniquities, we know them;

(k) This confession is general to the Church to obtain remission of sins, and the prophets did not exempt themselves from the same.

Isaiah 59:13

isa 59:13

In transgressing and lying against the LORD, and departing away from our God, speaking oppression and revolt, conceiving and uttering from the heart words of (l) falsehood.

(l) That is, against our neighbours.

Isaiah 59:14

isa 59:14

And (m) judgment is turned away backward, and justice standeth afar off: for truth is fallen in the street, and equity cannot enter.

(m) There is neither justice nor uprightness among men.

Isaiah 59:15

isa 59:15

Yea, truth faileth; and he [that] departeth from evil maketh himself (n) a prey: and the LORD saw [it], and it displeased him that [there was] no judgment.

(n) The wicked will destroy him.

Isaiah 59:16

isa 59:16

And he saw that [there was] no man, and wondered that [there was] no intercessor: (o) therefore his arm brought (p) salvation to him; and his righteousness, it sustained him.

(o) Meaning, to do justice, and to remedy the things that were so far out of order.

(p) That is, his Church or his arm helped itself and did not seek aid from any other.

Isaiah 59:17

isa 59:17

For he put on righteousness as a breastplate, and an (q) helmet of salvation upon his head; and he put on the garments of vengeance [for] clothing, and was clad with zeal as a cloke.

(q) Signifying that God has all means at hand to deliver his Church and to punish their enemies.

Isaiah 59:18

isa 59:18

According to [their] deeds, accordingly he will repay, fury to his adversaries, recompence to his enemies; to the (r) isles he will repay recompence.

(r) That is, your enemies who dwell in various places, and beyond the sea.

Isaiah 59:19

isa 59:19

So shall they fear the name of the LORD from the west, and his glory from the rising of the sun. When the enemy shall (s) come in like a flood, the Spirit of the LORD shall lift up a standard against him.

(s) He shows that there will be great affliction in the Church, but God will always deliver his.

Isaiah 59:20

isa 59:20

And the Redeemer shall come to Zion, and to (t) them that turn from transgression in Jacob, saith the LORD.

(t) By which he declares that the true deliverance from sin and Satan belongs to none but to the children of God, whom he justifies.

Isaiah 59:21

isa 59:21

As for me, this [is] my covenant with them, saith the LORD; My spirit that [is] upon thee, and my words which I have put in thy mouth, (u) shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the LORD, from henceforth and for ever.

(u) Because the doctrine is made profitable by the virtue of the Spirit, he joins the one with the other, and promises to give them both to his Church for ever.

Isaiah Chapter 60

Isaiah 60:1

isa 60:1

Arise, shine; for thy (a) light is come, and the glory of the LORD is risen upon thee.

(a) The time of your prosperity and happiness: while speaking of Babylon, he commanded her to go down, (Isa 47:1).

Isaiah 60:2

isa 60:2

For, behold, the darkness shall cover the (b) earth, and gross darkness the people: but the LORD shall arise upon thee, and his glory shall be seen upon thee.

(b) Signifying, that all men are in darkness till God gives them the light of his Spirit, and that this light shines to no one, but to those that are in his Church.

Isaiah 60:3

isa 60:3

And the Gentiles shall come to (c) thy light, and kings to the brightness of thy rising.

(c) Meaning, that Judea would be as the morning star, and that the Gentiles would receive light from her.

Isaiah 60:4

isa 60:4

Lift up thy eyes around, and see: all (d) they gather themselves together, they come to thee: thy sons shall come from far, and thy daughters shall be nursed at [thy] side.

(d) An infinite number from all countries as in (Isa 49:18).

Isaiah 60:5

isa 60:5

Then thou shalt see, and flow together, and thy heart shall fear, (e) and be enlarged; because the abundance of the sea shall be converted to thee, the forces of the Gentiles shall come to thee.

(e) For joy, as the heart is drawn in for sorrow.

Isaiah 60:6

isa 60:6

The (f) multitude of camels shall cover thee, the dromedaries of Midian and Ephah; all they from Sheba shall come: they shall bring gold and incense; and they shall show forth the praises of the LORD.

(f) Meaning, that everyone will honour the Lord with that with which he is able: Signifying that it is no true serving of God unless we offer ourselves to serve his glory, and all that we have.

Isaiah 60:7

isa 60:7

All the flocks of (g) Kedar shall be gathered together to thee, the rams of Nebaioth shall minister to thee: they shall come up with acceptance on my (h) altar, and I will glorify the house of my glory.

(g) That is the Arabians, that have great abundance of cattle.

(h) Because the altar was a figure of Christ, (Heb 13:10), he shows that nothing can be acceptable to him, which is not offered to him by this altar, who was both the offering and the altar itself.

Isaiah 60:8

isa 60:8

Who [are] these (i) [that] fly as a cloud, and as doves to their windows?

(i) Showing what great number will come to the Church, and with what great diligence and zeal.

Isaiah 60:9

isa 60:9

Surely the isles shall wait for me, and the ships (k) of Tarshish first, to bring thy sons from far, their silver and their gold with them, to the name of the LORD thy God, and to the Holy One of Israel, because he hath glorified thee.

(k) The Gentiles that are now enemies, will become friends and set forth the Church.

Isaiah 60:10

isa 60:10

And the sons of foreigners shall build up thy walls, and their (l) kings shall minister to thee: for in my wrath I smote thee, but in my favour have I had mercy on thee.

(l) Meaning Cyrus and his successors, but chiefly this is accomplished in them that serve Christ, being converted by his gospel.

Isaiah 60:12

isa 60:12

For the nation and (m) kingdom that will not serve thee shall perish; yea, [those] nations shall be utterly wasted.

(m) He shows that God has given all power and authority here in earth for the use of his Church, and that they who will not serve and profit the same will be destroyed.

Isaiah 60:13

isa 60:13

The (n) glory of Lebanon shall come to thee, the fir tree, the pine tree, and the box together, to beautify the place of my sanctuary; and I will make the place of my (o) feet glorious.

(n) There is nothing so excellent which will not serve the needs of the Church.

(o) Signifying that God's majesty is not included in the temple, which is but the place for his feet, that we may learn to rise to the heavens.

Isaiah 60:14

isa 60:14

The sons also of them that afflicted thee shall come bending to thee; and all they that despised thee shall bow themselves (p) down at the soles of thy feet; and they shall call thee, The city of the LORD, The Zion of the Holy One of Israel.

(p) To worship their head Christ, by obeying his doctrine.

Isaiah 60:16

isa 60:16

Thou shalt also suck the milk of the Gentiles, and shalt suck the (q) breast of kings: and thou shalt know that I the LORD [am] thy Saviour and thy Redeemer, the mighty One of Jacob.

(q) Both high and low will be ready to help and comfort you.

Isaiah 60:17

isa 60:17

For brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron: I will also make thy officers (r) peace, and thy exactors righteousness.

(r) Your governors will love you, and seek your wealth and prosperity.

Isaiah 60:18

isa 60:18

Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt (s) call thy walls Salvation, and thy gates Praise.

(s) Meaning not an earthly happiness, but spiritual, which is fulfilled in Christ's kingdom.

Isaiah 60:19

isa 60:19

The sun shall be no more thy light by day; neither for brightness shall the (t) moon give light to thee: but the LORD shall be to thee an everlasting light, and thy God thy glory.

(t) Signifying that all worldly means will cease, and that Christ will be all in all, as in (Rev 21:23, Rev 22:5).

Isaiah 60:21

isa 60:21

Thy people also [shall be] all righteous: they shall inherit the land for ever, the (u) branch of my planting, the work of my hands, that I may be glorified.

(u) The children of the Church.

Isaiah 60:22

isa 60:22

A little one shall become a (x) thousand, and a small one a strong nation: I the LORD will hasten it in its time.

(x) Meaning, that the Church would be miraculously multiplied.

Isaiah Chapter 61

Isaiah 61:1

isa 61:1

The Spirit of the Lord GOD [is] (a) upon me; because the LORD hath anointed me to preach good tidings to the meek; he hath sent me to bind up the (b) brokenhearted, to proclaim liberty to the (c) captives, and the opening of the prison to [them that are] bound;

(a) Thus belongs to all the prophets and ministers of God, but chiefly to Christ, of whose abundant graces everyone receives according as it pleases him to distribute.

(b) To them that are lively touched with the feeling of their sins.

(c) Who are in the bondage of sin.

Isaiah 61:2

isa 61:2

To proclaim the (d) acceptable year of the LORD, and the day of (e) vengeance of our God; to comfort all that mourn;

(d) The time when it pleased God to show his good favour to man, which Paul calls the fulness of time, (Gal 4:4).

(e) For when God delivers his Church, he punishes his enemies.

Isaiah 61:3

isa 61:3

To appoint to them that mourn in Zion, to give to them beauty for (f) ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they may be called (g) trees of righteousness, the planting of the LORD, that he may be glorified.

(f) Which was the sign of mourning.

(g) Trees that bring forth good fruits, as in (Mat 3:8).

Isaiah 61:4

isa 61:4

And they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many (h) generations.

(h) That is, for a long time.

Isaiah 61:5

isa 61:5

And foreigners shall (i) stand and feed your flocks, and the sons of the alien [shall be] your plowmen and your vinedressers.

(i) They will be ready to serve you in all your needs.

Isaiah 61:6

isa 61:6

But ye shall be named the (k) Priests of the LORD: [men] shall call you the Ministers of our God: ye shall eat the (l) riches of the Gentiles, and in their glory shall ye boast yourselves.

(k) This is accomplished in the time of Christ, by whom all the faithful are made priests and kings, (Pe1 2:9; Rev 1:6, Rev 5:10).

(l) Read (Isa 60:11, Isa 60:16).

Isaiah 61:7

isa 61:7

For your shame [ye shall have] (m) double; and [for] confusion (n) they shall rejoice in (o) their portion: therefore in their land they shall possess the (p) double: everlasting joy shall be to them.

(m) Abundant recompense as this word is used, (Isa 40:2).

(n) That is, the Jews.

(o) That is, of the Gentiles.

(p) While the Gentiles had dominion over the Jews in times past, now they will have double authority over them and possess twice as much.

Isaiah 61:8

isa 61:8

For I the LORD love judgment, I hate (q) robbery for burnt offering; and I will direct their work in truth, and I will make an everlasting covenant with them.

(q) I will not receive their offerings who are extortioners, deceivers, hypocrites or that deprive me of my glory.

Isaiah 61:9

isa 61:9

And (r) their seed shall be known among the Gentiles, and their offspring among the people: all that see them shall acknowledge them, that they [are] the seed [which] the LORD hath blessed.

(r) That is, of the Church.

Isaiah 61:10

isa 61:10

(s) I will greatly rejoice in the LORD, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh [himself] with ornaments, and as a bride adorneth [herself] with her jewels.

(s) He shows what will be the affection, when they feel their deliverance.

Isaiah Chapter 62

Isaiah 62:1

isa 62:1

For Zion's sake I will not (a) hold my peace, and for Jerusalem's sake I will not rest, until its righteousness shall go forth as (b) brightness, and its salvation as a lamp [that] burneth.

(a) The prophet says that he will never cease to declare to the people the good tidings of their deliverance.

(b) Till they have full deliverance: and this the prophet speaks to encourage all other ministers to the setting forth of God's mercies toward his Church.

Isaiah 62:2

isa 62:2

And the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by (c) a new name, which the mouth of the LORD shall name.

(c) You will have a more excellent fame than you have had till now.

Isaiah 62:3

isa 62:3

Thou shalt also be a (d) crown of glory in the hand of the LORD, and a royal diadem in the hand of thy God.

(d) He will value you as dear and precious as a king does his crown.

Isaiah 62:4

isa 62:4

Thou shalt no more be termed (e) Forsaken; neither shall thy land any more be termed Desolate: but thou shalt be called Hephzibah, and thy land Beulah: for the LORD delighteth in thee, and thy land shall be (f) married.

(e) You will no longer be contemned as a woman forsaken by her husband.

(f) That it may be replenished with children.

Isaiah 62:5

isa 62:5

For [as] a young man marieth a virgin, [so] shall thy sons (g) marry thee: and [as] the bridegroom rejoiceth over the bride, [so] shall thy God rejoice over thee.

(g) As they confess one faith and religion with you, they are in the same bond of marriage with you, and they are called the children of the Church, as Christ makes her plentiful to bring forth children to him.

Isaiah 62:6

isa 62:6

I have set (h) watchmen upon thy walls, O Jerusalem, [which] shall never hold their peace day nor night: (i) ye that make mention of the LORD, keep not silence,

(h) Prophets, pastors and ministers.

(i) He exhorts the ministers never to cease to call on God by prayer for the deliverance of his Church and to teach others to do the same.

Isaiah 62:7

isa 62:7

And give him no rest, till he shall establish, and till he shall make Jerusalem a (k) praise in the earth.

(k) For the restoration of which all the world will praise him.

Isaiah 62:10

isa 62:10

(l) Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard for the people.

(l) Signifying the great number that would come to the Church, and what means he would prepare for the restitution of the same, as in (Isa 57:14).

Isaiah 62:11

isa 62:11

Behold, the LORD hath proclaimed to the end of the world, (m) Say ye to the daughter of Zion, Behold, thy salvation cometh; behold, his reward [is] with him, and (n) his work before him.

(m) You prophets and ministers show the people of this their deliverance: which was chiefly meant of our salvation by Christ, (Zac 9:9; Mat 21:5).

(n) He will have all power to bring his purpose to pass, as in (Isa 40:10).

Isaiah 62:12

isa 62:12

And they shall call them, The holy people, The redeemed of the LORD: and thou shalt be called, Sought out, A (o) city not forsaken.

(o) That is, one over whom God has had a singular care to recover her when she was lost.

Isaiah Chapter 63

Isaiah 63:1

isa 63:1

Who [is] this that cometh (a) from Edom, with dyed garments from Bozrah? this [that is] glorious in his apparel, travelling in the greatness of his strength? (b) I that speak in righteousness, mighty to save.

(a) This prophecy is against the Idumeans and enemies who persecuted the Church, on whom God will take vengeance, and is here set forth all bloody after he has destroyed them in Bozrah, the chief city of the Idumeans: for these were their greatest enemies, and under the title of circumcision and the kindred of Abraham.

(b) God answers them that asked this question, "Who is this?" etc. and says "You see now performed in deed the vengeance which my prophets threatened."

Isaiah 63:2

isa 63:2

(c) Why [art thou] red in thy apparel, and thy garments like him that treadeth in the wine press?

(c) Another question, to which the Lord answers.

Isaiah 63:4

isa 63:4

For the day of vengeance [is] in my heart, and the (d) year of my redeemed is come.

(d) Showing that when God punishes his enemies, it is for the profit and deliverance of his Church.

Isaiah 63:5

isa 63:5

And I looked, and [there was] none to help; and I wondered that [there was] none to uphold: therefore my own (e) arm brought salvation to me; and my fury, it upheld me.

(e) God shows that he has no need of man's help for the deliverance of his, and though men refuse to do their duty through negligence and ingratitude, yet he himself will deliver his Church, and punish the enemies, (Isa 59:16).

Isaiah 63:6

isa 63:6

And I will tread down the people in my anger, and make them (f) drunk in my fury, and I will bring down their strength to the earth.

(f) I will so astonish them and make them so giddy that they will not know which way to go.

Isaiah 63:7

isa 63:7

I will (g) mention the lovingkindnesses of the LORD, [and] the praises of the LORD, according to all that the LORD hath bestowed on us, and the great goodness toward the house of Israel, which he hath bestowed on them according to his mercies, and according to the multitude of his lovingkindnesses.

(g) The prophet speaks this to move the people to remember God's benefits in times past, that they may be confirmed in their troubles.

Isaiah 63:8

isa 63:8

For he said, Surely they [are] my (h) people, children [that] will not lie: so he was their Saviour.

(h) For I chose them to be mine, that they should be holy, and not deceive my expectation.

Isaiah 63:9

isa 63:9

In all their affliction he was (i) afflicted, and the angel (k) of his presence saved them: in his love and in his pity he redeemed them; and he bore them, and carried them all the days of old.

(i) He bore their afflictions and griefs as though they had been his own.

(k) Which was a witness of God's presence, and this may be referred to Christ, to whom belongs the office of salvation.

Isaiah 63:11

isa 63:11

Then he (l) remembered the days of old, Moses, [and] his people, [saying], Where [is] he that brought them out of the sea with the (m) shepherd of his flock? where [is] he that put his Holy Spirit within (n) him?

(l) That is, the people of Israel being afflicted, called to mind God's benefits, which he had bestowed on their fathers in times past.

(m) Meaning, Moses.

(n) That is, in Moses that he might well govern the people: some refer this giving of the spirit to the people.

Isaiah 63:13

isa 63:13

That led them through the deep, as an (o) horse in the wilderness, [that] they should not stumble?

(o) Peaceably and gentle, as a horse is led to his pasture.

Isaiah 63:15

isa 63:15

(p) Look down from heaven, and behold from the habitation of thy holiness and of thy glory: where [is] thy (q) zeal and thy strength, the sounding of thy bowels and of thy mercies toward me? are they (r) restrained?

(p) Having declared God's benefits showed to their forefathers, he turned himself to God by prayer, desiring him to continue the same graces toward them.

(q) Your great affection, which you bore for us.

(r) Meaning, from the whole body of the Church.

Isaiah 63:16

isa 63:16

Doubtless thou [art] our father, though (s) Abraham be ignorant of us, and Israel acknowledge us not: thou, O LORD, [art] our father, our redeemer; thy name [is] from everlasting.

(s) Though Abraham would refuse us to be his children, yet you will not refuse to be our father.

Isaiah 63:17

isa 63:17

O LORD, why hast (t) thou made us to err from thy ways, [and] hardened our heart from thy fear? Return for thy (u) servants' sake, the tribes of thy inheritance.

(t) By taking away the Holy Spirit from us, by whom we were governed, and so for our ingratitude delivered us up to our own concupiscence, and punished sin by sin according to your just judgment.

(u) Meaning, for the covenant's sake made to Abraham, Isaac and Jacob his servants.

Isaiah 63:18

isa 63:18

The people of thy holiness have possessed [it] but a little (x) while: our adversaries have trodden down thy sanctuary.

(x) That is, in respect to the promise, which is perpetual: even though they had now possessed the land of Canaan for 1400 years: and thus they lament, to move God rather to remember his covenant, than to punish their sins.

Isaiah Chapter 64

Isaiah 64:1

isa 64:1

O that thou wouldest (a) rend the heavens, that thou wouldest come down, that the mountains might flow down at thy presence,

(a) The prophet continues his prayer, desiring God to declare his love toward his Church by miracles and mighty power, as he did in mount Sinai.

Isaiah 64:2

isa 64:2

As [when] the melting fire burneth, the fire causeth (b) the waters to boil, to make thy name known to thy adversaries, [that] the nations may tremble at thy presence!

(b) Meaning, the rain, hail, fire, thunder and lightning.

Isaiah 64:4

isa 64:4

For since the beginning of the world [men] have not (c) heard, nor perceived by the ear, neither hath the eye seen, O God, besides thee, [what] he hath prepared for him that waiteth for him.

(c) Paul uses the same kind of admiration, (Co1 2:9) marvelling at God's great benefit showed to his Church, by the preaching of the gospel.

Isaiah 64:5

isa 64:5

Thou meetest him (d) that rejoiceth and worketh righteousness, [those that] remember thee in thy (e) ways: behold, thou art angry; for we have sinned: in (f) those is continuance, and we (g) shall be saved.

(d) You showed favour toward our fathers, when they trusted in you and walked after your commandments.

(e) They considered your great mercies.

(f) That is, in your mercies, which he calls the ways of the Lord.

(g) You will have pity on us.

Isaiah 64:6

isa 64:6

But we are all as an unclean [thing], and all our (h) righteousnesses [are] as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away.

(h) We are justly punished and brought into captivity, because we have provoked you to anger, and though we would excuse ourselves, yet our righteousness, and best virtues are before you as vile cloths, or (as some read) like the menstruous cloths of a woman.

Isaiah 64:8

isa 64:8

But now, O LORD, thou [art] our father; we [are] the (i) clay, and thou our potter; and we all [are] the work of thy hand.

(i) Even though O Lord by your just judgment you may utterly destroy us as the potter may his pot, yet we appeal to your mercies, by which it has pleased you to adopt us to be your children.

Isaiah 64:9

isa 64:9

Be not very angry, O LORD, (k) neither remember iniquity for ever: behold, see, we beseech thee, we [are] all thy people.

(k) For so the flesh judges when God does not immediately send comfort.

Isaiah 64:10

isa 64:10

(l) Thy holy cities are a wilderness, Zion is a wilderness, Jerusalem a desolation.

(l) Who were dedicated to your service, and to call on your Name.

Isaiah 64:11

isa 64:11

Our holy and our beautiful house, (m) where our fathers praised thee, is burned with fire: and all our pleasant things are laid waste.

(m) In which we rejoiced and worshipped you.

Isaiah 64:12

isa 64:12

Wilt thou restrain thyself (n) for these [things], O LORD? wilt thou hold thy peace, and grievously afflict us?

(n) That is, at the contempt of your own glory? Though our sins have deserved this, yet you will not permit your glory thus to be diminished.

Isaiah Chapter 65

Isaiah 65:1

isa 65:1

I am sought by [them that] (a) asked not [for me]; I am found by [them that] sought me not: I said, Behold me, behold me, to a nation [that] was not called by my name.

(a) Meaning, the Gentiles who know not God, would seek him, when he had moved their heart with his Holy Spirit, (Rom 10:20).

Isaiah 65:2

isa 65:2

I have (b) spread out my hands all the day to a rebellious people, which walketh in a way [that is] not good, after their own (c) thoughts;

(b) He shows the reason for the rejection of the Jews, because they would not obey him or any admonition of his prophets, by whom he called them continually and stretch out his hand to draw them.

(c) He shows that to delight in our own fantasies is the declining from God and the beginning of all superstitions and idolatry.

Isaiah 65:3

isa 65:3

A people that provoketh me to anger continually to my face; that sacrificeth in (d) gardens, and burneth incense upon altars of (e) brick;

(d) Which were dedicated to idols.

(e) Meaning their altars, which he thus named by contempt.

Isaiah 65:4

isa 65:4

Which remain among the (f) graves, and lodge in the monuments, which eat (g) swine's flesh, and broth of abominable [things is in] their vessels;

(f) To consult with spirits, and to conjure devils, which was forbidden.

(g) Which was contrary to God's commandment, (Lev 11:7; Deu 14:8).

Isaiah 65:5

isa 65:5

Which say, (h) Stand by thyself, come not near to me; for I am holier than thou. These [are] a smoke in my nose, a fire that (i) burneth all the day.

(h) He shows that hypocrisy is always joined with pride and contempt of others.

(i) Their punishment will never have an end.

Isaiah 65:6

isa 65:6

Behold, [it is] (k) written before me: I will not keep silence, but will recompense, even recompense into their bosom,

(k) So that the remembrance of it cannot be forgotten.

Isaiah 65:7

isa 65:7

Your iniquities, and the iniquities of your fathers (l) together, saith the LORD, who have burned incense upon the mountains, and blasphemed me upon the hills: therefore will I measure their former work into their bosom.

(l) Will be both punished together: and this declares how the children are punished for their fathers faults, that is, when the same faults or like are found in them.

Isaiah 65:8

isa 65:8

Thus saith the LORD, As the new wine is found in the cluster, and [one] saith, Destroy it not; for a (m) blessing [is] in it: so will I do for my servants' sake, that I may not destroy them all.

(m) That is, it is profitable: meaning that God will not destroy the faithful branches of his vineyard, when he destroys the rotten stocks, that is, the hypocrites.

Isaiah 65:10

isa 65:10

And (n) Sharon shall be a fold of flocks, and the valley of Achor a place for the herds to lie down in, for my people that have sought me.

(n) Which was a plentiful place in Judea to feed sheep, as Achor was for cattle.

Isaiah 65:11

isa 65:11

But ye [are] they that forsake the LORD, that forget my holy mountain, that prepare a table for that (o) troop, and that furnish the drink offering to that number.

(o) By the multitude and number he means their innumerable idols of whom they thought they could never have enough.

Isaiah 65:12

isa 65:12

Therefore will I (p) number you to the sword, and ye shall all bow down to the slaughter: because when I called, ye did not answer; when I (q) spoke, ye did not hear; but did evil before my eyes, and did choose [that] in which I delighted not.

(p) Seeing you cannot number your gods, I will number you with the sword.

(q) By my prophets, whom you would not obey.

Isaiah 65:13

isa 65:13

Therefore thus saith the Lord GOD, Behold, my servants shall (r) eat, but ye shall be hungry: behold, my servants shall drink, but ye shall be thirsty: behold, my servants shall rejoice, but ye shall be ashamed:

(r) By these words, eat and drink, he means the blessed life of the faithful, who have always had consolation and full contentment of all things in their God, though sometimes they lack these corporal things.

Isaiah 65:15

isa 65:15

And ye shall leave your name for a curse to my (s) chosen: for the Lord GOD shall slay thee, and call his servants by (t) another name:

(s) Meaning, that he would call the Gentiles, who would abhor even the very name of the Jews for their infidelities sake.

(t) Than by the name of the Jews.

Isaiah 65:16

isa 65:16

That he who blesseth himself in the (u) earth shall bless himself in the God of truth; and he that sweareth in the earth shall swear by the God of truth; because the former (x) troubles are forgotten, and because they are hid from my eyes.

(u) By blessing, and by swearing is meant the praising of God for his benefits, and the true worshipping of him, who will not be only in Judea, but through all the world.

(x) I will no longer permit my Church to be desolate as in times past.

Isaiah 65:17

isa 65:17

For, behold, I create (y) new heavens and a new earth: and the former shall not be remembered, nor come into mind.

(y) I will so altar and change the state of my church, that it will seem to dwell in a new world.

Isaiah 65:20

isa 65:20

There shall be no more from there an infant of days, nor an old man that hath (z) not filled his days: for the child shall die an hundred years old; but the sinner [being] (a) an hundred years old shall be accursed.

(z) Meaning, in this wonderful restoration of the Church there would be no weakness of youth, nor infirmities of age, but all would be fresh and flourishing: and this is accomplished in the heavenly Jerusalem, when all sins will cease, and the tears will be wiped away.

(a) By which he shows that the infidels and unrepentant sinners have no part of this benediction.

Isaiah 65:21

isa 65:21

And they shall (b) build houses, and inhabit [them]; and they shall plant vineyards, and eat the fruit of them.

(b) He proposes to the faithful the blessings which are contained in the law, and so under temporal things comprehends the spiritual promises.

Isaiah 65:25

isa 65:25

The (c) wolf and the lamb shall feed together, and the lion shall eat straw like the ox: and dust [shall be] the serpent's food. They shall not hurt nor destroy in all my holy mountain, saith the LORD.

(c) Read (Isa 11:6).

Isaiah Chapter 66

Isaiah 66:1

isa 66:1

Thus saith the LORD, The (a) heaven [is] my throne, and the earth [is] my footstool: where [is] the house that ye build to me? and where [is] the place of my rest?

(a) My majesty is so great, that it fills both heaven and earth, and therefore cannot be included in a temple like an idol, condemning by this their main confidence which trusted in the temple and sacrifices.

Isaiah 66:2

isa 66:2

For all these [things] hath my hand made, (b) and all these [things] have been, saith the LORD: but to this [man] will I look, [even] to [him that is] poor and of (c) a contrite spirit, and trembleth at my word.

(b) Seeing that both the temple and the things in it, with the sacrifices were made and done by his appointment, he shows that he has no need of it, and that he can be without them, See Psa 50:10.

(c) To him that is humble and pure in heart, who receives my doctrine with reverence and fear.

Isaiah 66:3

isa 66:3

He that killeth an ox [is as if] he (d) slew a man; he that sacrificeth a lamb, [as if] he cut off a dog's neck; he that offereth an oblation, [as if he offered] swine's blood; he that burneth incense, [as if] he blessed an idol. Yea, they have chosen their own ways, and their soul delighteth in their abominations.

(d) Because the Jews thought themselves holy by offering their sacrifices, and in the mean season had neither faith or repentance, God shows that he no less detests these ceremonies than he does the sacrifices of the heathen, who offered men, dogs and swine to their idols, which things were expressly forbidden in the law.

Isaiah 66:4

isa 66:4

I also will (e) choose their delusions, and will bring their fears upon them; because when I called, none did answer; when I spoke, they did not hear: but they did evil before my eyes, and chose [that] in which I delighted not.

(e) I will discover their wickedness and hypocrisy, with which they think to blind my eyes to all the world.

Isaiah 66:5

isa 66:5

Hear the word of the LORD, ye that tremble at his (f) word; Your brethren that hated you, that cast you out for my name's sake, said, Let the LORD be glorified: but he shall appear to your joy, and they shall be ashamed.

(f) He encourages the faithful by promising to destroy their enemies, who pretended to be as brethren, but were hypocrites, and hated them that feared God.

Isaiah 66:6

isa 66:6

(g) A voice of noise from the city, a voice from the temple, a voice of the LORD that rendereth recompence to his enemies.

(g) The enemies will shortly hear a more terrible voice, even fire and slaughter, seeing they would not hear the gentle voice of the prophets, who called them to repentance.

Isaiah 66:7

isa 66:7

Before (h) she travailed, she brought forth; before her pain came, she was delivered of a male child.

(h) Meaning, that the restoration of the church would be so sudden and contrary to all men's opinions as when a woman is delivered before she looked for it, and without pain in travail.

Isaiah 66:8

isa 66:8

Who hath heard such a thing? who hath seen such things? Shall the earth be made to bring forth in one (i) day? [or] shall a nation be born at once? for as soon as Zion travailed, she brought forth her children.

(i) This will pass the capacity of man to see such a multitude that will come up at once, meaning under the preaching of the gospel of which they who came out of Babylon were a sign.

Isaiah 66:9

isa 66:9

Shall I (k) bring to the birth, and not cause to bring forth? saith the LORD: shall I cause to bring forth, and shut [the womb]? saith thy God.

(k) Declaring by this that as by his power and providence women travailed and delivered so he gives power to bring forth the Church at his appointed time.

Isaiah 66:11

isa 66:11

That ye may nurse, (l) and be satisfied with the breasts of her consolations; that ye may draw milk, and be delighted with the abundance of her glory.

(l) That is may rejoice for all the blessings that God bestows on his Church.

Isaiah 66:12

isa 66:12

For thus saith the LORD, Behold, I will extend (m) peace to her like a river, and the glory of the (n) Gentiles like a flowing stream: then shall ye be nursed, ye shall be (o) borne upon [her] sides, and be dandled upon [her] knees.

(m) I will give her happiness and prosperity in great abundance.

(n) Read (Isa 60:16).

(o) You will be cherished as her dearly beloved children.

Isaiah 66:14

isa 66:14

And when ye see [this], your heart shall rejoice, and your (p) bones shall flourish like an herb: and the hand of the LORD shall be known toward his servants, and [his] indignation toward his enemies.

(p) You will have new strength and new beauty.

Isaiah 66:15

isa 66:15

For, behold, the LORD will come with fire, and with his chariots like a whirlwind, to (q) render his anger with fury, and his rebuke with flames of fire.

(q) This vengeance God began to execute at the destruction of Babylon and has always continued it against the enemies of his Church, and will do till the last day, which will be the accomplishment of it.

Isaiah 66:17

isa 66:17

They that sanctify (r) themselves, and purify themselves in the gardens behind one [tree] in the midst, eating (s) swine's flesh, and the abomination, and the mouse, shall be consumed together, saith the LORD.

(r) Meaning, the hypocrites.

(s) By which are meant them that maliciously transgressed the law, by eating beasts forbidden, even to the mouse which nature abhors.

Isaiah 66:18

isa 66:18

For I [know] their works and their thoughts: it shall come, that I will gather all nations and tongues; and they shall come, and see my (t) glory.

(t) The Gentiles will be partakers of that glory, which before I showed to the Jews.

Isaiah 66:19

isa 66:19

And I will set a (u) sign among them, and I will send those that (x) escape of them to the nations, [to] (y) Tarshish, (z) Pul, and (a) Lud, that draw the (b) bow, [to] (c) Tubal, and (d) Javan, [to] the isles afar off, that have not heard my fame, neither have seen my glory; and (e) they shall declare my glory among the Gentiles.

(u) I will make these that I chose, that they perish not with the rest of the infidels: by which he alludes to the marking of the posts of his people, whom he preserved, (Exo 12:7).

(x) I will scatter the rest of the Jews, who escaped destruction, into various nations.

(y) That is, Cecilia.

(z) Meaning Africa.

(a) That is Lydia, or Asia minor.

(b) Signifying the Parthians.

(c) Italy.

(d) Greece.

(e) Meaning, the apostles, disciples and others who he first chose of the Jews to preach to the Gentiles.

Isaiah 66:20

isa 66:20

And they shall bring all your (f) brethren [for] an offering to the LORD out of all nations upon (g) horses, and in chariots, and in litters, and upon mules, and upon swift beasts, to my holy mountain Jerusalem, saith the LORD, as the children of Israel bring an offering in a clean vessel into the house of the LORD.

(f) That is the Gentiles, who by faith will be made the children of Abraham as you are.

(g) By which he means that no necessary means will want, when God will call the Gentiles to the knowledge of the gospel.

Isaiah 66:21

isa 66:21

And I will also take of them for (h) priests [and] for Levites, saith the LORD.

(h) That is, of the Gentiles, as he did Luke, Timothy and Titus first, and others after to preach his word.

Isaiah 66:22

isa 66:22

For as the new (i) heavens and the new earth, which I will make, shall remain before me, saith the LORD, so shall your seed and your name remain.

(i) By this he signifies the kingdom of Christ in which his Church will be renewed, and where before there were appointed seasons to sacrifice in this there will be one continual Sabbath, so that all times and seasons will be meet.

Isaiah 66:24

isa 66:24

And they shall go forth, and look upon the (k) carcases of the men that have transgressed against me: for their (l) worm shall not die, neither shall their fire be quenched; and they shall be an abhorrence (m) to all flesh.

(k) As he who declared the happiness that will be within the Church for the comfort of the godly, so does he show what horrible calamity will come to the wicked, that are out of the Church.

(l) Meaning, a continual torment of conscience, which will always gnaw them, and never permit them to be at rest, (Mar 9:44).

(m) This is the just recompense for the wicked, who contemning God and his word, will be by God's just judgments abhorred by all his creatures.

Jeremiah

Jeremiah Chapter 1

Jeremiah 1:1

jer 1:1

The (a) words of Jeremiah the son of (b) Hilkiyah, of the priests that [were] in (c) Anathoth in the land of Benjamin:

The Argument - The prophet Jeremiah born in the city of Anathoth in the country of Benjamin, was the son of Hilkiyah, whom some think to be he that found the book of the law and gave it to Josiah. This prophet had excellent gifts from God, and most evident revelations of prophecy, so that by the commandment of the Lord he began very young to prophecy, that is, in the thirteenth year of Josiah, and continued eighteen years under the king, three months under Jehoahaz and under Jehoiakim eleven years, three months under Jehoiachin, and under Zedekiah eleven years to the time that they were carried away into Babylon. So that this time amounts to above forty years, besides the time that he prophesied after the captivity. In this book he declares with tears and lamentations, the destruction of Jerusalem and the captivity of the people, for their idolatry, covetousness, deceit, cruelty, excess, rebellion and contempt of God's word, and for the consolation of the Church reveals the just time of their deliverance. Here chiefly are to be considered three things. First the rebellion of the wicked, who wax more stubborn and obstinate, when the prophets admonish them most plainly of their destruction. Next how the prophets and ministers of God should not be discouraged in their vocation, though they are persecuted and rigorously handled by the wicked, for God's cause. Thirdly though God shows his just judgment against the wicked, yet will he ever show himself a preserver of his Church, and when all means seem to men's judgment to be abolished, then will he declare himself victorious in preserving his.

(a) That is, the sermons and prophecies.

(b) Who is thought to be he that found the book of the law under king Josiah, (Kg2 22:8).

(c) This was a city about three miles from Jerusalem and belonged to the priests, the sons of Aaron, (Jos 21:18).

Jeremiah 1:2

jer 1:2

To whom the (d) word of the LORD came in the days of Josiah the son of Amon king of Judah, in the thirteenth year of his reign.

(d) This is spoken to confirm his calling and office, as he did not presume of himself to preach and prophecy, but was called to it by God.

Jeremiah 1:3

jer 1:3

It came also in the days of Jehoiakim the son of Josiah king of Judah, to the end of the eleventh year of Zedekiah the (e) son of Josiah king of Judah, to the carrying away of Jerusalem captive in the fifth (f) month.

(e) Meaning the nephew of Josiah: for Jehoahaz was his father, who reigned but three months, and therefore is not mentioned, nor is Jehoiakim that reigned no longer.

(f) Of the eleventh year of Zedekiah, who was also called Mattaniah, and at this time the Jews were carried away into Babylon by Nebuchadnezzar.

Jeremiah 1:5

jer 1:5

Before I (g) formed thee in the womb I knew thee; and before thou wast born I sanctified thee, [and] I ordained thee a prophet to the (h) nations.

(g) The scripture uses this manner of speech to declare that God has appointed his ministers to their offices before they were born, as in (Isa 49:1; Gal 1:15).

(h) For Jeremiah did not only prophecy against the Jews, but also against the Egyptians, Babylonians, Moabites and other nations.

Jeremiah 1:6

jer 1:6

Then said I, (i) Ah, Lord GOD! behold, I cannot speak: for I [am] a child.

(i) Considering the great judgments of God which according to his threatening would come on the world, he was moved with a certain compassion on the one hand to pity them that would thus perish, and on the other hand by the infirmity of man's nature, knowing how hard a thing it was to enterprise such a charge, as in (Isa 6:11; Exo 3:21, Exo 4:1).

Jeremiah 1:9

jer 1:9

Then the LORD put forth his hand, and (k) touched my mouth. And the LORD said to me, Behold, I have put my words in thy mouth.

(k) Which declares that God makes them meet and assures them, whom he calls to set forth his glory, giving them all means necessary for the same, (Exo 4:12; Isa 6:7).

Jeremiah 1:10

jer 1:10

See, I have this day set thee over the (l) nations and over the kingdoms, to root out, and to pull down, and to destroy, and to throw down, to build, and to plant.

(l) He shows what is the authority of God's true ministers, who by his word have power to bear down whatever lifts itself up against God: and to plant and assure the humble and such as give themselves to the obedience of God's word, (Co2 10:4-5; Heb 4:12), and these are the keys which Christ has left to loose and bind, (Mat 18:18).

Jeremiah 1:11

jer 1:11

Moreover the word of the LORD came to me, saying, Jeremiah, what seest thou? And I said, I see a (m) rod of an almond tree.

(m) He joins the sign with the word, for a more ample confirmation: signifying by the rod of the almond tree, which first buds, the hasty coming of the Babylonians against the Jews.

Jeremiah 1:13

jer 1:13

And the word of the LORD came to me the second time, saying, What seest thou? And I said, I see a boiling (n) pot; and its face [is] toward the north.

(n) Signifying that the Chaldeans and Assyrians would be as a pot to seethe the Jews who boiled in their pleasures and lust.

Jeremiah 1:14

jer 1:14

Then the LORD said to me, Out of the (o) north an evil shall break forth upon all the inhabitants of the land.

(o) Syria and Assyria were northward in respect to Jerusalem, which was the Chaldeans dominion.

Jeremiah 1:16

jer 1:16

And I will utter my (p) judgments against them concerning all their wickedness, who have forsaken me, and have burned incense to other gods, and worshipped the works of their own hands.

(p) I will give them charge and power to execute my vengeance against the idolaters who have forsaken me for their idols.

Jeremiah 1:17

jer 1:17

Thou therefore gird up thy loins, and arise, and speak to them all that I command thee: be not dismayed at their faces, lest I (q) confound thee before them.

(q) Which declares that God's vengeance is prepared against them who do not execute their duty faithfully, either for fear of man, or for any other reason, (Co1 9:16).

Jeremiah 1:18

jer 1:18

For, behold, I have made thee this day a fortified city, and an (r) iron pillar, and brasen walls against the whole land, against the kings of Judah, against her princes, against her priests, and against the people of the land.

(r) Signifying on the one hand that the more that Satan and the world rage against God's ministers, the more present will he be to help them, (Jos 1:5; Heb 13:5) and on the other hand, that they are utterly unfit to serve God in his Church, who are afraid and do not resist wickedness, whatever danger depend on it, (Isa 50:7; Eze 3:8).

Jeremiah Chapter 2

Jeremiah 2:2

jer 2:2

Go and cry in the ears of Jerusalem, saying, Thus saith the LORD; I remember thee, the (a) kindness of thy youth, the love of thy espousals, when thou wentest after me in the wilderness, (b) in a land [that was] not sown.

(a) According to that grace and favour which I showed you from the beginning, when I first chose you to be my people, and married you to myself, (Eze 16:8).

(b) When I had delivered you out of Egypt.

Jeremiah 2:3

jer 2:3

Israel [was] (c) holiness to the LORD, [and] the firstfruits of his increase: all (d) that devour him shall offend; evil shall come upon them, saith the LORD.

(c) Chosen above all others to serve the Lord only and the first offered to the Lord of all other nations.

(d) Whoever challenged this people, or else annoyed them, was punished.

Jeremiah 2:5

jer 2:5

Thus saith the LORD, What iniquity have your fathers found in me, that they have gone (e) far from me, and have walked after vanity, and have become (f) vain?

(e) That is, fallen to vile idolatry.

(f) Altogether given to vanity, and are become blind and insensible as the idols that they serve.

Jeremiah 2:6

jer 2:6

Neither said they, Where [is] the LORD that brought us out of the land of Egypt, that led us through the wilderness, through a land of deserts and of pits, through a land of drought, and of (g) the shadow of death, through a land that no man passed through, and where no man dwelt?

(g) Where for lack of all things needed for life, you could look for nothing every hour but present death.

Jeremiah 2:7

jer 2:7

And I brought you into a plentiful country, to eat the fruit of it and the goodness of it but when ye entered, ye defiled (h) my land, and made my heritage an abomination.

(h) By your idolatry and wicked manners, (Psa 78:58, Psa 106:38).

Jeremiah 2:8

jer 2:8

The priests said not, (i) Where [is] the LORD? and they that handle the (k) law knew me not: the (l) rulers also transgressed against me, and the prophets prophesied by (m) Baal, and walked after [things that] do not profit.

(i) They did not teach the people to seek after God.

(k) As the scribes, who would have expounded the law to the people.

(l) Meaning, the princes and ministers: signifying, that all estates were corrupt.

(m) That is, spoke vain things, and brought the people from the true worship of God to serve idols: for by Baal, which was the chief idol of the Moabites, are meant all idols.

Jeremiah 2:9

jer 2:9

Wherefore I will yet (n) plead with you, saith the LORD, and with your children's children will I plead.

(n) Signifying that he would not as he might, straightway condemn them, but shows them by evident examples their great ingratitude that they might be ashamed and repent.

Jeremiah 2:10

jer 2:10

For pass over the isles of (o) Chittim, and see; and send to (p) Kedar, and consider diligently, and see if there is such a thing.

(o) Meaning, the Grecians and Italians.

(p) To Arabia.

Jeremiah 2:11

jer 2:11

Hath a nation changed [their] gods, which [are] yet no gods? but my people have changed their (q) glory for [that which] doth not (r) profit.

(q) That is, God who is their glory, and who makes them glorious above all other people, reproving the Jews that they were less diligent to serve the true God, than were the idolaters to honour their vanities.

(r) Meaning the idols who were their destruction, (Psa 106:36).

Jeremiah 2:12

jer 2:12

Be astonished, O ye (s) heavens, at this, and be horribly afraid, be ye very desolate, saith the LORD.

(s) He shows that the insensible creatures abhor this vile ingratitude, and as it were tremble for fear of God's great judgments against the same.

Jeremiah 2:13

jer 2:13

For my people have committed two evils; they have forsaken me (t) the fountain of living waters, [and] hewed out for themselves cisterns, broken cisterns, that can hold no water.

(t) Signifying that when men forsake God's word, which is the fountain of life, they reject God himself, and so fall to their own inventions, and vain confidence, and procure to themselves destruction, (Jon 2:8; Zac 10:2).

Jeremiah 2:14

jer 2:14

[Is] Israel a (u) servant? [is] he a homeborn [slave]? why is he laid waste?

(u) Have I ordered them like servants and not like dearly beloved children? (Exo 4:22) therefore it is their fault only, if the enemy spoil them.

Jeremiah 2:15

jer 2:15

The young (x) lions roared upon him, [and] yelled, and they made his land waste: his cities are burned without (y) inhabitant.

(x) The Babylonians, Chaldeans, and Assyrians.

(y) Not one will be left to dwell there.

Jeremiah 2:16

jer 2:16

Also the children of (z) Noph and Tahapanes have (a) broken the crown of thy head.

(z) That is, the Egyptians, for these were two great cities in Egypt.

(a) Have grievously vexed you at various times.

Jeremiah 2:17

jer 2:17

Hast thou not procured this to thyself, in that thou hast forsaken the LORD thy God, when he (b) led thee by the way?

(b) Showing that God would have still led them correctly, if they would have followed him.

Jeremiah 2:18

jer 2:18

And now what hast thou to do in the way of (c) Egypt, to drink the waters of Sihor? or what hast thou to do in the way of Assyria, to drink the waters of the (d) river?

(c) To seek help from man, as though God was not able enough to defend you, which is to drink from the puddles and to leave the fountain, (Isa 31:1).

(d) That is, Euphrates.

Jeremiah 2:19

jer 2:19

Thy own wickedness shall (e) correct thee, and thy backslidings shall reprove thee: know therefore and see that [it is] an evil [thing] and bitter, that thou hast forsaken the LORD thy God, and that my fear [is] not in thee, saith the Lord GOD of hosts.

(e) Meaning, that the wicked are insensible, till the punishment for their sin waken them as in (Jer 2:26; Isa 3:9).

Jeremiah 2:20

jer 2:20

For of old time I have broken thy yoke, [and] burst thy bands; and thou saidst, (f) I will not transgress; when upon every high hill and under every green tree thou wanderest, playing the harlot.

(f) When I delivered you out of Egypt, (Exo 19:8; Deu 5:27; Jos 24:16; Ezr 10:12; Heb 8:6).

Jeremiah 2:22

jer 2:22

For though thou shalt wash thee with (g) lye, and take thee much soap, [yet] thy iniquity is marked before me, saith the Lord GOD.

(g) Though you use all the purifications and ceremonies of the law, you cannot escape punishment.

Jeremiah 2:23

jer 2:23

How canst thou say, I am not polluted, I have not (h) gone after Baalim? see thy way in the valley, know what thou hast done: [thou art] a swift (i) dromedary traversing her ways;

(h) Meaning that hypocrites deny that they worship the idols, but that they honour God in them, and therefore they call their doings God's service.

(i) He compares the idolaters to these beasts, because they never cease running to and fro: for both valleys and hills are full of their idolatry.

Jeremiah 2:24

jer 2:24

A wild (k) donkey used to the wilderness, [that] snuffeth up the wind at her pleasure; in her occasion who can turn her away? all they that seek her will not weary themselves; in her (l) month they shall find her.

(k) He compares the idolaters to a wild ass: for she can never be tamed nor yet wearied: for as she runs she can take her wind at every opportunity.

(l) That is, when she is with foal, and therefore the hunters wait their time: so though you cannot be turned back now from your idolatry, yet when your iniquity will be at the fall, God will meet with you.

Jeremiah 2:25

jer 2:25

Withhold thy foot from (m) being unshod, and thy throat from thirst: but thou saidst, There is no hope: no; for I have loved strangers, and after them will I go.

(m) By this he warns them that they should not go into strange countries to seek help: for they should but spend their labour, and hurt themselves, which is here meant by the bare foot and thirst, (Isa 57:10).

Jeremiah 2:26

jer 2:26

As the (n) thief is ashamed when he is found, so is the house of Israel ashamed; they, their kings, their princes, and their priests, and their prophets,

(n) As a thief will not acknowledge his fault, till he is taken with the deed, and ready to be punished, so they will not confess their idolatry, till the plagues due to the same light on them.

Jeremiah 2:27

jer 2:27

Saying to a tree, Thou [art] my (o) father; and to a stone, Thou hast brought me forth: for they have turned [their] back to me, and not [their] face: but in the time of their trouble they will say, Arise, and save us.

(o) Meaning, that idolaters rob God of his honour: and where as he has taught to call him the father of all flesh, they attribute this title to their idols.

Jeremiah 2:28

jer 2:28

But where [are] thy gods that thou hast made for thyself? let them arise, if they can save thee in the time of thy trouble: for [according (p) to] the number of thy cities are thy gods, O Judah.

(p) You thought that your gods of blocks and stones could have helped you, because they were many in number and present in every place: but now let us see whether either the multitude or their presence can deliver you from my plague, (Jer 11:13).

Jeremiah 2:29

jer 2:29

Why will (q) ye plead with me? ye all have transgressed against me, saith the LORD.

(q) As though I did you injury in punishing you, seeing that your faults are so evident.

Jeremiah 2:30

jer 2:30

In vain have I smitten your children; they have received no correction: your (r) own sword hath devoured your prophets, like a destroying lion.

(r) That is, you have killed your prophets, that exhorted you to repentance, as Zechariah, Isaiah, etc.

Jeremiah 2:31

jer 2:31

O generation, see ye the word of the LORD. Have I been a (s) wilderness to Israel? a land of darkness? why say my people, We are lords; (t) we will come no more to thee?

(s) Have I not given them abundance of all things?

(t) But will trust in our own power and policy.

Jeremiah 2:33

jer 2:33

Why trimmest thou thy way to (u) seek love? therefore hast thou also taught the wicked ones thy ways.

(u) With strangers.

Jeremiah 2:34

jer 2:34

Also in thy (x) skirts is found the blood of the souls of the poor innocents: I have not found it by secret search, but upon all these.

(x) The prophets and the faithful are slain in every corner of your country.

Jeremiah 2:36

jer 2:36

Why dost thou go about so much to change thy way? thou also shalt be ashamed of Egypt, (y) as thou wast ashamed of Assyria.

(y) For the Assyrians had taken away the ten tribes out of Israel and destroyed Judah even to Jerusalem: and the Egyptians slew Josiah, and vexed the Jews in various ways.

Jeremiah 2:37

jer 2:37

Yea, thou shalt go forth from him, and thy hands upon (z) thy head: for the LORD hath rejected thy confidences, and thou shalt not prosper in them.

(z) In sign of lamentation, as in (Sa2 13:19).

Jeremiah Chapter 3

Jeremiah 3:1

jer 3:1

They (a) say, If a man shall put away his wife, and she shall go from him, and become another man's, shall he return to her again? shall not that land (b) be greatly polluted? but thou hast played the harlot with many (c) lovers; yet (d) return again to me, saith the LORD.

(a) According as it is written, (Deu 24:4).

(b) If he take such a one to wife again.

(c) That is, with idols, and with them whom you have put your confidence in.

(d) And I will not cast you off, but receive you, according to my mercy.

Jeremiah 3:2

jer 3:2

Lift up thy eyes to the high places, and see where thou hast not been lain with. In the ways hast thou sat for them, as the (e) Arabian in the wilderness; and thou hast polluted the land with thy harlotry and with thy wickedness.

(e) Who dwells in tent and waits for them that pass by to rob them.

Jeremiah 3:3

jer 3:3

Therefore the showers have been withheld, and there hath been no (f) latter rain; and thou hadst an (g) harlot's forehead, thou didst refuse to be ashamed.

(f) As God threatened by his law, (Deu 28:24).

(g) You would never be ashamed of your acts and repent: and this impudency is common to idolaters, who will not cease, though they are openly convicted.

Jeremiah 3:4

jer 3:4

Wilt thou not from this time cry (h) to me, My father, thou [art] the guide of my youth?

(h) He shows that the wicked in their miseries will cry to God and use outward prayer as the godly do, but because they do not turn from their evil, they are not heard, (Isa 58:3-4).

Jeremiah 3:6

jer 3:6

The LORD said also to me in the days of Josiah the king, Hast thou seen [that] which backsliding (i) Israel hath done? she hath gone up upon every high mountain and under every green tree, and there hath played the harlot.

(i) Meaning the ten tribes.

Jeremiah 3:8

jer 3:8

And I saw, when for all the causes by which backsliding Israel committed adultery I had put (k) her away, and given her a bill of divorce; yet her treacherous sister Judah feared not, but went and played the harlot also.

(k) And gave her into the hands of the Assyrians.

Jeremiah 3:9

jer 3:9

And it came to pass through the (l) lightness of her harlotry, that she defiled the land, and committed adultery with stones and with trees.

(l) The Hebrew word may either signify lightness and wantonness, or noise and brute.

Jeremiah 3:10

jer 3:10

And yet for all this her treacherous sister Judah hath not turned to me with (m) her whole heart, but deceitfully, saith the LORD.

(m) Judah pretended for a time that she returned, as under Josiah and other good kings, but she was never truly touched, or wholly reformed, as appeared when opportunity was offered by any wicked prince.

Jeremiah 3:11

jer 3:11

And the LORD said to me, The backsliding Israel hath (n) justified herself more than treacherous Judah.

(n) Israel has not declared herself as wicked as Judah, who yet has had more admonitions and examples to call her to repentance.

Jeremiah 3:12

jer 3:12

Go and proclaim these words toward (o) the north, and say, Return, thou backsliding Israel, saith the LORD; [and] I will not cause my anger to fall upon you: for I [am] merciful, saith the LORD, [and] I will not keep [anger] for ever.

(o) While the Israelites were now kept in captivity by the Assyrians, to whom he promises mercy, if they will repent.

Jeremiah 3:13

jer 3:13

Only acknowledge thy iniquity, that thou hast transgressed against the LORD thy God, and hast (p) scattered thy ways to the strangers under every green tree, and ye have not obeyed my voice, saith the LORD.

(p) There was no way which you did not hunt to seek after the idols, and to go on a pilgrimage.

Jeremiah 3:16

jer 3:16

And it shall come to pass, when ye shall be multiplied and increased in the land, in those days, saith the LORD, they shall say no more, The (q) ark of the covenant of the LORD: neither shall it come to mind: neither shall they remember it; neither shall they miss [it]; neither shall [that] be done any more.

(q) This is to be understood of the coming of Christ: for then they will not seek the Lord by ceremonies, and all figures will cease.

Jeremiah 3:17

jer 3:17

At that time they shall call Jerusalem (r) the throne of the LORD; and all the nations shall be gathered to it, to the name of the LORD, to Jerusalem: neither shall they walk any more after the imagination of their evil heart.

(r) Meaning, the Church, where the Lord will be present to the world's end, (Mat 28:20).

Jeremiah 3:18

jer 3:18

In those days the house of Judah shall walk with the house of Israel, and they shall come together from the land of the (s) north to the land that I have given for an inheritance to your fathers.

(s) Where they are now in captivity.

Jeremiah 3:20

jer 3:20

Surely [as] a wife treacherously departeth from her (t) husband, so have ye dealt treacherously with me, O house of Israel, saith the LORD.

(t) The Hebrew word signifies a friend or companion, and here may be taken for a husband, as it is used also in (Hos 3:1).

Jeremiah 3:21

jer 3:21

(u) A voice was heard upon the high places, weeping [and] supplications of the children of Israel: for they have perverted their way, [and] they have forgotten the LORD their God.

(u) Signifying, that God, whom they had forsaken, would bring their enemies to them, who would lead them captive, and make them to cry and lament.

Jeremiah 3:22

jer 3:22

Return, ye backsliding children, [and] I will heal your backslidings. (x) Behold, we come to thee; for thou [art] the LORD our God.

(x) This is spoken in the person of Israel to the shame of Judah, who stayed so long to turn to God.

Jeremiah 3:24

jer 3:24

For shame hath devoured the labour of our (y) fathers from our youth; their flocks and their herds, their sons and their daughters.

(y) For their idolatry God's vengeance has light on them and theirs.

Jeremiah 3:25

jer 3:25

We lie down in our shame, and our confusion covereth us: (z) for we have sinned against the LORD our God, we and our fathers, from our youth even to this day, and have not obeyed the voice of the LORD our God.

(z) They justify not themselves, or say that they would follow their fathers, but condemn their wicked doings and desire forgiveness for the same, as in (Ezr 9:7; Psa 106:6; Isa 64:6).

Jeremiah Chapter 4

Jeremiah 4:1

jer 4:1

If thou wilt return, O Israel, saith the LORD, (a) return to me: and if thou wilt put away thy abominations out of my sight, then shalt thou not be removed.

(a) That is, wholly and without hypocrisy, not dissembling to turn and serve God as they do who serve him by halves, (Hos 7:16).

Jeremiah 4:2

jer 4:2

And thou shalt (b) swear, The LORD liveth, in truth, in judgment, and in righteousness; and the nations shall bless themselves in him, and in him shall they glory.

(b) You will detest the name of idols, (Psa 16:4) and will with reverence swear by the living God, when your oath may advance God's glory, and profit others: and here by swearing he means the true religion of God.

Jeremiah 4:3

jer 4:3

For thus saith the LORD to the men of Judah and Jerusalem, Break up (c) your fallow ground, and sow not among thorns.

(c) He wills them to pluck up the impiety and wicked affection and worldly respects out of their heart, that the true seed of God's word may be sown in it, (Hos 10:12) and this is the true circumcision of the heart, (Deu 10:16; Rom 2:29; Col 2:11).

Jeremiah 4:5

jer 4:5

(d) Declare ye in Judah, and proclaim in Jerusalem; and say, Blow ye the trumpet in the land: cry, confirm, and say, Assemble yourselves, and let us go into the fortified cities.

(d) He warns them of the great dangers that will come on them by the Chaldeans, unless they repent and turn to the Lord.

Jeremiah 4:6

jer 4:6

Set up the standard toward Zion: (e) retire, stay not: for I will bring evil from the north, and a great destruction.

(e) He speaks this to admonish them of the great danger when every man will prepare to save himself, but it will be too late, (Kg2 25:4).

Jeremiah 4:7

jer 4:7

The (f) lion is come up from his thicket, and the destroyer of the Gentiles is on his way; he is gone forth from his place to make thy land desolate; thy cities shall be laid waste, without an inhabitant.

(f) Meaning Nebuchadnezzar, king of Babylon, (Kg2 24:1).

Jeremiah 4:9

jer 4:9

And it shall come to pass at that day, saith the LORD, [that] the heart of the king shall perish, and the heart of the princes; and the priests shall be astonished, and the (g) prophets shall wonder.

(g) That is, the false prophets who still prophesied peace and security.

Jeremiah 4:10

jer 4:10

Then said I, Ah, Lord GOD! surely thou hast greatly (h) deceived this people and Jerusalem, saying, Ye shall have peace; though the sword reacheth to the soul.

(h) By the false prophets who promised peace and tranquillity: and thus you have punished their rebellious stubbornness by causing them to hearken to lies who would not believe your truth, (Kg1 22:23; Eze 14:9; Th2 2:11).

Jeremiah 4:11

jer 4:11

At that time shall it be said to this people and to Jerusalem, A dry (i) wind of the high places in the wilderness toward the daughter of my people, not (k) to fan, nor to cleanse,

(i) The north wind by which he means Nebuchadnezzar.

(k) But to carry away both corn and chaff.

Jeremiah 4:13

jer 4:13

Behold, he shall come up as (l) clouds, and his chariots [shall be] as a whirlwind: his horses are swifter than eagles. (m) Woe to us! for we are laid waste.

(l) Meaning that Nebuchadnezzar would come as suddenly as a cloud that is carried with the wind.

(m) This is spoken in the person of all the people, who in their affliction would cry thus.

Jeremiah 4:15

jer 4:15

For a voice declareth from (n) Dan, and proclaimeth affliction from mount (o) Ephraim.

(n) Which was a city in the utmost border of Israel north toward Babylon.

(o) Which was in the middle between Dan and Jerusalem.

Jeremiah 4:17

jer 4:17

As keepers of a (p) field, they are against her on all sides; because she hath been rebellious against me, saith the LORD.

(p) Who keep the fruits so straitly, that nothing can come in or out so would the Babylonians compass Judah.,

Jeremiah 4:19

jer 4:19

My distress, my (q) distress! I am pained at my very heart; my heart maketh a noise in me; I cannot hold my peace, because thou hast heard, O my soul, the sound of the trumpet, the alarm of war.

(q) He shows that the true ministers are lively touched with the calamities of the Church, so that all the parts of their body feel the grief of their heart, even though with zeal to God's glory they pronounce his judgments against the people.

Jeremiah 4:20

jer 4:20

Destruction upon destruction is cried; for the whole land is laid waste: suddenly are my (r) tents ruined, [and] my curtains in a moment.

(r) Meaning, the cities which were as easily cast down as a tent.

Jeremiah 4:22

jer 4:22

For my people [are] foolish, they have not known me; they [are] silly children, and they have no understanding: (s) they [are] wise to do evil, but to do good they have no knowledge.

(s) Their wisdom and policy tend to their own destruction and pulls them from God.

Jeremiah 4:23

jer 4:23

I beheld the earth, and, lo, [it was] without form, and (t) void; and the heavens, and they [had] no light.

(t) By this manner of speech he shows the horrible destruction that would come on the land and also condemns the obstinacy of the people who do not repent at the fear of these terrible kings, seeing that the insensible creatures are moved therewith, as if the order of nature would be changed, (Isa 13:10, Isa 24:23; Eze 32:7; Joe 2:31, Joe 3:15).

Jeremiah 4:27

jer 4:27

For thus hath the LORD said, The whole land shall be desolate; yet will I (u) not make a full end.

(u) But for his mercies sake, he will reserve himself a residue to be his Church, and to praise him in earth, (Jer 5:18).

Jeremiah 4:30

jer 4:30

And [when] thou [art] laid waste, what wilt thou do? Though thou (x) clothest thyself with crimson, though thou deckest thee with ornaments of gold, though thou enlarge thy eyes with painting, in vain shalt thou make thyself fair; [thy] lovers will despise thee, they will seek thy life.

(x) Neither your ceremonies nor rich gifts will deliver you.

Jeremiah 4:31

jer 4:31

For I have heard a voice as of a woman in travail, [and] the anguish as of her that bringeth forth her first child, the voice of the daughter of Zion, [that] bewaileth herself, [that] spreadeth her hands, [saying], (y) Woe [is] me now! for my soul is wearied because of murderers.

(y) As the prophets were moved to pity the destruction of their people, so they declared it to the people to move them to repentance, (Isa 22:4; Jer 9:1).

Jeremiah Chapter 5

Jeremiah 5:1

jer 5:1

Run ye to and fro through the streets of Jerusalem, and see now, and know, and seek in its broad places, if ye can find a man, if there is [any] that executeth judgment, that seeketh the truth; and I will pardon (a) it.

(a) That is, the city.

Jeremiah 5:2

jer 5:2

And though they say, The (b) LORD liveth; surely they swear falsely.

(b) Though they pretend religion and holiness, yet all is but hypocrisy: for under this kind of swearing is contained the true religion.

Jeremiah 5:3

jer 5:3

O LORD, [are] not thy eyes upon the (c) truth? thou hast (d) stricken them, but they have not grieved; thou hast consumed them, [but] they have refused to receive correction: they have made their faces harder than a rock; they have refused to return.

(c) Do you not love uprightness and faithful dealing?

(d) You have often punished them, but all is in vain, (Isa 9:13).

Jeremiah 5:5

jer 5:5

I will go to the (e) great men, and will speak to them; for they have known the way of the LORD, [and] the judgment of their God: but these have altogether broken the yoke, [and] burst the bonds.

(e) He speaks this to the reproach of them who would govern and teach others, and yet are farther out of the way than the simple people.

Jeremiah 5:6

jer 5:6

Wherefore a (f) lion from the forest shall slay them, [and] a wolf of the evenings shall spoil them, a leopard shall watch over their cities: every one that goeth out from there shall be torn in pieces: because their transgressions are many, [and] their backslidings are increased.

(f) Meaning, Nebuchadnezzar and his army.

Jeremiah 5:7

jer 5:7

How shall I pardon thee for this? thy children have forsaken me, and (g) sworn by [them that are] no gods: when I had fed them to the full, then they committed adultery, and assembled themselves by troops in the harlots' houses.

(g) He shows that to swear by anything other than by God is to forsake him.

Jeremiah 5:10

jer 5:10

(h) Go ye up upon her walls, and destroy; but make not a full end: (i) take away her battlements; for they [are] not the LORD'S.

(h) He commands the Babylonians and enemies to destroy them.

(i) Read (Jer 4:27).

Jeremiah 5:12

jer 5:12

They have (k) lied about the LORD, and said, [It is] not he; neither shall evil come upon us; neither shall we see sword nor famine:

(k) Because they gave no credit to the words of his prophets, as in (Isa 28:15).

Jeremiah 5:13

jer 5:13

And the prophets shall become (l) wind, and the word [is] (m) not in them: thus shall it be done to them.

(l) Their words will be of no effect, but vain.

(m) They are not sent from the Lord, and therefore that which they threaten to us will come on them.

Jeremiah 5:14

jer 5:14

Wherefore thus saith the LORD God of hosts, Because ye speak this word, behold, I will make my words in (n) thy mouth fire, and this people wood, and it shall devour them.

(n) Meaning, Jeremiah.

Jeremiah 5:15

jer 5:15

Lo, I will bring a nation upon you (o) from far, O house of Israel, saith the LORD: it [is] a mighty nation, it [is] an ancient nation, a nation whose language thou knowest not, neither understandest what they say.

(o) That is, the Babylonians and Chaldeans.

Jeremiah 5:16

jer 5:16

Their quiver [is] as an (p) open sepulchre, they [are] all mighty men.

(p) Who will kill many with their arrows.

Jeremiah 5:18

jer 5:18

Nevertheless in those days, saith the LORD, I will not make a full end with (q) you.

(q) Here the Lord declares his unspeakable favour toward his Church, as in (Jer 4:27).

Jeremiah 5:19

jer 5:19

And it shall come to pass, when ye shall say, Why doeth the LORD our God all these [things] to us? then shalt (r) thou answer them, As ye have forsaken me, and served foreign gods in your land, so shall ye serve strangers in a land [that is] not yours.

(r) Meaning, the prophet Jeremiah.

Jeremiah 5:25

jer 5:25

Your (s) iniquities have turned away these [things], and your sins have withheld good [things] from you.

(s) If there is any stay, that we receive not God's blessings in abundance, we must consider that it is for our own iniquities, (Isa 59:1-2).

Jeremiah 5:28

jer 5:28

They have become fat, they shine: yea, they exceed the deeds of the wicked: they judge not the cause, the cause of the fatherless, yet they (t) prosper; and the right of the needy do they not judge.

(t) They feel not the plague of God for it.

Jeremiah 5:31

jer 5:31

The (u) prophets prophesy falsely, and the priests bear rule by their means; and my people love [to have it] so: and what will ye do in its end?

(u) Meaning that there could be nothing but disorder, where the ministers were wicked and corrupt.

Jeremiah Chapter 6

Jeremiah 6:1

jer 6:1

O ye children of (a) Benjamin, gather yourselves to flee out of the midst of Jerusalem, and blow the trumpet in (b) Tekoa, and set up a sign of fire in (c) Bethhaccerem: for evil appeareth out of the north, and great destruction.

(a) He speaks to them chiefly because they should take heed by the example of their brethren the other half of their tribe, who were now carried away prisoners.

(b) Which was a city in Judah, six miles from Bethlehem, (Ch2 11:6).

(c) Read (Neh 3:14).

Jeremiah 6:2

jer 6:2

I have likened the daughter of Zion to (d) a comely and delicate [woman].

(d) I have intreated her gently, and given her abundance of all things.

Jeremiah 6:3

jer 6:3

The shepherds with their flocks (e) shall come to her; they shall pitch [their] tents against her on every side; they shall feed every one in his place.

(e) She will be so destroyed that the sheep may be fed in her.

Jeremiah 6:4

jer 6:4

(f) Prepare ye war against her; arise, and let us go up at noon. Woe to us! for the day departeth, for the shadows of the evening are lengthened.

(f) He speaks this in the person of the Babylonians, who complain that the time fails them before they have brought their enterprises to pass.

Jeremiah 6:7

jer 6:7

As a fountain casteth out her waters, so she casteth out her wickedness: (g) violence and destruction is heard in her; before me continually [are] grief and wounds.

(g) He shows the reason why it would be destroyed, and how it comes from themselves.

Jeremiah 6:8

jer 6:8

Be thou instructed, O (h) Jerusalem, lest my soul depart from thee; lest I make thee desolate, a land not inhabited.

(h) He warns them to amend by his correction, and turn to him by repentance.

Jeremiah 6:9

jer 6:9

Thus saith the LORD of hosts, They shall thoroughly glean the remnant of Israel as a vine: turn (i) back thy hand as a grapegatherer into the baskets.

(i) He exhorts the Babylonians to be diligent to search out all and to leave none.

Jeremiah 6:10

jer 6:10

To whom shall I speak, and give warning, that they may hear? behold, their ear [is] (k) uncircumcised, and they cannot hearken: behold, the word of the LORD is to them a reproach; they have no delight in it.

(k) They delight to hear vain things, and to shut up their ears to true doctrine.

Jeremiah 6:11

jer 6:11

Therefore I am full of the fury of the LORD; I am weary with holding in: (l) I will pour it out upon the (m) children abroad, and upon the assembly of young men together: for even the husband with the wife shall be taken, the aged with [him that is] full of days.

(l) As the Lord had given him his word to be as a fire of his indignation to burn the wicked, (Jer 5:14) so he kindles it now when he sees that all remedies are past.

(m) No one will be spared.

Jeremiah 6:14

jer 6:14

They have healed also the hurt [of the daughter] of my people slightly, saying, (n) Peace, peace; when [there is] no peace.

(n) When the people began to fear God's judgments, the false prophets comforted them by flatterings, showing that God would send peace and not war.

Jeremiah 6:16

jer 6:16

Thus saith the LORD, Stand ye in the ways, and see, and ask for the (o) old paths, where [is] the good way, and walk in it, and ye shall find rest for your souls. But they said, We will not walk [in it].

(o) In which the patriarchs and prophets walked, directed by the word of God: signifying that there is no true way, but that which God prescribes.

Jeremiah 6:17

jer 6:17

Also I set (p) watchmen over you, [saying], Hearken to the sound of the trumpet. But they said, We will not hearken.

(p) Prophets who would warn you of the dangers that were at hand.

Jeremiah 6:18

jer 6:18

Therefore hear, ye (q) nations, and know, O congregation, what [is] among them.

(q) God takes all the world to witness and the insensible creatures of the ingratitude of the Jews.

Jeremiah 6:20

jer 6:20

To what purpose cometh there to me (r) incense from Sheba, and the sweet cane from a distant country? your burnt offerings [are] not acceptable, nor your sacrifices sweet to me.

(r) Read (Isa 1:11; Amo 5:21).

Jeremiah 6:22

jer 6:22

Thus saith the LORD, Behold, a people cometh from the (s) north country, and a great nation shall be raised from the sides of the earth.

(s) From Babylon by Dan, which was north of Jerusalem.

Jeremiah 6:24

jer 6:24

We have heard the report of it: our hands become (t) feeble: anguish hath taken hold of us, [and] pain, as of a woman in travail.

(t) For fear of the enemy: he speaks this in the person of the Jews.

Jeremiah 6:27

jer 6:27

I have set (u) thee [for] a tower [and] a fortress among my people, that thou mayest know and try their way.

(u) Meaning, Jeremiah, whom God had appointed to try out the godly from the wicked, as a founder does the pure metal from the dross.

Jeremiah 6:29

jer 6:29

The (x) bellows is burned, the lead is consumed by the fire; the foundry melteth in vain: for the wicked are not plucked away.

(x) All the pain and labour that has been taken with them is lost.

Jeremiah Chapter 7

Jeremiah 7:4

jer 7:4

Trust ye not in (a) lying words, saying, The temple of the LORD, The temple of the LORD, The temple of the LORD, [are] these.

(a) Believe not the false prophets, who say that for the temple's sake, and the sacrifices there the Lord will preserve you, and so nourish you in your sin, and vain confidence.

Jeremiah 7:7

jer 7:7

Then (b) will I cause you to dwell in this place, in the land that I gave to your fathers, for ever and ever.

(b) God shows on what condition he made his promise to this temple that they would be a holy people to him, as he would be a faithful God to them.

Jeremiah 7:11

jer 7:11

Is this house, which is called by my name, become (c) a den of robbers in your eyes? Behold, even I have seen [it], saith the LORD.

(c) As thieves hidden in holes and dens think themselves safe, so when you are in my temple, you think to be covered with the holiness of it, and that I cannot see your wickedness, (Mat 21:13).

Jeremiah 7:12

jer 7:12

But go ye now to my place which [was] in Shiloh, (d) where I set my name at the first, and see what I did to it for the wickedness of my people Israel.

(d) Because they depended so much on the temple, which was for his promise, that he would be present and defend them where the ark was, he sends them to God's judgments against Shiloh, where the ark had remained about 300 years, and after was taken, the priests slain, and the people miserably discomfited, (Sa1 4:11; Jer 26:6).

Jeremiah 7:13

jer 7:13

And now, because ye have done all these works, saith the LORD, and I spoke to you, (e) rising early and speaking, but ye heard not; and I called you, but (f) ye answered not;

(e) That is, I never ceased to warn you, as in (Isa 65:2; Pro 1:23).

(f) He shows the only remedy to redress our faults: to allow God to lead us in the way, and to obey his calling, (Isa 66:4).

Jeremiah 7:15

jer 7:15

And I will cast (g) you out of my sight, as I have cast out all your brethren, [even] the whole seed of Ephraim.

(g) I will send you into captivity as I have done Ephraim, that is, the ten tribes.

Jeremiah 7:16

jer 7:16

Therefore (h) pray not thou for this people, neither lift up cry nor prayer for them, neither make intercession to me: for I will not hear thee.

(h) To assure them that God had determined with himself to punish their wickedness, he shows the prayer of the godly cannot help them, while they remain in their obstinacy against God, and will not use the means that he uses to call them to repentance, (Jer 11:14, Jer 14:11).

Jeremiah 7:18

jer 7:18

The children gather wood, and the fathers kindle the fire, and the women knead dough, to make cakes to (i) the queen of heaven, and to pour out drink offerings to other gods, that they may provoke me to anger.

(i) That is, they sacrifice to the sun, moon and stars, which they called the queen of heaven, (Jer 44:17; Kg2 23:5).

Jeremiah 7:22

jer 7:22

For (k) I spoke not to your fathers, nor commanded them in the day that I brought them out of the land of Egypt, concerning burnt offerings or sacrifices:

(k) Showing that it was not his chief purpose and intent, that they should offer sacrifices, but that they should regard, why they were ordained: that is, to be joined to the word as seals and confirmations of remissions of sins in Christ: for without the word they were vain and unprofitable.

Jeremiah 7:25

jer 7:25

Since the day that your fathers came forth from the land of Egypt to (l) this day I have even sent to you all my servants the prophets, daily (m) rising early and sending [them]:

(l) Which was about fourteen hundred years.

(m) Read (Jer 7:13).

Jeremiah 7:27

jer 7:27

Therefore thou shalt speak all these words to them; but they (n) will not hearken to thee: thou shalt also call to them; but they will not answer thee.

(n) By which he shows that the pastors should not leave their flocks in their obstinacy, for the Lord will use the means of his servants to make the wicked more faulty and to prove his.

Jeremiah 7:29

jer 7:29

Cut off thy (o) hair, [O Jerusalem], and cast [it] away, and take up a lamentation on high places; for the LORD hath rejected and forsaken the generation of his (p) wrath.

(o) In sign of mourning, as in (Job 1:20).

(p) Against whom he had just opportunity to pour out his wrath (Mic 1:6).

Jeremiah 7:31

jer 7:31

And they have built the high places of (q) Tophet, which [is] in the valley of the son of Hinnom, to burn their sons and their daughters in the fire; which I (r) commanded [them] not, neither came it into my heart.

(q) Of Topheth, read (Kg2 23:10).

(r) But commanded the opposite, as in (Lev 18:21, Lev 20:3; Deu 18:10).

Jeremiah Chapter 8

Jeremiah 8:1

jer 8:1

At that time, saith the LORD, they shall bring the bones of the kings of Judah, and the bones of his princes, and the bones of the priests, and the bones of the prophets, and the bones of the inhabitants of Jerusalem, out of their (a) graves:

(a) The enemy for greediness will rifle your graves and lay you before those idols, who in your life you worshipped, to see if they can help you.

Jeremiah 8:3

jer 8:3

And death shall be chosen (b) rather than life by all the remnant of them that remain of this evil family, who remain in all the places where I have driven them, saith the LORD of hosts.

(b) Because of the afflictions that they will feel through God's judgments.

Jeremiah 8:4

jer 8:4

Moreover thou shalt say to them, Thus saith the LORD; Shall they (c) fall, and not rise? shall he turn away, and not return?

(c) Is there no hope that they will return?

Jeremiah 8:6

jer 8:6

I hearkened and heard, [but] they spoke not aright: no man repented of his wickedness, saying, What have I done? every (d) one turned to his course, as the horse rusheth to the battle.

(d) They are full of hypocrisy, and everyone follows his own fantasy without any consideration.

Jeremiah 8:7

jer 8:7

Yea, the stork in the heaven knoweth her appointed times; and the turtle and the crane and the swallow observe the time of their coming; but my people know not the (e) judgment of the LORD.

(e) He accuses them in that they are more ignorant of God's judgments, than these birds are of their appointed seasons to discern the cold and heat.

Jeremiah 8:8

jer 8:8

How do ye say, We [are] wise, and the law of the LORD [is] with us? Lo, certainly in vain he hath made [it]; (f) the pen of the scribes [is] in vain.

(f) The law does not profit you neither need it to have been written for all that you have learned by it.

Jeremiah 8:9

jer 8:9

The (g) wise [men] are ashamed, they are dismayed and taken: lo, they have rejected the word of the LORD; and what wisdom [is] in them?

(g) They who seem wise may be ashamed of their ignorance for all wisdom consists in God's word.

Jeremiah 8:11

jer 8:11

For they have healed the hurt of the daughter of my people slightly, saying, (h) Peace, peace; when [there is] no peace.

(h) See Jer 6:14

Jeremiah 8:14

jer 8:14

Why do we sit still? (i) assemble yourselves, and let us enter into the fortified cities, and let us be silent there: for the LORD our God hath put us to silence, and given us water of (k) gall to drink, because we have sinned against the LORD.

(i) He speaks in the person of the people, who when the enemy comes will turn about to hide themselves and acknowledge that it is God's hand.

(k) That is, has brought us into extreme affliction, and thus they will not attribute this plague to fortune, but to God's just judgment, (Jer 9:15, Jer 23:15).

Jeremiah 8:16

jer 8:16

The snorting of his horses was heard from (l) Dan: the whole land trembled at the sound of the neighing of his strong ones; for they have come, and have devoured the land, and all that is in it; the city, and those that dwell in it.

(l) See Jer 4:15

Jeremiah 8:17

jer 8:17

For, behold, I will (m) send serpents, cockatrices, among you, which [will] not [be] charmed, and they shall bite you, saith the LORD.

(m) God threatens to send the Babylonians among them who will utterly destroy them in such sort, as by no means they will escape.

Jeremiah 8:18

jer 8:18

[When] I would (n) comfort myself against sorrow, my heart [is] faint in me.

(n) Read (Jer 4:19).

Jeremiah 8:19

jer 8:19

Behold the voice of the cry of the daughter of my people because of them that dwell in a distant country: [Is] not the LORD in Zion? [is] not her king in her? Why (o) have they provoked me to anger with their graven images, [and] with foreign vanities?

(o) Thus the Lord speaks.

Jeremiah 8:20

jer 8:20

The (p) harvest is past, the summer is ended, and we are not saved.

(p) The people wonder that they have for so long a time looked for comfort in vain.

Jeremiah 8:21

jer 8:21

For the hurt of the daughter of my people am I (q) hurt; I am black; astonishment hath taken hold on me.

(q) The prophet speaks this.

Jeremiah 8:22

jer 8:22

[Is there] no balm (r) in Gilead; [is there] no physician there? why then is not the health of the daughter of my people recovered?

(r) Meaning, that no man's help or means could save them: for in Gilead was precious balm, (Jer 46:11) or else deriding the vain confidence of the people, who looked to their priests for help, who would have been the physicians of their soul, and dwelt at Gilead, (Hos 6:8).

Jeremiah Chapter 9

Jeremiah 9:1

jer 9:1

O that my head were (a) waters, and my eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people!

(a) The prophet shows the great compassion that he had toward this people, seeing that he could never sufficiently lament the destruction that he saw to hang over them, which is a special note to discern the true pastors from the hirelings. See Jer 4:19

Jeremiah 9:2

jer 9:2

O that I had in the wilderness a (b) lodging place of wayfaring men; that I might leave my people, and go from them! for they [are] all (c) adulterers, an assembly of treacherous men.

(b) He shows that there was more peace and greater safety for him to dwell among the wild beasts than among this wicked people except that God has given him this charge.

(c) Utterly turned from God.

Jeremiah 9:3

jer 9:3

And they bend their tongues [like] their bow [for] (d) lies: but they are not valiant for the truth upon the earth; for they proceed from evil to evil, and they know not me, saith the LORD.

(d) To belie and slander their neighbours.

Jeremiah 9:4

jer 9:4

Take ye heed every one of his neighbour, and trust ye not in any (e) brother: for every brother will utterly supplant, and every neighbour will walk with slanders.

(e) Meaning, that all were corrupt, and none could find an honest man.

Jeremiah 9:5

jer 9:5

And they will deceive every one his neighbour, and will not speak the truth: they (f) have taught their tongue to speak lies, [and] weary themselves to commit iniquity.

(f) They have so practised deceit, that they cannot forsake it.

Jeremiah 9:6

jer 9:6

Thy habitation [is] in the midst of deceit; (g) through deceit they refuse to know me, saith the LORD.

(g) They would rather have forsaken God than left their wicked trade.

Jeremiah 9:7

jer 9:7

Therefore thus saith the LORD of hosts, Behold, I will (h) melt them, and try them; for how shall I do for the daughter of my people?

(h) With the fire of affliction.

Jeremiah 9:10

jer 9:10

For the (i) mountains will I take up a weeping and wailing, and for the habitations of the wilderness a lamentation, because they are burned up, so that none can pass through [them]; neither can [men] hear the voice of the cattle; both the fowl of the heavens and the beast have fled; they are gone.

(i) Signifying that all the places about Jerusalem would be destroyed.

Jeremiah 9:12

jer 9:12

Who [is] the (k) wise man, that may understand this? and [who is he] to whom the mouth of the LORD hath spoken, that he may declare it, for what the land perisheth [and] is burned up like a wilderness, that none passeth through?

(k) Meaning that they are all without sense and understanding and that God has taken his spirit from them.

Jeremiah 9:14

jer 9:14

But have walked after the imagination of their own heart, and after Baalim, which (l) their fathers taught them:

(l) He shows that the children cannot excuse themselves by their fathers: for both father and child if they are wicked will perish.

Jeremiah 9:15

jer 9:15

Therefore thus saith the LORD of hosts, the God of Israel; Behold, I will feed them, [even] this people, with wormwood, and give them water of gall (m) to drink.

(m) Read (Jer 8:14).

Jeremiah 9:17

jer 9:17

Thus saith the LORD of hosts, Consider ye, and call for (n) the skilful women, that they may come; and send for skilful [women], that they may come:

(n) Seeing you cannot lament your own sins, call for those foolish women, whom of a superstition you have to lament for the dead, that they by their feigned tears may provoke you to some sorrow.

Jeremiah 9:19

jer 9:19

For a voice of wailing is heard out of Zion, How are we laid waste! we are greatly confounded, because we have forsaken the land, because our dwellings (o) have cast [us] out.

(o) As though they were weary of us, because of our iniquities, (Lev 18:28, Lev 20:22).

Jeremiah 9:20

jer 9:20

Yet hear the word of the LORD, O ye women, and let your ear receive the word of his mouth, and (p) teach your daughters wailing, and every one her neighbour lamentation.

(p) He derides the superstition of the women who made an art of mourning, and taught to weep with feigned tears.

Jeremiah 9:21

jer 9:21

For death hath come up into our (q) windows, [and] hath entered into our palaces, to cut off the children from outside, [and] the young men from the streets.

(q) Signifying that there is no means to deliver the wicked from God's judgments: but when they think to be most sure, and most far off, then they are soonest taken.

Jeremiah 9:23

jer 9:23

Thus saith the LORD, Let not the (r) wise [man] glory in his wisdom, neither let the mighty [man] glory in his might, let not the rich [man] glory in his riches:

(r) As none can save himself by his own labour, or any worldly means, he shows that it is vain to put our trust in it, but that we trust in the Lord, and rejoice in him, who only can deliver.

Jeremiah 9:24

jer 9:24

But let him that glorieth glory in this, that he understandeth and knoweth me, that I [am] the LORD who (s) exercise lovingkindness, judgment, and righteousness, in the earth: for in these [things] I delight, saith the LORD.

(s) These three points are necessary to know correctly his mercy, in which consists our salvation: his judgment, which he executes continually against the wicked, and his justice, by which he defends and maintains the faithful.

Jeremiah 9:25

jer 9:25

Behold, the days come, saith the LORD, that I will punish all [them who are] (t) circumcised with the uncircumcised;

(t) Meaning, both Jews and Gentiles, as in this next verse he shows the cause, (Jer 4:4).

Jeremiah Chapter 10

Jeremiah 10:2

jer 10:2

Thus saith the LORD, Learn not the way of the nations, and be not dismayed at the (a) signs of heaven; for the nations are dismayed at them.

(a) God forbids his people to give credit or fear the constellations and conjunctions of stars and planets which have no power of themselves but are governed by him, and their secret motions and influences are not known to man and therefore there can be no certain judgment of it, (Deu 18:9).

Jeremiah 10:3

jer 10:3

For the (b) customs of the people [are] vain: for [one] cutteth a tree out of the forest, the work of the hands of the workman, with the axe.

(b) Meaning not only in the observation of the stars, but their laws and ceremonies by which they confirm their idolatry, which is forbidden, (Deu 12:30).

Jeremiah 10:4

jer 10:4

They deck it (c) with silver and with gold; they fasten it with nails and with hammers, that it may not move.

(c) The prophets use thus plainly and simply to set forth the vile absurdity of the idolaters that men might learn to be ashamed of that to which their corrupt nature is most subject, (Isa 44:12).

Jeremiah 10:6

jer 10:6

Forasmuch as [there is] none like thee, O LORD; (d) thou [art] great, and thy name [is] great in might.

(d) He teaches the people to lift up their eyes to God, who has all power and therefore ought only to be feared: and in this he shows them not only the evil that they ought to hate: but the good which they ought to follow, (Rev 15:4).

Jeremiah 10:8

jer 10:8

But they are altogether senseless and foolish: the stock [is] a (e) doctrine of vanities.

(e) Because the people thought that to have images was a means to serve God, and to bring them to the knowledge of him, he shows that nothing more displeases God, nor brings man into greater errors and ignorance of God: and therefore he calls them the doctrine of vanity, the work of errors,

(Jer 10:15). (Hab 2:18) calls them the teachers of lies: contrary to that wicked opinion, that they are the books of the lay people.

Jeremiah 10:9

jer 10:9

Silver beaten into plates is brought from Tarshish, and gold (f) from Uphaz, the work of the craftsman, and of the hands of the goldsmith: blue and purple [is] their clothing: they [are] all the work of skilful [men].

(f) Where they found the best gold; showing that they thought nothing too dear for their idols, some read Ophir as in (Kg1 9:28).

Jeremiah 10:11

jer 10:11

Thus shall ye say to them, The gods (g) that have not made the heavens and the earth, [even] they shall perish from the earth, and from under these heavens.

(g) This declares that all that has been spoken of idols in this chapter, was to arm the Jews when they would be in Chaldea among the idolaters, and now with one sentence he instructs them both how to protest their own religion against the idolaters and how to answer them to their shame who would exhort them to idolatry, and therefore he writes this sentence in the Chaldean tongue for a memorial while all the rest of his writing is in Hebrew.

Jeremiah 10:14

jer 10:14

Every man is (h) senseless in [his] knowledge: every goldsmith is confounded by the graven image: for his molten image [is] falsehood, and [there is] no breath in them.

(h) The more man thinks to do anything well by his own wisdom, and not as God instructs him, the more he proves himself to be a vile beast.

Jeremiah 10:16

jer 10:16

The (i) portion of Jacob [is] not like them: for he [is] the former of all [things]; and Israel [is] the rod of his inheritance: The LORD of hosts [is] his name.

(i) By these words, portion and rod, he signifies their inheritance, meaning that God would be all sufficient for them: and that their happiness consisted in him alone, and therefore they ought to renounce all other help and comfort as of idols, etc. (Deu 32:9; Psa 16:5).

Jeremiah 10:17

jer 10:17

(k) Gather up thy wares out of the land, O inhabitant of the fortress.

(k) The prophet wills the Jews to prepare themselves for this captivity, showing that it was now at hand that they would feel the things of which he had told them.

Jeremiah 10:19

jer 10:19

Woe is me for my hurt! my wound is grievous: but I said, Truly this (l) [is] a grief, and I must bear it.

(l) It is my just plague, and therefore I will take it patiently: by which he teaches the people how to behave themselves toward God.

Jeremiah 10:20

jer 10:20

(m) My tabernacle is laid waste, and all my cords are broken: my children are gone from me, and they [are] not: [there is] none to stretch forth my tent any more, and to set up my curtains.

(m) He shows how Jerusalem will lament.

Jeremiah 10:21

jer 10:21

For the shepherds (n) have become senseless, and have not sought the LORD: therefore they shall not prosper, and all their flocks shall be scattered.

(n) The governors and ministers.

Jeremiah 10:22

jer 10:22

Behold, the sound of a rumour is come, and a great commotion from the (o) north country, to make the cities of Judah desolate, [and] a den of dragons.

(o) Read (Jer 4:15).

Jeremiah 10:23

jer 10:23

O LORD, I know that (p) the way of man [is] not in himself: [it is] not in man that walketh to direct his steps.

(p) He speaks this because Nebuchadnezzar purposed to have made war against the Moabites and Ammonites, but hearing of Zedekiah's rebellion he turned his power to go against Jerusalem, (Eze 21:21) therefore the prophet says that this was the Lord's direction.

Jeremiah 10:24

jer 10:24

O LORD, correct me, but with (q) judgment; not in thy anger, lest thou bring me to nothing.

(q) Considering that God had revealed to him the certainty of their captivity (Jer 7:16) he only prays that he would punish them with mercy which Isaiah calls in measure, (Isa 27:8) measuring his rods by their infirmity (Co1 10:13) for here by judgment is meant not only the punishment but also the merciful moderation of the same as in (Jer 30:11).

Jeremiah 10:25

jer 10:25

Pour out (r) thy fury upon the nations that know thee not, and upon the families that call not on thy name: for they have eaten up Jacob, and devoured him, and consumed him, and have made his habitation desolate.

(r) As God cannot only be known and glorified by his mercy that he uses toward his Church, but also by his justice in punishing his enemies, he prays that this glory may fully appear both in the one and the other, (Psa 79:6).

Jeremiah Chapter 11

Jeremiah 11:3

jer 11:3

And say thou to them, Thus saith the LORD God of Israel; (a) Cursed [be] the man that obeyeth not the words of this covenant,

(a) He calls the Jews to the consideration of God's mercy, who freely chose them, made a covenant of eternal happiness with them and how he ever performed it on his behalf and how they ever showed themselves rebellious and ingrate toward him, and broke it on their part, and so are subject to the curse of the law, (Deu 27:26).

Jeremiah 11:5

jer 11:5

That I may perform the oath which I have sworn to your fathers, to give them a land flowing with milk and honey, as [it is] this day. Then answered (b) I, and said, So be it, O LORD.

(b) Thus he speaks in the person of the people, who agreed to the covenant.

Jeremiah 11:7

jer 11:7

For I earnestly protested to your fathers in the day [that] I brought them out of the land of Egypt, [even] to this day, (c) rising early and protesting, saying, Obey my voice.

(c) Read (Jer 7:13).

Jeremiah 11:8

jer 11:8

Yet they obeyed not, nor inclined their ear, but walked every one in the imagination of their (d) evil heart: therefore I will bring upon them all the (e) words of this covenant, which I commanded [them] to do; but they did [them] not.

(d) According to his own fantasy, and not as my word appointed him.

(e) Meaning, the menaces and curses contained in the law, (Lev 26:14; Deu 28:16).

Jeremiah 11:9

jer 11:9

And the LORD said to me, A (f) conspiracy is found among the men of Judah, and among the inhabitants of Jerusalem.

(f) That is, general consent to rebel against me.

Jeremiah 11:11

jer 11:11

Therefore thus saith the LORD, Behold, I will bring evil upon them, which they shall not be able to escape; and though they shall cry to me, (g) I will not hearken to them.

(g) Because they will not pray with true faith and repentance, but for the pain and grief which they feel, (Pro 1:28).

Jeremiah 11:13

jer 11:13

(h) For [according to] the number of thy cities were thy gods, O Judah; and [according to] the number of the streets of Jerusalem have ye set up altars to [that] shameful thing, [even] altars to burn incense to Baal.

(h) Read (Jer 2:28).

Jeremiah 11:14

jer 11:14

Therefore (i) pray not thou for this people, neither lift up a cry or prayer for them: for I will not hear [them] in the time when they cry to me for their trouble.

(i) Read (Jer 7:16, Jer 14:11).

Jeremiah 11:15

jer 11:15

What hath my (k) beloved to do in my house, [seeing] she hath wrought lewdness with many, and the holy flesh (l) is passed from thee? when thou doest evil, then thou rejoicest.

(k) My people of Israel whom I have greatly loved till now.

(l) Meaning, that they offer not in the temple to God, but on the altars of Baal and the idols and so rejoiced in their wickedness.

Jeremiah 11:16

jer 11:16

The LORD called thy name, A green olive tree, fair, [and] of goodly fruit: with the (m) noise of a great tumult he hath kindled fire upon it, and the branches of it are broken.

(m) Of the Babylonians and Chaldeans.

Jeremiah 11:18

jer 11:18

And the LORD hath given me knowledge [of it], and I know [it]: then thou didst show me (n) their doings.

(n) Who went about secretly to conspire my death.

Jeremiah 11:19

jer 11:19

But I [was] like a lamb [or] an ox [that] is brought to the slaughter; and I knew not that they had devised plots against me, [saying], Let us (o) destroy the tree with its fruit, and let us cut him off from the land of the living, that his name may be no more remembered.

(o) Let us destroy the prophet and his doctrine. Some read "Let us corrupt his meat with wood", meaning poison.

Jeremiah 11:20

jer 11:20

But, O LORD of hosts, that judgest righteously, that triest the reins and the heart, let me see thy (p) vengeance on them: for to thee have I revealed my cause.

(p) Thus he spoke not out of hatred, but being moved with the Spirit of God, he desires the advancement of God's glory, and the verifying of his word, which is by the destruction of his enemies.

Jeremiah 11:21

jer 11:21

Therefore thus saith the LORD concerning the men of (q) Anathoth, that seek thy life, saying, (r) Prophecy not in the name of the LORD, that thou die not by our hand:

(q) That is, both the priests and the rest of the people: for this town was the priests, and they dwelt in it, (Jer 1:1).

(r) Not that they could not abide to hear God named; (for in this they would show themselves most holy) but because they could not abide to be sharply reprov'd, and therefore desired to be flattered (Isa 30:10), to be maintained in their pleasures (Mic 2:11) and not to hear vice condemned (Amo 7:12).

Jeremiah Chapter 12

Jeremiah 12:1

jer 12:1

(a) Righteous [art] thou, O LORD, when I plead with thee: yet let me speak with thee of [thy] judgments: Why doth the way of the wicked (b) prosper? [why] are they all happy that deal very treacherously?

(a) The prophet confesses God to be just in all his doings, although man is not able to give a reason for all his actions.

(b) This question has been always a great temptation to the godly, to see the wicked enemies of God in prosperity, and his dear children in adversity, as in (Job 21:7; Psa 37:1, Psa 73:3; Hab 1:3).

Jeremiah 12:2

jer 12:2

Thou hast planted them, yea, they have taken root: they grow, yea, they bring forth fruit: thou [art] near in their mouth, and far from their (c) reins.

(c) They profess God in mouth, but deny him in heart, which is here meant by the reins, (Isa 29:13; Mat 15:8).

Jeremiah 12:3

jer 12:3

But thou, O LORD, knowest me: thou hast seen me, and tried my heart toward thee: pull them out like sheep for the slaughter, and (d) prepare them for the day of slaughter.

(d) The Hebrew word is "sanctify them", meaning that God would be sanctified in the destruction of the wicked to whom God for a while gives prosperity, that afterward they would the more feel his heavy judgment when they lack their riches which were a sign of his mercy.

Jeremiah 12:4

jer 12:4

How long shall the land mourn, and the herbs of every field wither, for the wickedness of them that dwell in it? the beasts are consumed, and the birds; because they said, (e) He shall not see our last end.

(e) Abusing God's leniency and his promises, they flattered themselves as though God would ever be merciful and not utterly destroy them therefore they hardened themselves in sin, till at length the beasts and insensible creatures felt the punishment of their stubborn rebellion against God.

Jeremiah 12:5

jer 12:5

If thou hast run with the (f) footmen, and they have wearied thee, then how canst thou contend with horses? and [if] in the land of peace, [in which] thou didst trust, [they wearied thee], then how wilt thou do in the swelling of Jordan?

(f) Some think that God reproves Jeremiah, in that he would reason with him, saying that if he was not able to march with men, then he was far unable to dispute with God. Others, by the footmen mean them of Anathoth: and by the horsemen, them of Jerusalem who would trouble the prophet worse than his own countrymen did.

Jeremiah 12:7

jer 12:7

I have forsaken (g) my house, I have left my heritage; I have given the dearly beloved of my soul into the hand of her enemies.

(g) God wills the prophet to denounce his judgments against Jerusalem, even though they will both by threatenings and flatteries labour to silence him.

Jeremiah 12:8

jer 12:8

My heritage is to me as a (h) lion in the forest; it crieth out against me: therefore have I hated it.

(h) Ever ranting and raging against me and my prophets.

Jeremiah 12:9

jer 12:9

My heritage [is] to me [as] a (i) speckled bird, the birds around [are] against her; come ye, assemble all the beasts of the field, come to devour.

(i) Instead of bearing my livery and wearing only my colours, they have change and diversity of colours of their idols and superstitions therefore their enemies as thick as the fowls of the air will come about them to destroy them.

Jeremiah 12:10

jer 12:10

Many shepherds have destroyed my (k) vineyard, they have trodden my portion under foot, they have made my pleasant portion a desolate wilderness.

(k) He prophecies of the destruction of Jerusalem, by the captain of Nebuchadnezzar, whom he calls pastors.

Jeremiah 12:11

jer 12:11

They have made it desolate, [and being] desolate it mourneth to me; the whole land is made desolate, because no man layeth (l) [it] to heart.

(l) Because no man regards my word, or the plagues that I have sent on the land.

Jeremiah 12:13

jer 12:13

(m) They have sown wheat, but shall reap thorns: they (n) have put themselves to pain, [but] shall not profit: and they shall be ashamed of (o) your revenues because of the fierce anger of the LORD.

(m) That is, the prophets.

(n) They lamented the sins of the people.

(o) For instead of amendment, you grew worse and worse, as God's plagues testified.

Jeremiah 12:14

jer 12:14

Thus saith the LORD against all my evil (p) neighbours, that touch the inheritance which I have caused my people Israel to inherit; Behold, I will pluck them out of their land, and pluck out the house of Judah from among them.

(p) Meaning the wicked enemies of his Church who blasphemed his Name, and whom he would punish after he had delivered his people.

Jeremiah 12:15

jer 12:15

And it shall come to pass, after I have plucked them out I (q) will return, and have compassion on them, and will bring them again, every man to his heritage, and every man to his land.

(q) After I have punished the Gentiles I will have mercy on them.

Jeremiah 12:16

jer 12:16

And it shall come to pass, if they will diligently learn the (r) ways of my people, to swear by my name, The (s) LORD liveth; as they taught my people to swear by Baal; then shall they be built (t) in the midst of my people.

(r) The true doctrine and manner to serve God.

(s) Read (Jer 4:2).

(t) They will be of the number of the faithful, and have a place in my Church.

Jeremiah Chapter 13

Jeremiah 13:4

jer 13:4

Take the sash that thou hast bought, which [is] upon thy loins, and arise, go to (a) Euphrates, and hide it there in a cleft of the rock.

(a) Because this river was far from Jerusalem, it is evident that this was a vision, by which it was signified that the Jews would pass over the Euphrates to be captives in Babylon, and there for length of time would seem to be rotten, although they were joined to the Lord before as a girdle about a man.

Jeremiah 13:12

jer 13:12

Therefore thou shalt speak to them this word; Thus saith the LORD God of Israel, Every (b) skin shall be filled with wine: and they shall say to thee, Do we not certainly know that every skin shall be filled with wine?

(b) Every one of you will be filled with spiritual drunkenness, and be without all knowledge to seek how to help yourselves.

Jeremiah 13:14

jer 13:14

And I will (c) dash them one against another, even the fathers and the sons together, saith the LORD: I will not pity, nor spare, nor have mercy, but destroy them.

(c) It will be as easy for me to destroy the greatest and the strongest as it is for a man to break earthen bottles.

Jeremiah 13:16

jer 13:16

Give glory to the LORD your God, before he shall cause (d) darkness, and before your feet stumble upon the dark mountains, and, while ye look for (e) light, he shall turn it into the shadow of death, [and] make [it] gross darkness.

(d) That is, affliction and misery by the Babylonians, (Isa 8:22).

(e) Meaning, for help and support of the Egyptians.

Jeremiah 13:17

jer 13:17

But if ye will not hear it, my soul shall (f) weep in secret places for [your] pride; and my eye shall weep bitterly, and run down with tears, because the LORD'S flock is carried away captive.

(f) You will surely be led away captive and I, according to my affection toward you, will weep and lament for your stubbornness.

Jeremiah 13:18

jer 13:18

Say to the (g) king and to the queen, Humble yourselves, sit down: for your principalities shall come down, [even] the crown of your glory.

(g) For Jehoiachin and his mother rendered themselves by Jeremiah's counsel to the king of Babylon, (Kg2 24:12).

Jeremiah 13:19

jer 13:19

The cities of (h) the south shall be shut up, and none shall open [them]: Judah shall be carried away captive all of it, it shall be wholly carried away captive.

(h) That is, of Judah, which lies south of Babylon.

Jeremiah 13:20

jer 13:20

Lift up your eyes, and behold them that come from the north: where [is] the (i) flock [that] was given thee, thy beautiful flock?

(i) He asks the king, where his people is become.

Jeremiah 13:21

jer 13:21

What wilt thou say when he shall punish thee? for thou hast (k) taught them [to be] captains, [and] as chief over thee: shall not sorrows take thee, as a woman in travail?

(k) By seeking to strangers for help, you have made them skilful to fight against you.

Jeremiah 13:22

jer 13:22

And if thou shalt say in thy heart, Why come these things upon me? For the greatness of thy iniquity are thy skirts (l) uncovered, [and] thy heels made bare.

(l) The cloak of hypocrisy will be pulled off, and your shame seen.

Jeremiah 13:26

jer 13:26

Therefore will I uncover thy skirts upon thy face, (m) that thy shame may appear.

(m) As your iniquities have been revealed to all the world, so shall your shame and punishment.

Jeremiah 13:27

jer 13:27

I have seen thy adulteries, and thy (n) neighings, the lewdness of thy harlotry, [and] thy abominations on the hills in (o) the fields. Woe to thee, O Jerusalem! wilt thou not be made clean? when [shall it] once [be]?

(n) He compares idolaters to horses inflamed after mares.

(o) There is no place so high nor low, where the marks and signs of your idolatry do not appear.

Jeremiah Chapter 14

Jeremiah 14:1

jer 14:1

The word of the LORD that came to Jeremiah concerning the (a) dearth.

(a) Which came for lack of rain as in (Jer 14:4).

Jeremiah 14:2

jer 14:2

Judah mourneth, and her gates languish; they are (b) black to the ground; and the cry of Jerusalem is gone up.

(b) The word signifies extreme sorrow.

Jeremiah 14:3

jer 14:3

And their nobles have sent their little ones to the waters: they came to the pits, [and] found no water; they returned with their vessels empty; they were ashamed and confounded, and (c) covered their heads.

(c) That is, with ashes in token of sorrow.

Jeremiah 14:5

jer 14:5

Yea, the hind also calved in the field, and forsook (d) [it], because there was no grass.

(d) Meaning, that the brute beasts for drought were compelled to forsake their young, contrary to nature, and to go seek water which they could not find.

Jeremiah 14:6

jer 14:6

And the wild donkeys stood in the high places, they snuffed up the wind like (e) dragons; their eyes failed, because [there was] no grass.

(e) Who are so hot by nature, that they cannot be cooled by drinking water, but still gasp for the air to refresh them.

Jeremiah 14:7

jer 14:7

(f) O LORD, though our iniquities testify against us, do thou [it] for thy name's sake: for our backslidings are many; we have sinned against thee.

(f) He shows the only way to remedy God's plagues, which is by true confession of our sins, and returning to him by repentance.

Jeremiah 14:8

jer 14:8

O the hope of Israel, his saviour in time of trouble, why shouldst thou be as a (g) stranger in the land, and as a wayfaring man [that] turneth aside to tarry for a night?

(g) That takes no care for us.

Jeremiah 14:9

jer 14:9

Why shouldst thou be as a man astonished, as (h) a mighty man [that] cannot save? yet thou, O LORD, [art] in the midst of us, and we are called by thy name; leave us not.

(h) That takes no care for us.

Jeremiah 14:11

jer 14:11

Then said the LORD to me, (i) Pray not for this people for [their] good.

(i) Read (Jer 7:16, Jer 11:14).

Jeremiah 14:13

jer 14:13

Then said I, Ah, Lord GOD! behold, the (k) prophets say to them, Ye shall not see the sword, neither shall ye have famine; but I will give you assured peace in this place.

(k) He pities the people, and accuses the false prophets who deceived them: but the Lord answered that both the prophets who deceived and the people who permitted themselves to be seduced, will perish, (Jer 23:15, Jer 27:8-9, Jer 29:8).

Jeremiah 14:17

jer 14:17

Therefore thou shalt say this word to them; Let my eyes run down with (l) tears night and day, and let them not cease: for the virgin daughter of my people is broken with a great breach, with a very grievous blow.

(l) The false prophets promised peace and assurance, but Jeremiah calls to tears, and repentance for their affliction, which is at hand, as in (Jer 9:1; Lam 1:16, Lam 2:18).

Jeremiah 14:18

jer 14:18

If I go forth into the field, then behold the slain with the sword! and if I enter into the city, then behold them that are sick with famine! yea, both the prophet and the priest go about (m) into a land that they know not.

(m) Both high and low will be led captive into Babylon.

Jeremiah 14:19

jer 14:19

Hast thou utterly rejected (n) Judah? hath thy soul abhorred Zion? why hast thou smitten us, and [there is] no healing for us? we looked for peace, and [there is] no good; and for the time of healing, and behold trouble!

(n) Though the prophet knew that God had cast off the multitude, who were hypocrites and bastard children, yet he was assured that for his promise sake he would still have a Church, for which he prays.

Jeremiah 14:20

jer 14:20

We (o) acknowledge, O LORD, our wickedness, [and] the iniquity of our fathers: for we have sinned against thee.

(o) He teaches the Church a form of prayer to humble themselves to God by true repentance, which is the only way to avoid this famine, which was the beginning of God's plagues.

Jeremiah 14:22

jer 14:22

Are there [any] among the (p) vanities of the Gentiles that can cause rain? or can the heavens give showers? [art] not thou he, O LORD our God? therefore we will wait upon thee: for thou hast made all these [things].

(p) Meaning their idols, read (Jer 10:15).

Jeremiah Chapter 15

Jeremiah 15:1

jer 15:1

Then said the LORD to me, (a) Though Moses and Samuel stood before me, [yet] my mind [could] not [be] toward this people: cast [them] out of my sight, and let them go forth.

(a) Meaning that if there were any man living moved with so great zeal toward the people as were these two, yet he would not grant this request, as he had determined the contrary, (Eze 14:14).

Jeremiah 15:3

jer 15:3

And I will appoint over them four kinds, saith the LORD: the sword to slay, and the (b) dogs to tear, and the fowls of the heaven, and the beasts of the earth, to devour and destroy.

(b) The dogs, birds and beasts would devour them that were slain.

Jeremiah 15:4

jer 15:4

And I will (c) cause them to be removed into all kingdoms of the earth, (d) because of Manasseh the son of Hezekiah king of Judah, for [that] which he did in Jerusalem.

(c) The word signifies to run to and fro for fear and unquietness of conscience as Cain did.

(d) Not that the people were punished for the king's sin only, but for their own sins also, because they consented to his wickedness.

Jeremiah 15:6

jer 15:6

Thou hast forsaken me, saith the LORD, thou art gone backward: therefore will I stretch out my hand against thee, and destroy thee; I am (e) weary with repenting.

(e) That is, I will not call back my plagues or spare you any more.

Jeremiah 15:7

jer 15:7

And I will fan them with a fan (f) in the gates of the land; I will bereave [them] of children, I will destroy my people, [since] they return not from their ways.

(f) Meaning, the cities.

Jeremiah 15:8

jer 15:8

Their widows (g) are multiplied to me above the sand of the seas: I have brought upon them against the mother of the young men a spoiler at noonday: I have caused [him] to fall upon it suddenly, and terrors upon the city.

(g) Because I had slain their husbands.

Jeremiah 15:9

jer 15:9

She that hath borne (h) seven languisheth: she hath breathed her last; her sun is (i) gone down while [it was] yet day: she hath been ashamed and confounded: and the remnant of them will I deliver to the sword before their enemies, saith the LORD.

(h) She who had many lost all her children.

(i) She was destroyed in the midst of her prosperity.

Jeremiah 15:10

jer 15:10

(k) Woe is me, my mother, that thou hast borne me a man of strife and a man of contention to the whole earth! I have neither (l) lent on interest, nor have men lent to me on interest; [yet] every one of them doth curse me.

(k) By these are the prophet's words, complaining of the obstinacy of the people and that he was reserved to so wicked a time: in which also he shows what is the condition of God's ministers, that is, to have all the world against them, though they give no opportunity.

(l) Which is an opportunity for contention and hatred.

Jeremiah 15:11

jer 15:11

The LORD said, (m) Verily it shall be well with thy remnant; verily I will cause the enemy to entreat thee [well] in the time of evil and in the time of affliction.

(m) In this perplexity the Lord comforted me, and said that my last days would be quiet: and by the enemy he means here Nebuzaradan the captain of Nebuchadnezzar, who gave Jeremiah the choice either to remain in his country or to go where he would; or by the enemy he means the Jews, who would later know Jeremiah's faithfulness, and therefore favour him.

Jeremiah 15:12

jer 15:12

Shall (n) iron break the northern iron and the steel?

(n) As for the people, though they seemed strong as iron, yet they would not be able to resist the hard iron of Babylon, but would be led captives.

Jeremiah 15:15

jer 15:15

O LORD, thou knowest: remember me, and visit me, and avenge me of my (o) persecutors; take me not away in thy longsuffering: know that for thy sake I have suffered rebuke.

(o) He does not speak this out of a desire for revenge, but wishing that God would deliver his Church from them who he knew to be hardened and incorrigible.

Jeremiah 15:16

jer 15:16

Thy words were found, and I (p) ate them; and thy word was to me the joy and rejoicing of my heart: for I am called by thy name, O LORD God of hosts.

(p) I received them with a great joy, as he that is famished eats meat.

Jeremiah 15:17

jer 15:17

I sat not in the assembly of the mockers, nor rejoiced; I sat alone (q) because of thy hand: for thou hast filled me with indignation.

(q) I had nothing to do with the wicked contemners of your word, but lamented bitterly for your plagues: showing what the faithful should do when they see tokens of God's anger.

Jeremiah 15:18

jer 15:18

Why is my pain perpetual, and my wound incurable, [which] refuseth to be healed? wilt thou be altogether to me (r) as a liar, [and as] waters [that] fail?

(r) And have not assisted me according to the promise? In which it appears that in the saints of God is imperfection of faith, which through impatience is often assailed as in (Jer 20:7).

Jeremiah 15:19

jer 15:19

Therefore thus saith the LORD, If thou shalt (s) return, then will I bring thee again, [and] thou shalt stand before me: and if thou shalt separate the (t) precious from the vile, thou shalt be (u) as my mouth: let them return (x) to thee; but return not thou to them.

(s) If you forget these carnal considerations and faithfully execute your charge.

(t) That is, seek to win the good from the bad.

(u) That is, as my mouth has pronounced, (Jer 1:18) and as here follows in (Jer 15:20).

(x) Do not conform yourself to their wickedness, but let them follow your godly example.

Jeremiah 15:20

jer 15:20

And I will make thee to this people a fortified brasen wall: and they shall fight against thee, but they shall not (y) prevail against thee: for I [am] with thee to save thee and to deliver thee, saith the LORD.

(y) I will teach you with an invincible strength and constancy, so that all the powers of the world will not overcome you.

Jeremiah Chapter 16

Jeremiah 16:2

jer 16:2

Thou shalt not take (a) thee a wife, neither shalt thou have sons nor daughters in this place.

(a) Meaning that the affliction would be so horrible in Jerusalem that a wife and children would only increase his sorrow.

Jeremiah 16:5

jer 16:5

For thus saith the LORD, (b) Enter not into the house of mourning, neither go to lament nor bemoan them: for I have taken away my peace from this people, saith the LORD, [even] lovingkindness and mercies.

(b) Signifying that the affliction would be so great that one would not have leisure to comfort another.

Jeremiah 16:6

jer 16:6

Both the great and the small shall die in this land: they shall not be buried, neither shall [men] lament for them, (c) nor cut themselves, nor make themselves bald for them:

(c) That is, should not tear their clothes in sign of mourning.

Jeremiah 16:7

jer 16:7

Neither shall [men] tear [themselves] for them in mourning, to comfort them for the dead; neither shall [men] give them the (d) cup of consolation to drink for their father or for their mother.

(d) For in these great extremities all consolation and comfort will be in vain.

Jeremiah 16:10

jer 16:10

And it shall come to pass, when thou shalt show this people all these words, and they shall say to thee, Why hath the LORD pronounced all this great evil against us? or what [is] (e) our iniquity? or what [is] our sin that we have committed against the LORD our God?

(e) Because the wicked are always rebellious and conceal their own sins and murmur against God's judgments, as though he had no just cause to punish them, he shows him what to answer.

Jeremiah 16:15

jer 16:15

But, The LORD liveth, that brought the children of Israel from the land of the north, and (f) from all the lands where he had driven them: and I will bring them again into their land that I gave to their fathers.

(f) Signifying that the blessing of their deliverance out of Babylon would be so great that it would abolish the remembrance of their deliverance from Egypt: but he has here chiefly respect to the spiritual deliverance under Christ.

Jeremiah 16:16

jer 16:16

Behold, I will send for many (g) fishermen, saith the LORD, and they shall fish them; and afterwards will I send for many hunters, and they shall hunt them from every mountain, and from every hill, and out of the clefts of the rocks.

(g) By the fishers and hunters are meant the Babylonians and Chaldeans who would destroy them in such sort, that if they escaped the one, the other would take them.

Jeremiah 16:18

jer 16:18

And first I will recompense their iniquity and their sin double; because they have defiled my land, they have filled my inheritance with the (h) carcasses of their detestable and abominable things.

(h) That is, their sons and daughters, who they offered to Molech.

Jeremiah 16:19

jer 16:19

O LORD, my (i) strength, and my fortress, and my refuge in the day of affliction, the Gentiles shall come to thee from the ends of the earth, and shall say, Surely our fathers have inherited (k) lies, vanity, and [things] in which [there is] no profit.

(i) He wonders at the great mercy of God in this deliverance which will not only extend to the Jews but also to the Gentiles.

(k) Our fathers were most vile idolaters therefore it comes only of God's mercy that he performs his promise and has not utterly cast us off.

Jeremiah 16:21

jer 16:21

Therefore, behold, I will this once (l) cause them to know, I will cause them to know my hand and my might; and they shall know that my name [is] JEHOVAH.

(l) They will once again feel my power and mercy for their deliverance that they may learn to worship me.

Jeremiah Chapter 17

Jeremiah 17:1

jer 17:1

The sin of Judah [is] (a) written with a pen of iron, [and] with the point of a diamond: [it is] graven upon the (b) tablet of their heart, and upon the horns of your (c) altars;

(a) The remembrance of their contempt of God cannot pass, although for a time he defers the punishment, for it will be revealed to men and angels.

(b) Instead of the law of God, they have written idolatry and all abomination in their heart.

(c) Your sins appear in all the altars that you have erected to idols.

Jeremiah 17:2

jer 17:2

(d) While their children remember their altars and their idols by the green trees upon the high hills.

(d) Some read, "So that their children remember their altars", that is, follow their father's wickedness.

Jeremiah 17:3

jer 17:3

(e) O my mountain in the field, I will give thy substance [and] all thy treasures to the spoil, [and] thy high places for sin, throughout all thy borders.

(e) Zion that was my mountain, will now be left as a waste field.

Jeremiah 17:4

jer 17:4

And thou, even (f) thyself, shall discontinue from thy heritage that I gave thee; and I will cause thee to serve thy enemies in the land which thou knowest not: for ye have kindled a fire in my anger, [which] shall burn for ever.

(f) Because you would not give the land rest, at such times, days and years as I appointed, you will after this be carried away and it will rest for lack of labourers.

Jeremiah 17:5

jer 17:5

Thus saith the LORD; (g) Cursed [be] the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the LORD.

(g) The Jews were given to worldly policies and thought to make themselves strong by the friendship of the Egyptians, (Isa 31:3) and strangers and in the mean time did not depend on God, and therefore he denounces God's plagues against them, showing that they prefer corruptible man to God, who is immortal, (Isa 2:22; Jer 48:6-7).

Jeremiah 17:8

jer 17:8

(h) For he shall be as a tree planted by the waters, and [that] spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be anxious in the year of drought, neither shall cease from yielding fruit.

(h) Read (Psa 1:3).

Jeremiah 17:9

jer 17:9

(i) The heart [is] deceitful above all [things], and desperately wicked: who can know it?

(i) Because the wicked always have some excuse to defend their doings he shows that their own lewd imaginations deceive them and bring them to these hardships: but God will examine their deeds by the malice of their hearts, (Sa1 16:7, Ch1 28:9, Psa 7:10, Jer 11:20, Jer 10:12, Rev 2:13).

Jeremiah 17:11

jer 17:11

(k) [As] the partridge sitteth [on eggs], and hatcheth [them] not; [so] he that getteth riches, and not by right, shall leave them in the midst of his days, and at his end shall be a fool.

(k) As the patriarch by calling gathered others who forsake her when they see she is not their mother: so the covetous man is forsaken of his riches because he comes by them falsely.

Jeremiah 17:12

jer 17:12

A glorious (l) high throne from the beginning [is] the place of our sanctuary.

(l) Showing that the godly ought to glory in nothing, but in God who exalts his, and has left a sign of his favour in his temple.

Jeremiah 17:13

jer 17:13

O LORD, the hope of Israel, all that forsake thee shall be ashamed, [and] they that depart from me shall be written (m) in the earth, because they have forsaken the LORD, the fountain of living waters.

(m) Their names will not be registered in the book of life.

Jeremiah 17:14

jer 17:14

Heal me, O LORD, and I shall be healed; (n) save me, and I shall be saved: for thou [art] my praise.

(n) He desires God to preserve him that he fall not into temptation, considering the great contempt of God's word, and the multitude that fall from God.

Jeremiah 17:15

jer 17:15

Behold, (o) they say to me, Where [is] the word of the LORD? let it come now.

(o) The wicked say that my prophecy will not come to pass, because you deferred the time of your vengeance.

Jeremiah 17:16

jer 17:16

As for me, (p) I have not hastened from [being] a shepherd to follow thee: neither have I desired the woeful day; thou knowest: that which was uttered by my lips was [right] before thee.

(p) I am assured of my calling, and therefore know that the thing which you speak by me will come to pass, and that I speak not of any worldly affection.

Jeremiah 17:17

jer 17:17

Be not (q) a terror to me: thou [art] my hope in the day of evil.

(q) However the wicked deal rigorously with me, yet let me find comfort in you.

Jeremiah 17:18

jer 17:18

Let them be confounded that persecute me, but let not me be confounded: let them be dismayed, but let not me be dismayed: bring upon them the day of evil, (r) and destroy them with double destruction.

(r) Read (Jer 11:20).

Jeremiah 17:19

jer 17:19

Thus said the LORD to me; Go and stand in the (s) gate of the children of the people, by which the kings of Judah come in, and by which they go out, and in all the gates of Jerusalem;

(s) While your doctrine may best be understood both by high and low.

Jeremiah 17:21

jer 17:21

Thus saith the LORD; Take heed to yourselves, and bear no burden on the (t) sabbath day, nor bring [it] in by the gates of Jerusalem;

(t) By naming the Sabbath day, he comprehends the thing that is signified by it, for if they transgressed in the ceremony, they must be guilty of the rest, read (Exo 20:8) and by the breaking of this one commandment, he makes them transgressors of the whole law, as the first and second table are contained in it.

Jeremiah Chapter 18

Jeremiah 18:4

jer 18:4

And the vessel that he made of (a) clay was marred in the hand of the potter: so he made it again another vessel, as it seemed good to the potter to make [it].

(a) As the potter has power over the clay to make what pot he will, or to break them, when he has made them: so have I power over you to do with you as seems good to me, (Isa 45:9; Rom 9:20-21).

Jeremiah 18:8

jer 18:8

If that nation, against which I have pronounced, shall turn from their evil, I will (b) repent of the evil that I thought to do to them.

(b) When the Scripture attributes repentance to God, it is not that he does contrary to that which he has ordained in his secret counsel: but when he threatens it is a calling to repentance, and when he gives man grace to repent, the threatening (which ever contains a condition in it) takes no place: and this the scripture calls repentance in God, because it so appears to man's judgment.

Jeremiah 18:12

jer 18:12

And they said, (c) There is no hope: but we will walk after our own plots, and we will every one do the imagination of his evil heart.

(c) As men who had no remorse but were altogether bent to rebellion and to their own selfwill.

Jeremiah 18:14

jer 18:14

Will [a man] leave the snow of Lebanon [which cometh] from the rock of the field? (d) [or] shall the cold flowing waters that come from another place be forsaken?

(d) As no man that has thirst refuses fresh waters which he has at home, to go and seek waters abroad to quench his thirst: so they should not seek help and comfort from strangers and leave God who was present with them.

Jeremiah 18:15

jer 18:15

Because my people hath forgotten me, they have burned incense to vanity, and they have caused them to stumble in their ways [from] the (e) ancient paths, to walk in paths, [in] a way not cast up;

(e) That is, the way of truth which God had taught by his law, (Jer 6:16).

Jeremiah 18:17

jer 18:17

I will scatter them as with an east wind before the enemy; I will show them the back, and (f) not the face, in the day of their calamity.

(f) I will show my anger and not my favour toward them.

Jeremiah 18:18

jer 18:18

Then said they, Come, and let us devise plots against Jeremiah; for the law (g) shall not perish from the priest, nor counsel from the wise, nor the word from the prophet. Come, and let us smite him with the (h) tongue, and let us not give heed to any of his words.

(g) This argument the wicked have always used against the servants of God. The church cannot err: we are the Church, and therefore whoever speaks against us, they ought to die, (Kg1 22:24; Jer 7:4, Jer 20:2; Mal 2:4) and thus the false Church persecutes the true Church, which stands not in outward pomp, and in multitude, but is known by the graces of the Holy Spirit.

(h) Let us slander him and accuse him: for we will be believed.

Jeremiah 18:21

jer 18:21

Therefore (i) deliver their children to the famine, and pour out their [blood] by the force of the sword; and let their wives be bereaved of their children, and [be] widows; and let their men be put to death; [let] their young men [be] slain by the sword in battle.

(i) Seeing the obstinate malice of the adversaries, who grew daily more and more, the prophet being moved with God's Spirit, without any carnal affection prays for their destruction because he knew that it would be to God's glory, and profit of his Church.

Jeremiah Chapter 19

Jeremiah 19:3

jer 19:3

And say, Hear ye the word of the LORD, O (a) kings of Judah, and inhabitants of Jerusalem; Thus saith the LORD of hosts, the God of Israel; Behold, I will bring evil upon this place, which whoever heareth, his ears shall (b) tingle.

(a) By kings here and in other places are meant counsellors and governors of the people; who he calls the ancients, (Jer 19:1).

(b) Read of this phrase in (Sa1 3:11).

Jeremiah 19:5

jer 19:5

They have built also the high places of Baal, to burn their sons with fire [for] burnt offerings to Baal, which I (c) commanded not, nor spoke [it], neither came [it] into my mind:

(c) By which is declared that whatever is not commanded by God's word concerning is service is against his word.

Jeremiah 19:6

jer 19:6

Therefore, behold, the days come, saith the LORD, that this place shall no more be called (d) Tophet, nor The valley of the son of Hinnom, but The valley of slaughter.

(d) Read (Jer 7:31; Kg2 23:10; Isa 30:33).

Jeremiah 19:11

jer 19:11

And shalt say to them, Thus saith the LORD of hosts; Even so will I break this people and this city, as [one] breaketh a (e) potter's vessel, that cannot be made whole again: and they shall bury [them] in Tophet, till [there be] no place to bury.

(e) This visible sign was to confirm them concerning the assurance of this plague, which the Lord threatened by his prophet.

Jeremiah 19:13

jer 19:13

And the houses of Jerusalem, and the houses of the kings of Judah, shall be defiled as the place of Tophet, because of all the (f) houses upon whose (g) roofs they have burned incense to all the host of heaven, and have poured out drink offerings to other gods.

(f) He notes the great rage of the idolaters who left no place free from their abominations, in that they polluted their own houses with it, as we see yet among the papists.

(g) Read (Deu 22:8).

Jeremiah Chapter 20

Jeremiah 20:11

jer 20:11

(g) But the LORD [is] with me as a mighty terrible one: therefore my persecutors shall stumble, and they shall not prevail: they shall be greatly ashamed; for they shall not prosper: [their] everlasting confusion shall never be forgotten.

(g) Here he shows how his faith strove against temptation and sought the Lord for strength.

Jeremiah 20:14

jer 20:14

(h) Cursed [be] the day in which I was born: let not the day in which my mother bore me be blessed.

(h) How the children of God are overcome in this battle of the flesh and the Spirit, and into what inconveniences they fall till God raises them up again: read (Job 3:1; Jer 15:10).

Jeremiah 20:16

jer 20:16

And let that man be as the (i) cities which the LORD overthrew, and repented not: and let him hear the cry in the morning, and the shouting at noon;

(i) Alluding to the destruction of Sodom and Gomorrah, (Gen 19:25).

Jeremiah 20:17

jer 20:17

Because he slew me not at my birth; or that my mother might have been my grave, and she had not been (k) delivered.

(k) Meaning that the fruit of it might never come to profit.

Jeremiah 20:2

jer 20:2

Then Pashur struck Jeremiah the prophet, and put him in the (a) stocks that [were] in the high gate of Benjamin, which [was] by the house of the LORD.

(a) Thus we see that the thing which neither the king nor the princes nor the people dared to undertake against the prophet of God, this priest as a chief instrument of Satan first attempted, read (Jer 18:18).

Jeremiah 20:6

jer 20:6

And thou, Pashur, and all that dwell in thy house shall go into captivity: and thou shalt come to Babylon, and there thou shalt die, and shalt be buried there, thou, and all thy (b) friends, to whom thou hast prophesied lies.

(b) Who have allowed themselves to be abused by your false prophecies.

Jeremiah 20:7

jer 20:7

O LORD, thou hast deceived me, and I was (c) deceived: thou art stronger than I, and hast (d) prevailed: I am in derision daily, every one mocketh me.

(c) In this appears the impatience which often overcomes the servants of God when they do not see their labours profit, and also feel their own weakness. See Jer 15:18

(d) You thrust me forth to this work against my will.

Jeremiah 20:8

jer 20:8

For since I spoke, I cried out, I cried violence and (e) spoil; because the word of the LORD was made a reproach to me, and a derision, daily.

(e) He shows that he did his office in that he reproveth the people of their vices and threatened them with God's judgments: but because he was derided and persecuted for this, he was discouraged, and would have stopped preaching, except that God's spirit forced him to it.

Jeremiah 20:10

jer 20:10

For I heard the defaming of many, fear on every side. (f) Report, [say they], and we will report it. All my friends watched for my fall, [saying], Perhaps he will be enticed, and we shall prevail against him, and we shall take our revenge on him.

(f) Thus the enemies conferred together to know what they had heard him say, that they might accuse him of it, read (Isa 29:21).

Jeremiah Chapter 21

Jeremiah 21:2

jer 21:2

(a) Enquire, I pray thee, of the LORD for us; for Nebuchadnezzar king of Babylon maketh war against us; it may be that the LORD will deal with us according to all his wondrous works, that he may go up from us.

(a) Not that the king was touched with repentance of his sins and so sought God, as did Hezekiah when he sent for Isaiah, (Kg2 19:1; Isa 37:2) but because the prophet might pray to God to take this present plague away, as Pharaoh sought Moses (Exo 9:28).

Jeremiah 21:4

jer 21:4

Thus saith the LORD God of Israel; Behold, I will (b) turn back the weapons of war that [are] in your hands, with which ye fight against the king of Babylon, and [against] the Chaldeans, who besiege you outside the walls, and I will assemble them into the midst of this city.

(b) That is, from your enemies to destroy yourselves.

Jeremiah 21:8

jer 21:8

And to this people thou shalt say, Thus saith the LORD; Behold, I set before you the (c) way of life, and the way of (d) death.

(c) By yielding yourselves to Nebuchadnezzar.

(d) By resisting him.

Jeremiah 21:9

jer 21:9

He that abideth in this city shall die by the sword, and by the famine, and by the pestilence: but he that goeth out, and falleth to the Chaldeans that besiege you, he shall live, and his life shall be to him for a (e) prize.

(e) As a thing recovered from extreme danger, (Jer 37:2, Jer 39:18, Jer 45:5).

Jeremiah 21:12

jer 21:12

O house of David, thus saith the LORD; Execute judgment (f) in the morning, and deliver [him that is] made desolate out of the hand of the oppressor, lest my fury go out like fire, and burn that none can quench [it], because of the evil of your doings.

(f) Be diligent to do justice.

Jeremiah 21:13

jer 21:13

Behold, I [am] against thee, (g) O inhabitant of the valley, [and] rock of the plain, saith the LORD; who say, Who shall come down against us? or who shall enter into our habitations?

(g) Meaning, Jerusalem which was built part on the hill and part in the valley and was compassed about with mountains.

Jeremiah 21:14

jer 21:14

But I will punish you according to the fruit of your doings, saith the LORD: and I will kindle a fire (h) in its forest, and it shall devour all things around it.

(h) That is, in the houses of it, which stood as thick as trees in the forest.

Jeremiah Chapter 22

Jeremiah 22:3

jer 22:3

Thus saith the LORD; Execute ye judgment and (a) righteousness, and deliver him that is laid waste out of the hand of the oppressor: and do no wrong, do no violence to the stranger, the fatherless, nor the widow, neither shed innocent blood in this place.

(a) This was his ordinary manner of preaching before the kings from Josiah to Zedekiah which was about forty years.

Jeremiah 22:5

jer 22:5

But if ye will not hear these words, I (b) swear by myself, saith the LORD, that this house shall become a desolation.

(b) Showing that there is no one greater than he is, (Heb 6:13) and that he will most certainly perform his oath.

Jeremiah 22:6

jer 22:6

For thus saith the LORD to the king's house of Judah; Thou [art] (c) Gilead to me, [and] the head of Lebanon: [yet] surely I will make thee a wilderness, [and] cities [which] are not inhabited.

(c) He compares Jerusalem to Gilead which was beyond Jordan and the beauty of Judea to Lebanon.

Jeremiah 22:7

jer 22:7

And I will (d) prepare destroyers against thee, every one with his weapons: and they shall cut down thy choice (e) cedars, and cast [them] into the fire.

(d) The Hebrew word signifies to sanctify because the Lord dedicates to his use and purpose such as he prepares to execute his work, (Isa 13:3; Jer 6:4, Jer 12:3).

(e) Your buildings made from cedar trees.

Jeremiah 22:8

jer 22:8

(f) And many nations shall pass by this city, and they shall say every man to his neighbour, Why hath the LORD done thus to this great city?

(f) As they who wonder at a thing which they thought would never have come to pass, (Deu 29:24; Kg1 9:8).

Jeremiah 22:10

jer 22:10

Weep ye not for the dead, neither bemoan him: [but] weep bitterly for him (g) that goeth away: for he shall return no more, nor see his native country.

(g) Signifying that they would lose their king: for Jehoiachin went forth to meet Nebuchadnezzar and yielded himself, and was carried into Babylon, (Kg2 24:12).

Jeremiah 22:11

jer 22:11

For thus saith the LORD concerning (h) Shallum the son of Josiah king of Judah, who reigned instead of Josiah his father, who went forth from this place; He shall not return there any more:

(h) Whom some think to be Jehoiachin and that Josiah was his grandfather: but it seems this was Jehoiakim, as in (Jer 22:18).

Jeremiah 22:13

jer 22:13

Woe to him that buildeth his house by (i) unrighteousness, and his chambers by wrong; [that] useth his neighbour's service without wages, and giveth him not for his work;

(i) By bribes and extortion.

Jeremiah 22:15

jer 22:15

Shalt thou reign, because thou closest [thyself] in cedar? did not thy (k) father eat and drink, and do judgment and justice, [and] then [it was] well with him?

(k) Meaning Josiah, who was not given to ambition and superfluity, but was content with mediocrity, and only delighted in setting forth God's glory, and to do justice to all.

Jeremiah 22:18

jer 22:18

Therefore thus saith the LORD concerning Jehoiakim the son of Josiah king of Judah; They shall not lament for (l) him, [saying], Ah my brother! or, Ah sister! they shall not lament for him, [saying], Ah lord! or, Ah his glory!

(l) For everyone will have enough to lament for himself.

Jeremiah 22:19

jer 22:19

He shall be (m) buried with the burial of a donkey, drawn and cast forth beyond the gates of Jerusalem.

(m) Not honourably among his fathers, but as carrion are cast in a hole, because their stink should not infect, read (Kg1 14:10). Josephus writes that the enemy slew him in the city and commanded him to be cast before the walls unburied, see (Jer 36:30).

Jeremiah 22:20

jer 22:20

Go up to (n) Lebanon, and cry; and lift up thy voice in (o) Bashan, and cry from the passes: for all thy lovers are destroyed.

(n) To call to the Assyrians for help.

(o) For this was the way out of India to Assyria, by which is meant that all help would fail: for the Chaldeans have subdued both them and the Egyptians.

Jeremiah 22:22

jer 22:22

The wind shall eat up all thy shepherds, (p) and thy lovers shall go into captivity: surely then shalt thou be ashamed and confounded for all thy wickedness.

(p) Both your governors and they that would help you will vanish away as wind.

Jeremiah 22:23

jer 22:23

O inhabitant of Lebanon, that makest thy nest in the (q) cedars, how gracious shalt thou be when pangs come upon thee, the pain as of a woman in travail!

(q) You that are built of the fair cedar trees of Lebanon.

Jeremiah 22:24

jer 22:24

[As] I live, saith the LORD, though (r) Coniah the son of Jehoiakim king of Judah were the signet upon my right hand, yet would I pluck thee from there;

(r) Who was called Jehoiachin or Jeconiah, whom he calls here Coniah in contempt who thought his kingdom could never depart from him, because he came of the stock of David, and therefore for the promise sake could not be taken from his house, but he abused God's promise and therefore was justly deprived of the kingdom.

Jeremiah 22:29

jer 22:29

O (s) earth, earth, earth, hear the word of the LORD.

(s) He shows that all posterity will be witnesses of his just plague, as though it were registered for perpetual memory.

Jeremiah 22:30

jer 22:30

Thus saith the LORD, Write ye this (t) man childless, a man [that] shall not prosper in his days: for no man of his seed shall prosper, sitting upon the throne of David, and ruling any more in Judah.

(t) Not that he had no children (for later he begat Salathiel in the captivity, (Mat 1:12)) but that none would reign after him as king.

Jeremiah Chapter 23

Jeremiah 23:1

jer 23:1

Woe be to (a) the shepherds that destroy and scatter the (b) sheep of my pasture! saith the LORD.

(a) Meaning the prince's governors and false prophets as in (Eze 34:2).

(b) For which I have special care, and have prepared good pastures for them.

Jeremiah 23:2

jer 23:2

Therefore thus saith the LORD God of Israel against the shepherds that (c) feed my people; Ye have scattered my flock, and driven them away, and have not visited them: behold, I will visit upon you the evil of your doings, saith the LORD.

(c) Whose charge is to feed the flock but they eat the fruit of it, (Eze 34:3).

Jeremiah 23:3

jer 23:3

And I will gather the (d) remnant of my flock from all countries where I have driven them, and will bring them again to their folds; and they shall be fruitful and increase.

(d) Thus the prophets always used to mix the promises with the threatenings lest the godly should be too much beaten down and therefore he shows how God will gather his Church after this dispersion.

Jeremiah 23:5

jer 23:5

Behold, the days come, saith the LORD, that I will raise to David a righteous (e) Branch, and a King shall reign and prosper, and shall execute judgment and justice upon the earth.

(e) This prophecy is of the restitution of the Church in the time of Jesus Christ, who is the true branch, read (Isa 11:1, Isa 45:8; Jer 35:15; Dan 9:24).

Jeremiah 23:7

jer 23:7

Therefore, behold, the days come, saith the LORD, that they shall no more say, The (f) LORD liveth, who brought the children of Israel out of the land of Egypt;

(f) Read (Jer 16:14).

Jeremiah 23:9

jer 23:9

My heart within me is broken because of the (g) prophets; all my bones shake; I am like a drunken man, and like a man whom wine hath overcome, because of the LORD, and because of the words of his holiness.

(g) Meaning, the false prophets who deceive the people: in which appears his great love toward his nation, read (Jer 14:13).

Jeremiah 23:10

jer 23:10

For the land is full of adulterers; for because of swearing the land mourneth; the pleasant places of the wilderness are dried up, and their (h) course is evil, and their force [is] not right.

(h) They run headlong to wickedness and seek vain help.

Jeremiah 23:11

jer 23:11

For both prophet and priest are profane; even, in my (i) house have I found their wickedness, saith the LORD.

(i) My temple is full of their idolatry and superstitions.

Jeremiah 23:14

jer 23:14

I have seen also in the prophets of Jerusalem (k) an horrible thing: they commit adultery, and walk in lies: they strengthen also the hands of evildoers, that none doth return from his wickedness: they are all of them (l) to me as Sodom, and the inhabitants of it as Gomorrah.

(k) They who should have profited by my rods against Samaria, are become worse than they.

(l) Though to the world they seem holy fathers, yet I detest them as I did these abominable cities.

Jeremiah 23:15

jer 23:15

Therefore thus saith the LORD of hosts concerning the prophets; Behold, I will feed them with (m) wormwood, and make them drink the water of gall: for from the prophets of Jerusalem is profaneness gone forth into all the land.

(m) Read (Jer 8:14).

Jeremiah 23:16

jer 23:16

Thus saith the LORD of hosts, Hearken not to the words of the prophets that prophesy to you: they make you vain: they speak a vision of their own (n) heart, [and] not from the mouth of the LORD.

(n) Which they have invented of their own brain.

Jeremiah 23:17

jer 23:17

They say still to them that despise me, The LORD hath said, Ye (o) shall have peace; and they say to every one that walketh after the imagination of his own heart, No evil shall come upon you.

(o) Read (Jer 6:14, Jer 8:11).

Jeremiah 23:18

jer 23:18

For (p) who hath stood in the counsel of the LORD, and hath perceived and heard his word? who hath marked his word, and heard [it]?

(p) Thus they derided Jeremiah as though the word of God was not revealed to him, so also spoke Zedekiah to Micaiah, (Kg1 22:24).

Jeremiah 23:20

jer 23:20

The anger of the LORD shall not return, until he shall have executed, and till he shall have performed the thoughts of his heart: in the latter days ye (q) shall consider it perfectly.

(q) Both that God has sent me, and that my words will be true.

Jeremiah 23:22

jer 23:22

But if they had stood in my counsel, and (r) had caused my people to hear my words, then they should have turned them from their evil way, and from the evil of their doings.

(r) He shows the difference between the true prophets and the false, between the hireling and the true minister.

Jeremiah 23:23

jer 23:23

[Am] I a God at hand, saith the LORD, and not a God (s) afar off?

(s) Do I not see your falsehood, however you cloak it, and wherever you commit it?

Jeremiah 23:25

jer 23:25

I have heard what the prophets said, that prophesy lies in my name, saying, I (t) have dreamed, I have dreamed.

(t) I have a prophecy revealed to me as in (Num 12:6).

Jeremiah 23:27

jer 23:27

Who think to cause (u) my people to forget my name by their dreams which they tell every man to his neighbour, as their fathers have forgotten my name for Baal.

(u) He shows that Satan raises up false prophets to bring the people from God.

Jeremiah 23:28

jer 23:28

The prophet that hath a dream, let him (x) tell a dream; and he that hath my word, let him speak my word faithfully. (y) What [is] the chaff to the wheat? saith the LORD.

(x) Let the false prophet declare that it is his own fantasy, and not slander my word as though it were a cloak to cover his lies.

(y) Meaning, that it is not enough for God's ministers to abstain from lies and to speak the word of God but that there is judgment in alleging it, and that it may appear to be applied to the same purpose that it was spoken, (Eze 3:27; Co1 2:13, Co1 4:2; Ti2 2:25).

Jeremiah 23:30

jer 23:30

Therefore, behold, I [am] against the prophets, saith the LORD, that (z) steal my words every one from his neighbour.

(z) Who set forth in my Name that which I have not commanded.

Jeremiah 23:31

jer 23:31

Behold, I [am] against the prophets, saith the LORD, that use their tongues, and say, (a) He saith.

(a) That is, the Lord.

Jeremiah 23:33

jer 23:33

And when this people, or the prophet, or a priest, shall ask thee, saying, What [is] the (b) burden of the LORD? thou shalt then say to them, What burden? I will even forsake you, saith the LORD.

(b) The prophets called their threatenings God's burden, which the sinners were not able to sustain, therefore the wicked in deriding the word, would ask of the prophets, what was the burden as though they would say, "You seek nothing else, but to lay burdens on our shoulders" and thus they rejected the word of God as a grievous burden.

Jeremiah 23:34

jer 23:34

And [as for] the prophet, and the priest, and the people, that shall say, The (c) burden of the LORD, I will even punish that man and his house.

(c) Because this word was brought to contempt and derision, he will teach them another manner of speech, and will cause this word burden to cease and teach them to ask with reverence, "What says the Lord?"

Jeremiah 23:36

jer 23:36

And the burden of the LORD shall ye mention no more: for every man's (d) word shall be his burden; for ye have perverted the words of the living God, of the LORD of hosts our God.

(d) The thing which they mock and contemn will come on them.

Jeremiah Chapter 24

Jeremiah 24:1

jer 24:1

The LORD showed me, and, behold, two (a) baskets of figs [were] set before the temple of the LORD, after Nebuchadnezzar king of Babylon had carried away captive Jeconiah the son of Jehoiakim king of Judah, and the princes of Judah, with the craftsmen and smiths, from Jerusalem, and had brought them to Babylon.

(a) The good figs signified them that were gone into captivity and so saved their life, as in (Jer 21:8), and the bad figs them that remained, who were yet subject to the sword, famine and pestilence.

Jeremiah 24:5

jer 24:5

Thus saith the LORD, the God of Israel; Like these good figs, so will I acknowledge them that are carried away captive of Judah, whom I have sent out of this (b) place into the land of the Chaldeans for [their] good.

(b) By which he approves the yielding of Jeconiah and his company because they obeyed the prophet, who exhorted them to it.

Jeremiah 24:7

jer 24:7

And I will give them (c) an heart to know me, that I [am] the LORD: and they shall be my people, and I will be their God: for they shall return to me with their whole heart.

(c) Which declares that man of himself can know nothing till God gives the heart and understanding.

Jeremiah 24:8

jer 24:8

And as the bad figs, which cannot be eaten, they are so bad; surely thus saith the LORD, So will I give Zedekiah the king of Judah, and his princes, and the remnant of Jerusalem, that remain in this land, and them that dwell (d) in the land of Egypt:

(d) Who fled there for comfort.

Jeremiah Chapter 25

Jeremiah 25:1

jer 25:1

The word that came to Jeremiah concerning all the people of Judah in the (a) fourth year of Jehoiakim the son of Josiah king of Judah, that [was] the first year of Nebuchadnezzar king of Babylon;

(a) That is, in the third year accomplished and in the beginning of the fourth: for though Nebuchadnezzar began to reign in the end of the third year of Jehoiakim's reign yet that year is not counted here because it was almost over, (Dan 1:1).

Jeremiah 25:3

jer 25:3

From the thirteenth year of Josiah the son of Amon king of Judah, even to (b) this day, that [is] the three and twentieth year, the word of the LORD hath come to me, and I have spoken to you, (c) rising early and speaking; but ye have not hearkened.

(b) Which was the fifth year and the ninth month of Jehoiakim's reign.

(c) That is, I have spared no diligence or labour, (Jer 7:13).

Jeremiah 25:5

jer 25:5

They (d) said, Turn ye again now every one from his evil way, and from the evil of your doings, and dwell in the land that the LORD hath given to you and to your fathers for ever and ever:

(d) He shows that the prophets, wholly with one consent laboured to pull the people from those vices, which then reigned, that is, from idolatry and the vain confidence of men: for under these two all others were contained, (Kg2 17:13; Jer 18:11, Jer 35:15; Jon 3:8).

Jeremiah 25:9

jer 25:9

Behold, I will send and take all the (e) families of the north, saith the LORD, and Nebuchadnezzar the king of Babylon, my (f) servant, and will bring them against this land, and against its inhabitants, and against all these nations (g) around, and will utterly destroy them, and make them an horror, and an hissing, and perpetual desolations.

(e) The Chaldeans and all their power.

(f) So the wicked and Satan himself are God's servants, because he makes them serve him by constraint and turns that which they do out of malice to his honour and glory.

(g) As the Philistines, Ammonites, Egyptians and others.

Jeremiah 25:10

jer 25:10

Moreover I will take from them the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, the sound of the (h) millstones, and the light of the candle.

(h) Meaning that bread and all things that would serve to their feasts would be taken away.

Jeremiah 25:12

jer 25:12

And it shall come to pass, when (i) seventy years are accomplished, [that] I will punish (k) the king of Babylon, and that nation, saith the LORD, for their iniquity, and the land of the Chaldeans, and will make it perpetual desolations.

(i) This revelation was for the confirmation of his prophecy because he told them of the time that they would enter and remain in captivity, (Ch2 36:22; Ezr 1:1; Jer 29:10; Dan 9:2).

(k) For seeing the judgment began at his own house, the enemies must be punished most grievously, (Eze 9:6; Pe1 4:17).

Jeremiah 25:14

jer 25:14

For many nations and great kings shall be (l) served by them also: and I will recompense them according to their deeds, and according to the works of their own hands.

(l) That is of the Babylonians as in (Jer 27:7).

Jeremiah 25:15

jer 25:15

For thus saith the LORD God of Israel to me; (m) Take the wine cup of this fury at my hand, and cause all the nations, to whom I send thee, to drink it.

(m) Signifying the extreme affliction that God had appointed for everyone, (Psa 75:8; Isa 51:17) and this cup which the wicked drink, is more bitter than that which he gives to his children, for he measures the one by mercy, and the other by justice.

Jeremiah 25:18

jer 25:18

[That is], Jerusalem, and the cities of Judah, and her kings, and her princes, to make them a desolation, an horror, an hissing, and a curse; (n) as [it is] this day;

(n) For now it begins and will so continue till it is accomplished.

Jeremiah 25:20

jer 25:20

And all the mixed people, and all the kings of the land (o) of Uz, and all the kings of the land of the Philistines, and (p) Ashkelon, and Azzah, and Ekron, and the remnant of Ashdod,

(o) Read (Job 1:1).

(p) Which were cities of the Philistines.

Jeremiah 25:21

jer 25:21

(q) Edom, and Moab, and the children of Ammon,

(q) Edom is here taken for the whole country and Uz for a part of it.

Jeremiah 25:22

jer 25:22

And all the kings of Tyre, and all the kings of Zidon, and the kings of the (r) isles which [are] beyond the sea,

(r) As Greece, Italy and the rest of those countries.

Jeremiah 25:23

jer 25:23

(s) Dedan, and Tema, and Buz, and all [that are] in the utmost corners,

(s) These were people of Arabia which came of Dedan the son of Abraham and Keturah.

Jeremiah 25:24

jer 25:24

And all the kings of Arabia, and all the kings of the mixed people that dwell in the (t) desert,

(t) For there were two countries so named, the one called plentiful and the other barren, or desert.

Jeremiah 25:26

jer 25:26

And all the kings of the north, far and near, one with another, and all the kingdoms of the world, which [are] upon the face of the earth: and the king of (u) Sheshach shall drink after them.

(u) That is of Babylon, as in (Jer 51:41).

Jeremiah 25:29

jer 25:29

For, lo, (x) I begin to bring evil on the city which is called by my name, and should ye be utterly unpunished? Ye shall not be unpunished: for I will call for a sword upon all the inhabitants of the earth, saith the LORD of hosts.

(x) That is Jerusalem, read (Jer 25:12).

Jeremiah 25:33

jer 25:33

And (y) the slain of the LORD shall be at that day from [one] end of the earth even to the [other] end of the earth: they shall not be lamented, neither gathered, nor buried; they shall be refuse upon the ground.

(y) They who are slain at the Lord's appointment.

Jeremiah 25:34

jer 25:34

Howl, (z) ye shepherds, and cry; and wallow yourselves [in the ashes], ye chief of the flock: for the days of your slaughter and of your dispersions are accomplished; and ye shall fall like a (a) pleasant vessel.

(z) You that are chief rulers, and governors.

(a) Which are most easily broken.

Jeremiah 25:35

jer 25:35

And the (b) shepherds shall have no way to flee, nor the chief of the flock to escape.

(b) It will not help them to seek to flee.

Jeremiah Chapter 26

Jeremiah 26:2

jer 26:2

Thus saith the LORD; Stand in the (a) court of the LORD'S house, and speak to all the cities of Judah, which come to worship in the LORD'S house, all the words that I command thee to speak to them; diminish not a word:

- (a) That is, in that place of the temple to which the people resort out of all Judah to sacrifice.
- (b) To the intent that they should pretend no ignorance, as in (Act 20:27).

Jeremiah 26:3

jer 26:3

It may be they will hearken, and turn every man from his evil way, that I may (c) repent of the evil, which I purpose to do to them because of the evil of their doings.

- (c) See Jer 7:12

Jeremiah 26:6

jer 26:6

Then will I make this house like (d) Shiloh, and will make this city (e) a curse to all the nations of the earth.

- (d) See Jer 7:12
- (e) So that when they would curse any, they will say, "God do to you as to Jerusalem."

Jeremiah 26:9

jer 26:9

Why hast thou prophesied in the name of the LORD, saying, (f) This house shall be like Shiloh, and this city shall be desolate without an inhabitant? And all the people were gathered against Jeremiah in the house of the LORD.

- (f) Because of God's promises to the temple, (Psa 132:14) that he would forever remain there, hypocrites thought this temple could never perish and therefore thought it blasphemy to speak against it, (Mat 26:61; Act 6:13) not considering that this was meant of the Church where God will remain forever.

Jeremiah 26:10

jer 26:10

When the princes of Judah heard these things, then they came up from the king's house to the house of the LORD, and sat down in the entrance of the (g) new gate of the LORD'S [house].

- (g) So called, because it was repaired by Jotham, (Kg2 15:35).

Jeremiah 26:12

jer 26:12

Then Jeremiah spoke to all the princes and to all the people, saying, The LORD (h) sent me to prophesy against this house and against this city all the words that ye have heard.

(h) He both shows the cause of his doings plainly and also threatens them that nothing would help, though they should put him to death, but heap greater vengeance on their heads.

Jeremiah 26:18

jer 26:18

Micah the Morasthite prophesied in the days of Hezekiah king of Judah, and spoke to all the people of Judah, saying, Thus saith the LORD of hosts; Zion shall be plowed [like] a field, and Jerusalem shall become heaps, and the mountain of the (i) house as the high places of the forest.

(i) That is, of the House of the Lord, that is, Zion, and these examples the godly alleged to deliver Jeremiah out of the priests hands, whose rage else would not have been satisfied but by his death.

Jeremiah 26:19

jer 26:19

Did Hezekiah king of Judah and all Judah put him to death? did he not fear the LORD, and beseech the LORD, and the LORD repented of the (k) evil which he had pronounced against them? Thus might we procure great evil against our souls.

(k) So that the city was not destroyed, but by a miracle was delivered out of the hands of Sennacherib.

Jeremiah 26:22

jer 26:22

And Jehoiakim the king (l) sent men into Egypt, [namely], Elnathan the son of Achbor, and [certain] men with him into Egypt.

(l) Here is declared the fury of tyrants who cannot stand to hear God's word declared but persecute the ministers of it, and yet in the end they prevail nothing but provoke God' judgments so much more.

Jeremiah 26:23

jer 26:23

And they brought forth Urijah from Egypt, and brought him to Jehoiakim the king; who slew him with the sword, and (m) cast his dead body into the burial place of the common people.

(m) As in the first Hezekiah's example is to be followed, so in this other Jehoiakim's act it to be abhorred: for God's plague descended on him and his household.

Jeremiah 26:24

jer 26:24

Nevertheless the hand of Ahikam (n) the son of Shaphan was with Jeremiah, that they should not give him into the hand of the people to put him to death.

(n) Which declares that nothing could have appeased their fury if God had not moved this noble man to stand valiantly in his defense.

Jeremiah Chapter 27

Jeremiah 27:1

jer 27:1

In the beginning of the reign of (a) Jehoiakim the son of Josiah king of Judah came this word to Jeremiah from the LORD, saying,

(a) Concerning the disposition of these prophecies, they who gathered them into a book, did not altogether observe the order of times, but saw some before, which should be after, and contrary wise which if the reader mark well it will avoid many doubts and make the reading much easier.

Jeremiah 27:2

jer 27:2

Thus saith the LORD to me; Make for thee (b) bonds and yokes, and put them upon thy neck,

(b) By such signs the prophets used sometimes to confirm their prophecies which they could not do of themselves but in as much as they had a revelation for the same, (Isa 20:2) and therefore the false prophets to get more credit, used also such visible signs but they had no revelation, (Kg1 22:12).

Jeremiah 27:6

jer 27:6

And now have I given all these lands into the hand of Nebuchadnezzar the king of Babylon, my (c) servant; and the beasts of the field have I given him also to serve him.

(c) Read (Jer 25:9).

Jeremiah 27:7

jer 27:7

And all nations shall serve him, and his (d) son, and his son's son, until the very time of his land shall come: and then many nations and great kings shall (e) bring him into subjection.

(d) Meaning, Evilmerodach and his son Belshazzar.

(e) They will bring him and his kingdom in subjection as in (Jer 25:14).

Jeremiah 27:16

jer 27:16

Also I spoke to the priests and to all this people, saying, Thus saith the LORD; Hearken not to the words of your prophets that prophesy to you, saying, Behold, the vessels of the LORD'S house shall now shortly be (f) brought again from Babylon: for they prophesy a lie to you.

(f) Which were taken when Jeconiah was led captive into Babel.

Jeremiah 27:18

jer 27:18

But if they are prophets, and if the word of the LORD is with them, let them now (g) make intercession to the LORD of hosts, that the vessels which are left in the house of the LORD, and [in] the house of the king of Judah, and at Jerusalem, go not to Babylon.

(g) For it was not only the prophet's office to show the word of God, but also to pray for the sins of the people, (Gen 20:7) which these could not do because they had no express word: for God had pronounced the contrary.

Jeremiah 27:22

jer 27:22

They shall be carried to Babylon, and there shall they be until the day that I visit (h) them, saith the LORD; then will I bring them up, and restore them to this place.

(h) That is, for the space of seventy years till I have caused the Medes and Persians to overcome the Chaldeans.

Jeremiah Chapter 28

Jeremiah 28:1

jer 28:1

And it came to pass the same year, in the beginning of the (a) reign of Zedekiah king of Judah, in the (b) fourth year, [and] in the fifth month, [that] Hananiah the son of Azur the prophet, who [was] of (c) Gibeon, spoke to me in the house of the LORD, in the presence of the priests and of all the people, saying,

- (a) When Jeremiah began to bear these bonds and yokes.
- (b) After the land had rested, as in (Lev 25:2).
- (c) This was a city in Benjamin belonging to the sons of Aaron, (Jos 21:17).

Jeremiah 28:5

jer 28:5

Then the prophet Jeremiah said to the (d) prophet Hananiah in the presence of the priests, and in the presence of all the people that stood in the house of the LORD,

- (d) He was so esteemed though he was a false prophet.

Jeremiah 28:6

jer 28:6

Even the prophet Jeremiah said, Amen: the (e) LORD do so: the LORD perform thy words which thou hast prophesied, to bring again the vessels of the LORD'S house, and all that is carried away captive, from Babylon into this place.

- (e) That is, I would wish the same for God's honour and wealth of my people but he has appointed the contrary.

Jeremiah 28:8

jer 28:8

The prophets that have been before me and before thee of old (f) prophesied both against many countries, and against great kingdoms, of war, and of evil, and of pestilence.

- (f) Meaning, that the prophets that denounced war or peace were tried either true or false by the success of their prophecies, even though God makes to come to pass sometimes that which the false prophet speaks to try the faith of his, (Deu 13:3).

Jeremiah 28:10

jer 28:10

Then Hananiah the prophet took the yoke from off the prophet Jeremiah's neck, and (g) broke it.

(g) This declares the impudency of the wicked hirelings who have no zeal to the truth but are led with ambition to get the favour of men and therefore cannot abide any that might discredit them but burst forth into rages and contrary to their own conscience, pass not what lies they report or how wickedly they do so that they may maintain their estimation.

Jeremiah 28:14

jer 28:14

For thus saith the LORD of hosts, the God of Israel; I have put a (h) yoke of iron upon the neck of all these nations, that they may serve Nebuchadnezzar king of Babylon; and they shall serve him: and I have given him the (i) beasts of the field also.

(h) That is, a hard and cruel servitude.

(i) Signifying that all would be his as in (Dan 2:38).

Jeremiah 28:17

jer 28:17

So Hananiah the prophet (k) died the same year in the seventh month.

(k) Seeing this thing was evident in the eyes of the people and yet they returned not to the Lord, it is manifest that miracles cannot move us, neither the word itself, unless God touch the heart.

Jeremiah Chapter 29

Jeremiah 29:1

jer 29:1

Now these [are] the words of the letter that Jeremiah the prophet sent from Jerusalem to (a) the rest of the elders who were carried away captives, and to the priests, and to the prophets, and to all the people whom Nebuchadnezzar had carried away captive from Jerusalem to Babylon;

(a) For some died in the way.

Jeremiah 29:2

jer 29:2

(After Jeconiah the king, and the (b) queen, and the eunuchs, the princes of Judah and Jerusalem, and the craftsmen, and the smiths, had departed from Jerusalem;)

(b) Meaning Jeconiah's mother.

Jeremiah 29:3

jer 29:3

By the hand of Elasah the son of Shaphan, and Gemariah the son of Hilkiyah, (whom Zedekiah king of Judah (c) sent to Babylon to Nebuchadnezzar king of Babylon) saying,

(c) To entreat of some equal condition.

Jeremiah 29:4

jer 29:4

Thus saith the LORD of hosts, the God of Israel, to all that are carried away captives, whom I have (d) caused to be carried away from Jerusalem to Babylon;

(d) That is, the Lord whose work this was.

Jeremiah 29:7

jer 29:7

And seek the peace of the city where I have caused you to be carried away captives, and (e) pray to the LORD for it: for in the peace of it ye shall have peace.

(e) The prophet does not speak this for the affection that he bore to the tyrant, but that they should pray for the common rest and quietness that their troubles might not be increased, and that they might with more patience and less grief wait for the time of their deliverance, which God had appointed most certain: for not only the Israelites but all the world yea and the insensible creatures would rejoice when these tyrants would be destroyed, as in (Isa 24:4).

Jeremiah 29:13

jer 29:13

And ye shall seek me, and find [me], when ye shall search for me with all (f) your heart.

(f) When your oppression will be great, and your afflictions cause you to repent your disobedience and also when the seventy years of your captivity will be expired, (Ch2 36:22; Ezr 1:1; Jer 25:12; Dan 9:2).

Jeremiah 29:15

jer 29:15

Because ye have said, The LORD hath raised up for us (g) prophets in Babylon;

(g) As Ahab, Zedekiah and Shemaiah.

Jeremiah 29:17

jer 29:17

Thus saith the LORD of hosts; Behold, I will send upon them the (h) sword, the famine, and the pestilence, and will make them like vile (i) figs, that cannot be eaten, they are so bad.

(h) By which he assures them that there will be no hope of returning before the appointed time.

(i) According to the comparison, (Jer 24:1-2).

Jeremiah 29:18

jer 29:18

And I will persecute them with the sword, with the famine, and with the pestilence, and will deliver them to be removed to all the kingdoms of the earth, to be (k) a curse, and an horror, and an hissing, and a reproach, among all the nations where I have driven them:

(k) Read (Jer 26:6).

Jeremiah 29:19

jer 29:19

Because they have not hearkened to my words, saith the LORD, which I sent to them by my servants the prophets, (l) rising early and sending [them]; but ye would not hear, saith the LORD.

(l) Read (Jer 7:13, Jer 25:3, Jer 26:5).

Jeremiah 29:22

jer 29:22

And concerning them shall be taken up a curse by all the captivity of Judah who [are] in Babylon, saying, The LORD make thee like Zedekiah and like Ahab, whom the king of Babylon roasted (m) in the fire;

(m) Because they gave the people hope of speedy returning.

Jeremiah 29:23

jer 29:23

Because they have committed (n) villany in Israel, and have committed adultery with their neighbour's wives, and have spoken lying words in my name, which I have not commanded them; even I know, and [am] a witness, saith the LORD.

(n) Which was adultery and falsifying the word of God.

Jeremiah 29:26

jer 29:26

The LORD hath made thee priest in the stead of (o) Jehoiada the priest, that ye should be officers in the house of the LORD, for every man [that is] mad, and maketh himself a prophet, that thou shouldest put him in prison, and in the stocks.

(o) Shemaiah the false prophet flatters Zephaniah the chief priest as though God had given him the spirit and zeal of Jehoiada to punish whoever trespassed against the word of God, of that he would have made Jeremiah one, calling him a raver and a false prophet.

Jeremiah 29:32

jer 29:32

Therefore thus saith the LORD; Behold, I will punish Shemaiah the Nehelamite, and his seed: he shall not have a man (p) to dwell among this people; neither shall he behold the good that I will do for my people, saith the LORD; because he hath taught rebellion against the LORD.

(p) He and his seed will be destroyed so that none of them would see the blessing of this deliverance.

Jeremiah Chapter 30

Jeremiah 30:2

jer 30:2

Thus speaketh the LORD God of Israel, saying, Write for thee all the words that I have spoken to thee in a (a) book.

(a) Because they would be assured and their posterity confirmed in the hope of this deliverance promised.

Jeremiah 30:5

jer 30:5

For thus saith the LORD; We have heard a (b) voice of trembling, of fear, and not of peace.

(b) He shows that before this deliverance will come, the Chaldeans would be extremely afflicted by their enemies, and that they would be in such perplexity and sorrow as a woman in her travail as (Isa 13:8).

Jeremiah 30:7

jer 30:7

Alas! for that (c) day [is] great, so that none [is] like it: it [is] even the time of Jacob's trouble; but he shall be saved out of it.

(c) Meaning that the time of their captivity would be grievous.

Jeremiah 30:8

jer 30:8

(d) For it shall come to pass in that day, saith the LORD of hosts, [that] I will break (e) his yoke from off thy neck, and will burst thy bonds, and strangers shall no more (f) bring him into subjection:

(d) When I will visit Babylon.

(e) Of the king of Babylon.

(f) That is, of Jacob.

Jeremiah 30:9

jer 30:9

But they shall serve the LORD their God, and (g) David their king, whom I will raise up to them.

(g) That is, Messiah who would come of the stock of David according to the flesh and would be the true pastor, (Eze 34:23) who is set forth and his kingdom would be everlasting in the person of David, (Hos 3:5).

Jeremiah 30:11

jer 30:11

For I [am] with thee, saith the LORD, to save thee: though I make a full end of all nations where I have scattered thee, yet will I not make a full end of thee: but I will correct thee in measure, and will not (h) leave thee altogether unpunished.

(h) In this is commanded God's great mercy toward his, who does not destroy them for their sins, but corrects and chastises them till he has purged and pardoned them and so burns the rods by which he punished them, (Isa 33:1).

Jeremiah 30:18

jer 30:18

Thus saith the LORD; Behold, I will bring again the captives of Jacob's tents, and have mercy on his dwellingplaces; and the city shall be built upon her own heap, and the (m) palace shall remain after its manner.

(m) Meaning that the city and the temple would be restored to their former estate.

Jeremiah 30:19

jer 30:19

And out of them shall proceed (n) thanksgiving and the voice of them that make merry: and I will multiply them, and they shall not be few; I will also glorify them, and they shall not be small.

(n) He shows how the people will with praise and thanksgiving acknowledge this blessing.

Jeremiah 30:21

jer 30:21

And their (o) nobles shall be from themselves, and their governor shall proceed from the midst of them; and I will cause him to draw near, and he shall approach to me: for who [is] this that engaged his (p) heart to approach to me? saith the LORD.

(o) Meaning, Zerubbabel, who was the figure of Christ in whom this was accomplished.

(p) Signifying that Christ willingly submits himself to the obedience of God his father.

Jeremiah 30:23

jer 30:23

Behold, (q) the whirlwind of the LORD goeth forth with fury, a continuing whirlwind: it shall fall with pain upon the head of the wicked.

(q) Lest the wicked hypocrites should flatter themselves with these promises the prophet shows what will be their portion.

Jeremiah 30:24

jer 30:24

The fierce anger of the LORD shall not return, until he hath done [it], and until he hath performed the intents of his heart: in the (r) latter days ye shall consider it.

(r) When this Messiah and deliverer is sent.

Jeremiah Chapter 31

Jeremiah 31:1

jer 31:1

At the (a) same time, saith the LORD, I will be the God of all the families of Israel, and they shall be my people.

(a) When this noble governor will come, meaning Christ, not only Judah and Israel, but the rest of the world will be called.

Jeremiah 31:2

jer 31:2

Thus saith the LORD, The people [who were] (b) left by the sword found grace in the wilderness; (c) [even] Israel, when I went to cause him to rest.

(b) Who were delivered from the cruelty of Pharaoh.

(c) That is, God.

Jeremiah 31:3

jer 31:3

The LORD appeared (d) of old to me, [saying], (e) I have loved thee with an everlasting love: therefore with lovingkindness have I drawn thee.

(d) The people thus reason as though he were not so beneficial to them now as he had been of old.

(e) Thus the Lord answers that his love is not changeable.

Jeremiah 31:4

jer 31:4

Again I will build thee, and thou shalt be built, O virgin of Israel: thou shalt again (f) be adorned with thy tabrets, and shalt go forth in the dances of them that make merry.

(f) You will still have opportunity to rejoice which is meant by tabrets and dancing as their custom was after notable victories, (Exo 15:20; Jdg 11:34).

Jeremiah 31:5

jer 31:5

Thou shalt yet plant vines upon the mountains of (g) Samaria: the planters shall plant, and (h) shall eat [them] as common things.

(g) Because the Israelites who were the ten tribes never returned to Samaria, therefore this must be spiritually understood under the kingdom of Christ, which was the restoration of the true Israel.

(h) That is, will eat the fruit of it, as in (Lev 19:23-25; Deu 20:6).

Jeremiah 31:6

jer 31:6

For there shall be a day, [that] the (i) watchmen upon the mount Ephraim shall cry, Arise ye, and let us go up to (k) Zion to the LORD our God.

(i) The ministers of the word.

(k) They will exhort all to the embracing of the gospel, as in (Isa 2:3).

Jeremiah 31:7

jer 31:7

(l) For thus saith the LORD; Sing with gladness for Jacob, and shout among the chief of the nations: proclaim ye, praise ye, and say, O LORD, save thy people, the remnant of Israel.

(l) He shows what will be the concord and love of all under the gospel when none will be refused for their infirmities: and everyone will exhort one another to embrace it.

Jeremiah 31:9

jer 31:9

They shall come with (m) weeping, and with supplications will I lead them: I will cause them to walk by the rivers of (n) waters in a straight way, in which they shall not stumble: for I am a father to Israel, and Ephraim [is] (o) my firstborn.

(m) That is, lamenting their sins which had not given ear to the prophets and therefore it follows that God received them to mercy, (Jer 50:4). Some take it that they should weep for joy.

(n) Where they found no impediments, but abundance of all things.

(o) That is, my dearly beloved as the first child is to the father.

Jeremiah 31:11

jer 31:11

For the LORD hath redeemed Jacob, and ransomed him from the hand (p) of [him that was] stronger than he.

(p) That is, from the Babylonians and other enemies.

Jeremiah 31:12

jer 31:12

Therefore they shall come and sing in the height of Zion, and shall flow together to the goodness of the LORD, for (q) grain, and for wine, and for oil, and for the young of the flock and of the herd: and their soul shall be as a watered garden; and they shall not sorrow any more at all.

(q) By these temporal benefits he means the spiritual graces which are in the Church, and of which there would ever be plenty, (Isa 58:11-12).

Jeremiah 31:13

jer 31:13

Then shall the virgin rejoice in the (r) dance, both young men and old together: for I will turn their mourning into joy, and will comfort them, and make them rejoice from their sorrow.

(r) In the company of the faithful, who ever praise God for his benefits.

Jeremiah 31:14

jer 31:14

And I will abundantly satisfy the soul of the priests with (s) fatness, and my people shall be satisfied with my goodness, saith the LORD.

(s) Meaning, the spirit of wisdom, knowledge and zeal.

Jeremiah 31:15

jer 31:15

Thus saith the LORD; A voice was heard in Ramah, lamentation, [and] bitter weeping; (t) Rachel weeping for her children refused to be comforted for her children, because they [were] not.

(t) To declare the greatness of God's mercy in delivering the Jews, he shows them that they were like the Benjamites of the Israelites, that is, utterly destroyed and carried away, so much so that if Rachel the mother of Benjamin could have risen again to seek her children she would have found none remaining.

Jeremiah 31:18

jer 31:18

I have surely heard (u) Ephraim bemoaning himself [thus]; Thou hast chastised me, and I was chastised, as a (x) bull unaccustomed [to the yoke]: (y) turn thou me, and I shall be turned; for thou [art] the LORD my God.

(u) That is, the people who were led captive.

(x) Which was wanton and could not be subject to the yoke.

(y) He shows how the faithful used to pray, that is, desire God to tame them as they cannot turn of themselves.

Jeremiah 31:19

jer 31:19

Surely after I was turned, I repented; and after I was instructed, I smote upon [my] (z) thigh: I was ashamed, and even confounded, because I bore the reproach of my youth.

(z) In sign of repentance and detestation of my sin.

Jeremiah 31:20

jer 31:20

[Is] Ephraim (a) my dear son? [is he] a pleasant child? for since I spoke against him, I do earnestly (b) remember him still: therefore my heart is troubled for him; I will surely have mercy upon him, saith the LORD.

(a) As though he would say no for by his iniquity he did what lay in him to cast me off.

Jeremiah 31:21

jer 31:21

Set thee up (c) waymarks, make thee high heaps: set thy heart toward the highway, [even] the way [which] thou wentest: turn again, O virgin of Israel, turn again to these thy cities.

(c) Mark by what way you went into captivity and you will turn again by the same.

Jeremiah 31:22

jer 31:22

How long wilt thou wander about, O thou backsliding daughter? for the LORD hath created (d) a new thing in the earth, A woman shall encompass a man.

(d) Because their deliverance from Babylon was a figure of their deliverance from sin, he shows how this would be procured that is, by Jesus Christ, whom a woman would conceive and bear in her womb. Which is a strange thing in earth, because he would be born of a virgin without man or he means that Jerusalem which was like a barren woman in her captivity would be fruitful as she that is joined in marriage and whom God blesses with children.

Jeremiah 31:26

jer 31:26

Upon this I awoke, and beheld; and my sleep (e) was sweet to me.

(e) Having understood this vision of the Messiah to come, in whom the two houses of Israel and Judah would be joined, I rejoiced.

Jeremiah 31:27

jer 31:27

Behold, the days come, saith the LORD, that I will sow the house of Israel and the house of Judah (f) with the seed of man, and with the seed of beast.

(f) I will multiply and enrich them with people and cattle.

Jeremiah 31:29

jer 31:29

In those days they shall say no more, The fathers have (g) eaten a sour grape, and the children's teeth are set on edge.

(g) The wicked used this proverb when they murmured against God's judgments pronounced by the prophets, saying that their fathers had committed the fault and that the children were punished, (Eze 18:2-3).

Jeremiah 31:31

jer 31:31

Behold, the days come, saith the LORD, that I will make a (h) new covenant with the house of Israel, and with the house of Judah:

(h) Though the covenant of redemption made to the fathers and this which was given later seemed varied, yet they are all one and grounded on Jesus Christ, save that this is called new, because of the manifestation of Christ and the abundant graces of the Holy Spirit given to his Church under the gospel.

Jeremiah 31:32

jer 31:32

Not according to the covenant that I made with their fathers in the day [that] I took them by the hand to bring them out of the land of Egypt; which my covenant they (i) broke, although I was an husband to them, saith the LORD:

(i) And so were the opportunity of their own divorcement through their infidelity, (Isa 50:1).

Jeremiah 31:33

jer 31:33

But this [shall be] the covenant that I will make with the house of Israel; After (k) those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people.

(k) In the time of Christ, my law will instead of tables of stone be written in their hearts by my Holy Spirit, (Heb 8:10).

Jeremiah 31:34

jer 31:34

And they shall (l) teach no more every man his neighbour, and every man his brother, saying, Know the LORD: for they shall all know me, from the least of them to the greatest of them, saith the LORD: for I will forgive their iniquity, and I will remember their sin no more.

(l) Under the kingdom of Christ there will be no one blinded with ignorance, but I will give them faith, and acknowledge God for remission of their sins and daily increase the same: so that it will not seem to come so much by the preaching of my ministers as by the instruction of my Holy Spirit, (Isa 54:13) but the full accomplishing of it is referred to the kingdom of Christ, when we will be joined with our head.

Jeremiah 31:35

jer 31:35

Thus saith the LORD, who giveth (m) the sun for a light by day, [and] the ordinances of the moon and of the stars for a light by night, who divideth the sea when its waves roar; The LORD of hosts [is] his name:

(m) If the sun, moon and stars cannot but give light according to my ordinance, so long as this world lasts, so shall my church never fail, neither shall anything hinder it: and as sure as I will have a people, so certain is it, that I will leave them my word forever to govern them with.

Jeremiah 31:37

jer 31:37

Thus saith the LORD; If heaven above can be measured, (n) and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel for all that they have done, saith the LORD.

(n) The one and the other is impossible.

Jeremiah 31:38

jer 31:38

Behold, the days come, saith the LORD, that the (o) city shall be built to the LORD from the tower of Hananeel to the gate of the corner.

(o) As it was performed, (Neh 3:1). By this description he shows that the city would be as ample and beautiful as it ever was: but he alludes to the spiritual Jerusalem whose beauty would be incomparable.

Jeremiah Chapter 32

Jeremiah 32:1

jer 32:1

The word that came to Jeremiah from the LORD in the (a) tenth year of Zedekiah king of Judah, which [was] the eighteenth year of Nebuchadnezzar.

(a) So that Jeremiah had now prophesied from the thirteenth year of Josiah to the last year save one of Zedekiah's reign, which was almost forty years.

Jeremiah 32:5

jer 32:5

And he shall lead Zedekiah to Babylon, and there shall he be until (b) I visit him, saith the LORD: though ye fight with the Chaldeans, ye shall not prosper.

(b) 'Till I take Zedekiah away by death: for he will not die by the sword as in (Jer 34:4).

Jeremiah 32:7

jer 32:7

Behold, Hanameel the son of Shallum thy uncle shall come to thee, saying, (c) Buy for thee my field that [is] in Anathoth: for the right of redemption [is] thine (d) to buy [it].

(c) By which was meant that the people would return again out of captivity and enjoy their possessions and vineyards as in (Jer 32:15, Jer 32:44).

(d) Because he was next of the kindred, as in (Rut 4:4).

Jeremiah 32:8

jer 32:8

So Hanameel my uncle's son came to me in the court of the prison according to the word of the LORD, and said to me, Buy my (e) field, I pray thee, that [is] in Anathoth, which [is] in the country of Benjamin: for the right of inheritance [is] thine, and the redemption [is] thine; buy [it] for thyself. Then I knew that this [was] the word of the LORD.

(e) Of the possession of the Levites, read (Lev 25:32).

Jeremiah 32:9

jer 32:9

And I bought the field of Hanameel my uncle's son, that [was] in Anathoth, and weighed him the money, [even] seventeen (f) shekels of silver.

(f) Which amounts to about ten shillings six pence in our money if this shekel were the common shekel, See Gen 23:15, for the shekel of the temple was of double value, and ten pieces of silver were half a shekel, for twenty made the shekel.

Jeremiah 32:11

jer 32:11

So I took the deed of the purchase, [both] that which was sealed (g) [according] to the law and custom, and that which was open:

(g) According to the custom the instrument or evidence was sealed up with the common seal and a copy of it remained which contained the same in effect but was left open to be seen if anything should be called into doubt.

Jeremiah 32:14

jer 32:14

Thus saith the LORD of hosts, the God of Israel; Take these deeds, this deed of the purchase, both that which is sealed, and this deed which is open; and put them in an earthen (h) vessel, that they may continue many days.

(h) And so to hide them in the ground, that they might be reserved as a token of their deliverance.

Jeremiah 32:18

jer 32:18

Thou shewest lovingkindness to thousands, and recompensest the iniquity of the fathers into the bosom of their (i) children after them: the Great, the Mighty God, JEHOVAH of hosts, [is] his name,

(i) Because the wicked are subject to the curse of God, he shows that their posterity who by nature are under this malediction will be punished both for their own wickedness and that the iniquity of their fathers which is likewise in them, will be also avenged on their head.

Jeremiah 32:20

jer 32:20

(k) Who hast set signs and wonders in the land of Egypt, [even] to this day, and in Israel, and among [other] men; and hast made thee a name, as at this day;

(k) Meaning that his miracles in delivering his people would never be forgotten.

Jeremiah 32:24

jer 32:24

Behold the (l) mounts, they are come to the city to take it; and the city is given into the hand of the Chaldeans, that fight against it, because of the sword, and of the famine, and of the pestilence: and what thou hast spoken is come to pass; and, behold, thou seest [it].

(l) The word signifies anything that is cast up, as a mount or rampart, and is also used for engines of war, which were laid on a high place to shoot into a city before guns were in use.

Jeremiah 32:27

jer 32:27

Behold, I [am] the LORD, the God of all (m) flesh: is there any thing too hard for me?

(m) That is, of every creature: who as they are his work, so does he govern and guide them as pleases him, by which he shows that as he is the author of their captivity for their sins, so will he for his mercies be their redeemer to restore them again to liberty.

Jeremiah 32:30

jer 32:30

For the children of Israel and the children of Judah have done evil only before me from their (n) youth: for the children of Israel have only provoked me to anger with the work of their hands, saith the LORD.

(n) From the time that I brought them out of Egypt and made them my people and called them my firstborn.

Jeremiah 32:33

jer 32:33

And they have turned to me the back, and not the face: though I taught them, (o) rising early and teaching [them], yet they have not hearkened to receive instruction.

(o) (Ch2 36:15; Isa 65:2; Jer 7:13, Jer 13:3, Jer 26:5, Jer 29:19, Jer 35:14, Jer 44:4).

Jeremiah 32:35

jer 32:35

And they built the high (p) places of Baal, which [are] in the valley of the (q) son of Hinnom, to cause their sons and their daughters to (r) pass through [the fire] to Molech; which I commanded them not, neither came it into my mind, that they should do this abomination, to cause Judah to sin.

(p) That is, the altars which were made to offer sacrifices to their idols on.

(q) Read (Jer 7:31; Kg2 21:4, Kg2 21:6).

(r) Read (Kg2 16:3).

Jeremiah 32:36

jer 32:36

And now (s) therefore thus saith the LORD, the God of Israel, concerning this city, of which ye say, It shall be delivered into the hand of the king of Babylon by the sword, and by the famine, and by the pestilence;

(s) Read (Jer 30:16).

Jeremiah 32:39

jer 32:39

And I will give them (t) one heart, and one way, that they may fear me for ever, for the good of them, and of their children after them:

(t) One consent and one religion, as in (Eze 11:19, Eze 36:26).

Jeremiah 32:40

jer 32:40

And I will make an everlasting (u) covenant with them, that I will not turn away from them, to do them good; but I will put my fear in their hearts, that they shall not depart from me.

(u) Read (Jeremiah 31:1-33:26).

Jeremiah 32:44

jer 32:44

Men shall buy (x) fields for money, and signed deeds, and seal [them], and take witnesses in the land of Benjamin, and in the places about Jerusalem, and in the cities of Judah, and in the cities of the mountains, and in the cities of the valley, and in the cities of the south: for I will cause their captives to return, saith the LORD.

(x) This is the declaration of that which was spoken of in (Jer 32:8).

Jeremiah Chapter 33

Jeremiah 33:1

jer 33:1

Moreover the word of the LORD came to Jeremiah the second time, while he was yet shut up in the (a) court of the prison, saying,

(a) Which was in the king's house at Jerusalem, as in (Jer 32:1-2).

Jeremiah 33:2

jer 33:2

Thus saith the LORD the (b) maker of this, the LORD that formed it, to establish it; the LORD [is] his name;

(b) That is, of Jerusalem, who as he made it, so will he preserve it, read (Isa 37:26).

Jeremiah 33:4

jer 33:4

For thus saith the LORD, the God of Israel, concerning the houses of this city, and concerning the houses of the kings of Judah, which are thrown down by the (c) mounts, and by the sword;

(c) Read (Jer 32:24).

Jeremiah 33:5

jer 33:5

They come to (d) fight with the Chaldeans, but [it is] to fill them with the dead bodies of men, whom I have slain in my anger and in my fury, and for all whose wickedness I have hid my (e) face from this city.

(d) The Jews think to overcome the Chaldeans, but they seek their own destruction.

(e) He shows that God's favour is cause of all prosperity, as his anger is of all adversity.

Jeremiah 33:6

jer 33:6

Behold, I (f) will bring it health and cure, and I will cure them, and will reveal to them the abundance of peace and truth.

(f) In the midst of his threatenings God remembers his, and comforts them.

Jeremiah 33:8

jer 33:8

And I will (g) cleanse them from all their iniquity, by which they have sinned against me; and I will pardon all their iniquities, by which they have sinned, and by which they have transgressed against me.

(g) Declaring that there is no deliverance nor joy, but where we feel remission of sins.

Jeremiah 33:9

jer 33:9

And it shall be to me a name of (h) joy, a praise and an honour before all the nations of the earth, which shall hear all the good that I do to them: and they shall fear and tremble for all the goodness and for all the prosperity that I procure to it.

(h) By which he shows that the Church in which is remission of sins, is God's honour and glory, so that whoever is enemy to it, labours to dishonour God.

Jeremiah 33:11

jer 33:11

The voice of joy, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, the voice of them that shall say, (i) Praise the LORD of hosts: for the LORD [is] good; for his mercy [endureth] for ever: [and] of them that shall bring the sacrifice of praise into the house of the LORD. For I will cause to return the captives of the land, as at the first, saith the LORD.

(i) Which was a song appointed for the Levites to praise God by, (Ch1 16:8; Psa 105:1; Psa 106:1; Psa 107:1; Psa 118:1; Psa 136:1; Isa 12:4)

Jeremiah 33:13

jer 33:13

In the cities of the (k) mountains, in the cities of the vale, and in the cities of the south, and in the land of Benjamin, and in the places about Jerusalem, and in the cities of Judah, shall the flocks pass again under the hands of him that counteth [them], saith the LORD.

(k) Meaning that all the country of Judah will be inhabited again.

Jeremiah 33:15

jer 33:15

In those days, and at that time, will I cause (l) the Branch of righteousness to grow up to David; and he shall execute judgment and righteousness in the land.

(l) That is, I will send the Messiah, who will come of the house of David, of whom this prophecy is meant, as testify all the Jews and that which is written, (Jer 23:5).

Jeremiah 33:16

jer 33:16

In those days shall Judah be saved, and Jerusalem shall dwell in safety: and this [is the name] by which (m) she shall be called, The LORD our (n) righteousness.

(m) That is, Christ that will call his Church.

(n) That is, Christ is our Lord God, our righteousness, sanctification and redemption, (Co1 1:30).

Jeremiah 33:18

jer 33:18

Neither shall the priests the Levites lack a man before me to offer (o) burnt offerings, and to kindle meat offerings, and to do sacrifice continually.

(o) That is, chiefly meant of the spiritual sacrifice of thanksgiving which is left to the Church in the time of Christ, who was the everlasting priest and the everlasting sacrifice figured by the sacrifices of the law.

Jeremiah 33:20

jer 33:20

Thus saith the LORD; If ye can break my covenant of the (p) day, and my covenant of the night, so that there should not be day and night in their season;

(p) Read (Jer 31:35).

Jeremiah 33:24

jer 33:24

Considerest thou not what (q) this people have spoken, saying, The two families which the LORD hath chosen, he hath even cast them off? thus they have despised my people, that they should be no more a nation before them.

(q) Meaning, the Chaldeans and other infidels who thought God had utterly cast off Judah and Israel or Benjamin, because he corrected them for a time for their amendment.

Jeremiah Chapter 34

Jeremiah 34:1

jer 34:1

The word which came to Jeremiah from the LORD, when (a) Nebuchadnezzar king of Babylon, and all his army, and all the kingdoms of the earth of his dominion, and all the people, fought against Jerusalem, and against all its cities, saying,

(a) Who commonly by Jeremiah was called Nebuchadrezzar and by others Nebuchadnezzar.

Jeremiah 34:5

jer 34:5

[But] thou shalt die in (b) peace: and with the burnings of thy fathers, the former kings who were before thee, so shall they burn [incense] for thee; and they will lament thee, [saying], Ah (c) lord! for I have pronounced the word, saith the LORD.

(b) Not of any violent death.

(c) The Jews will lament for you their lord and king.

Jeremiah 34:8

jer 34:8

[This is] the word that came to Jeremiah from the LORD, after king Zedekiah had made a covenant with all the people who [were] at Jerusalem, (d) to proclaim liberty to them;

(d) When the enemy was at hand and they saw themselves in danger, they would seem holy, and so began some kind of reformation: but soon after they uttered their hypocrisy.

Jeremiah 34:9

jer 34:9

That every man should release his male (e) servant, and every man his female servant, [being] a Hebrew man or woman; that none should retain them in service, [that is], a Jew his brother.

(e) According to the law, (Exo 21:2; Deu 15:12).

Jeremiah 34:15

jer 34:15

And ye had now turned, and had done right in my sight, in proclaiming liberty every man to his neighbour; and ye had made a covenant before me in (f) the house which is called by my name:

(f) Meaning in the temple to declare that it was a most solemn and straight covenant made in the name of the Lord.

Jeremiah 34:17

jer 34:17

Therefore thus saith the LORD; Ye have not hearkened to me, in proclaiming liberty, every one to his brother, and every man to his neighbour: behold, I proclaim a liberty for you, saith the LORD, to (g) the sword, to the pestilence, and to the famine; and I will make you to be removed into all the kingdoms of the earth.

(g) That is, I give the sword liberty to destroy you.

Jeremiah 34:18

jer 34:18

And I will give the men that have transgressed my covenant, who have not performed the words of the covenant which they had made before me, when they (h) cut the calf in two, and passed between the parts of it,

(h) Concerning the manner of solemn covenant which the ancients used by passing between the two parts of a beast, to signify that the transgressor of the same covenant should be so divided in pieces, read (Gen 15:10).

Jeremiah 34:21

jer 34:21

And Zedekiah king of Judah and his princes I will give into the hand of their enemies, and into the hand of them that seek their life, and into the hand of the king of Babylon's army, which (i) are gone up from you.

(i) To fight against the Egyptians, as in (Jer 37:11).

Jeremiah Chapter 35

Jeremiah 35:1

jer 35:1

The word which came to Jeremiah from the LORD in the days (a) of Jehoiakim the son of Josiah king of Judah, saying,

(a) For the disposition and order of these prophecies. See Jer 27:1

Jeremiah 35:2

jer 35:2

Go to the house of the (b) Rechabites, and speak to them, and bring them into the house of the LORD, into one of the chambers, and give them wine to drink.

(b) They came from Hobab, Moses father-in-law, who was no Israelite, but later joined with them in the service of God.

Jeremiah 35:4

jer 35:4

And I brought them into the house of the LORD, into the chamber of the sons of Hanan, the son of Igdaliah, a man (c) of God, who [was] by the chamber of the princes, which [was] above the chamber of Maaseiah the son of Shallum, the keeper of the door:

(c) That is, a prophet.

Jeremiah 35:5

jer 35:5

And I set before the sons of the house of the Rechabites pots full of wine, and cups, and I (d) said to them, Drink ye wine.

(d) The prophet says not. The Lord says thus, for then they ought to have obeyed, but he tends to another end: that is, to declare their obedience to man, seeing the Jews would not obey God himself.

Jeremiah 35:6

jer 35:6

But they said, We will drink no wine: for (e) Jonadab the son of Rechab our father commanded us, saying, Ye shall drink no wine, [neither ye], nor your sons for ever:

(e) Whom the king of Israel favoured for his zeal, (Kg2 10:15).

(f) Teaching them by this to flee all opportunity for intemperancy, ambition and greed and that they might know that they were strangers in the earth, and be ready to depart at all opportunity.

Jeremiah 35:10

jer 35:10

But we have dwelt in tents, and have obeyed, and done according to (g) all that Jonadab our father commanded us.

(g) Which was now for the span of three hundred years from Jehu to Jehoiakim.

Jeremiah 35:11

jer 35:11

But it came to pass, when Nebuchadnezzar king of Babylon came up into the land, that we said, Come, and let us go to Jerusalem for fear of the army of the Chaldeans, and for fear of the army of the Syrians: so we (h) dwell at Jerusalem.

(h) Which declares that they were not so bound to their vow that it could not be broken for any need, for where they were commanded to dwell in tents, they dwell now at Jerusalem for fear of the wars.

Jeremiah 35:13

jer 35:13

Thus saith the LORD of hosts, the God of Israel; Go and tell the men of Judah and the inhabitants of Jerusalem, Will (i) ye not receive instruction to hearken to my words? saith the LORD.

(i) Whom I have chosen to be my children seeing these who were the children of a heathen, obeyed the commandment of their father.

Jeremiah 35:14

jer 35:14

The words of Jonadab the son of Rechab, that he commanded his sons not to drink wine, are performed; for to this day they drink none, but obey their father's commandment: however I have spoken to you, (k) rising early and speaking; but ye hearkened not to me.

(k) I have most diligently exhorted and warned you both by myself and my prophet.

Jeremiah 35:17

jer 35:17

Therefore thus saith the LORD God of hosts, the God of Israel; Behold, I will bring upon Judah and upon all the inhabitants of Jerusalem all the evil that I have pronounced against them: because I have (l) spoken to them, but they have not heard; and I have called to them, but they have not answered.

(l) That is, by his prophets and ministers which shows that it is as much, as though he would speak to us himself when he sends his ministers to speak in his Name.

Jeremiah 35:19

jer 35:19

Therefore thus saith the LORD of hosts, the God of Israel; Jonadab the son of Rechab shall (m) not lack a man to stand before me for ever.

(m) His posterity will continue and be in my favour for ever.

Jeremiah Chapter 36

Jeremiah 36:1

jer 36:1

And it came to pass in the fourth (a) year of Jehoiakim the son of Josiah king of Judah, [that] this word came to Jeremiah from the LORD, saying,

(a) See Jer 25:1

Jeremiah 36:2

jer 36:2

Take thee a scroll of a book, and write in it all the words that I have spoken to thee against Israel, and against Judah, and against all the nations, from the day I spoke to thee, (b) from the days of Josiah, even to this day.

(b) Which were twenty and three years, as in (Jer 25:3) counting from the thirteenth year of Josiah's reign.

Jeremiah 36:4

jer 36:4

Then Jeremiah called Baruch the son of Neriah: and Baruch wrote (c) from the mouth of Jeremiah all the words of the LORD, which he had spoken to him, upon a roll of a book.

(c) As he indicted.

Jeremiah 36:5

jer 36:5

And Jeremiah commanded Baruch, saying, I [am] (d) shut up; I cannot go into the house of the LORD:

(d) Meaning, in prison through the malice of the priests.

Jeremiah 36:6

jer 36:6

Therefore go thou, and read in the scroll, which thou hast written from my mouth, the words of the LORD in the ears of the people in the LORD'S house upon the (e) day of fasting: and also thou shalt read them in the ears of all Judah that come out of their cities.

(e) Which was proclaimed for fear of the Babylonians, as their custom was when they feared war, or any great plague of God.

Jeremiah 36:7

jer 36:7

It may be they will (f) present their supplication before the LORD, and will return every one from his evil way: for great [is] the anger and the fury that the LORD hath pronounced against this people.

(f) He shows that fasting without prayer and repentance does nothing but is mere hypocrisy.

Jeremiah 36:9

jer 36:9

And it came to pass in the fifth (g) year of Jehoiakim the son of Josiah king of Judah, in the ninth month, [that] they proclaimed a fast before the LORD to all the people in Jerusalem, and to all the people that came from the cities of Judah to Jerusalem.

(g) The fast was then proclaimed and Baruch read this rule which was a little before Jerusalem was first taken, and then Jehoiakim and Daniel and his companions were led away captive.

Jeremiah 36:10

jer 36:10

Then Baruch read in the book the words of Jeremiah in the house of the LORD, in the chamber of Gemariah the son of Shaphan the scribe, in the higher court, at the entrance of the (h) new gate of the LORD'S house, in the ears of all the people.

(h) Which is the East gate of the temple.

Jeremiah 36:16

jer 36:16

Now it came to pass, when they had heard all the words, they were (i) afraid both one and another, and said to Baruch, We will surely tell the king of all these words.

(i) The godly were afraid, seeing God so offended, and the wicked were astonished for the horror of the punishment.

Jeremiah 36:19

jer 36:19

Then said the princes to Baruch, Go, (k) hide thyself, thou and Jeremiah; and let no man know where ye are.

(k) They who were godly among the princes gave this counsel by whose means it is like that Jeremiah was delivered for they knew the rage of the king and of the wicked to be such that they could not escape without danger of their lives.

Jeremiah 36:22

jer 36:22

Now the king sat in the winterhouse in the (l) ninth month: and [there was a fire] on the hearth burning before him.

(l) Which contained part of November and part of December.

Jeremiah 36:24

jer 36:24

Yet they were not afraid, nor tore (m) their garments, [neither] the king, nor any of his servants that heard all these words.

(m) Showing that the wicked instead of repenting when they hear God's judgments, grow into further malice against him and his word.

Jeremiah 36:26

jer 36:26

But the king commanded Jerahmeel the son of Hammelech, and Seraiah the son of Azriel, and Shelemiah the son of Abdeel, to take Baruch the scribe and Jeremiah the prophet: but the LORD (n) hid them.

(n) Thus we see the continual care that God has over his to preserve them from the rage of the wicked.

Jeremiah 36:28

jer 36:28

Take thee again (o) another scroll, and write in it all the former words that were in the first scroll, which Jehoiakim king of Judah hath burned.

(o) Though the wicked think to have abolished the word of God when they have burnt the book of it, yet this declares that God will not only raise it up again but also increase it in greater abundance to their condemnation as in (Jer 36:32).

Jeremiah 36:29

jer 36:29

And thou shalt say to Jehoiakim king of Judah, Thus saith the LORD; Thou hast burned this scroll, saying, (p) Why hast thou written in it, saying, The king of Babylon shall certainly come and destroy this land, and shall cause to cease from there man and beast?

(p) These are Jehoiakim's words.

Jeremiah 36:30

jer 36:30

Therefore thus saith the LORD concerning Jehoiakim king of Judah; He shall have (q) none to sit upon the throne of David: and his (r) dead body shall be cast out in the day to the heat, and in the night to the frost.

(q) Though Jehoiachin his son succeeded him, yet because he reigned but three months, it was esteemed as no reign.

(f) See Jer 22:19

Jeremiah Chapter 37

Jeremiah 37:1

jer 37:1

And king Zedekiah the son of Josiah reigned instead of (a) Coniah the son of Jehoiakim, whom Nebuchadnezzar king of Babylon (b) made king in the land of Judah.

(a) Who was called Jehoiachin, or Jeconiah.

(b) And called him Zedekiah, while before his name was Mattaniah, (Kg2 24:17).

Jeremiah 37:3

jer 37:3

And Zedekiah the king (c) sent Jehucal the son of Shelemiah and Zephaniah the son of Maaseiah the priest to the prophet Jeremiah, saying, Pray now to the LORD our God for us.

(c) Because he was afraid of the Chaldeans who came against him.

Jeremiah 37:4

jer 37:4

Now Jeremiah came (d) in and went out among the people: for they had not put him into prison.

(d) That is, was out of prison and free.

Jeremiah 37:5

jer 37:5

Then Pharaoh's army had (e) come from Egypt: and when the Chaldeans that besieged Jerusalem heard tidings of them, they departed from Jerusalem.

(e) To help the Jews.

Jeremiah 37:12

jer 37:12

Then Jeremiah went out of Jerusalem to go into the (f) land of Benjamin, to separate himself from there in the midst of the people.

(f) As some think, to go to Anathoth his own town.

Jeremiah 37:13

jer 37:13

And when he was in the (g) gate of Benjamin, a captain of the guard [was] there, whose name [was] Irijah, the son of Shelemiah, the son of Hananiah; and he took Jeremiah the prophet, saying, Thou fallest away to the Chaldeans.

(g) By which men went into the country of Benjamin.

Jeremiah 37:15

jer 37:15

Wherefore the princes were angry with Jeremiah, and beat him, and put him in prison in the house of Jonathan the scribe: for they had made that the (h) prison.

(h) Because it was a vile and straight prison.

Jeremiah 37:21

jer 37:21

Then Zedekiah the king commanded that they should commit Jeremiah into the court of the prison, and that they should give him daily a piece of bread out of the baker's street, until all the (i) bread in the city should be consumed. Thus Jeremiah remained in the court of the prison.

(i) That is, so long as there was any bread in the city: thus God provides for his, that he will cause their enemies to preserve them to that end to which he has appointed them.

Jeremiah Chapter 38

Jeremiah 38:1

jer 38:1

Then Shephatiah the son of Mattan, and Gedaliah the son of Pashur, and Jucal the son of Shelemiah, and Pashur the son of (a) Malchiah, heard the words that Jeremiah had spoken to all the people, saying,

(a) For Zedekiah had sent these to Jeremiah to enquire at the Lord for the state of the country how when Nebuchadnezzar came, as in (Jer 21:1).

Jeremiah 38:2

jer 38:2

Thus saith the LORD, He that remaineth in this city shall die by the sword, by the famine, and by the pestilence: but he that goeth forth to the Chaldeans shall live; for he shall have his life for (b) a prize, and shall live.

(b) Read (Jer 21:9, Jer 45:5).

Jeremiah 38:4

jer 38:4

Therefore the princes said to the king, We beseech thee, let this man be put to death: for thus he weakeneth the hands of the men of war (c) that remain in this city, and the hands of all the people, in speaking such words to them: for this man seeketh not the welfare of this people, but the harm.

(c) Thus we see how the wicked when they cannot abide to hear the truth of God's word, seek to put the ministers to death, as transgressors of policies.

Jeremiah 38:5

jer 38:5

Then Zedekiah the king said, Behold, he [is] in your hand: for the king [is] not [he that] can do [any] (d) thing against you.

(d) In which he grievously offended in that not only would he not hear the truth spoken by the prophet, but also gave him to the lusts of the wicked to be cruelly treated.

Jeremiah 38:7

jer 38:7

Now when Ebedmelech the Cushite, one of the eunuchs who was in the king's house, heard that they had put Jeremiah in the dungeon; the king then sitting in the (e) gate of Benjamin;

(e) To hear matters and give sentence.

Jeremiah 38:9

jer 38:9

My lord the king, (f) these men have done evil in all that they have done to Jeremiah the prophet, whom they have cast into the dungeon; and he is certain to die from hunger in the place where he is: for [there is] no more bread in the city.

(f) By this is declared that the prophet found more favour at this strangers hands, than he did by all them of his country, which was to their great condemnation.

Jeremiah 38:13

jer 38:13

So they drew up Jeremiah with cords, and took him out of the dungeon: and Jeremiah remained in the (g) court of the prison.

(g) Where the king had set him before to be at more liberty, as in (Jer 37:21).

Jeremiah 38:17

jer 38:17

Then said Jeremiah to Zedekiah, Thus saith the LORD, the God of hosts, the God of Israel; If thou wilt assuredly go forth to the king of Babylon's (h) princes, then thy soul shall live, and this city shall not be burned with fire; and thou shalt live, and thy house:

(h) And yield yourself to them.

Jeremiah 38:19

jer 38:19

And Zedekiah the king said to Jeremiah, I am afraid of the Jews that have fallen to the Chaldeans, lest they deliver me into their hand, and they (i) mock me.

(i) Which declares that he more feared the reproach of men than the threatenings of God.

Jeremiah 38:22

jer 38:22

And, behold, all the women that are (k) left in the king of Judah's house [shall be] brought forth to the king of Babylon's princes, and those [women] shall say, Thy friends have set thee on, and have prevailed against thee: thy feet are sunk in the mire, [and] they are turned away back.

(k) When Jeconiah and his mother with others were carried away, these women of the king's house were left: who will be taken, says the prophet and tell the king of Babel how Zedekiah has been seduced by his familiar friends and false prophets who have left him in the mire.

Jeremiah 38:26

jer 38:26

Then thou shalt say to them, I (I) presented my supplication before the king, that he would not cause me to return to Jonathan's house, to die there.

(I) In this appears the infirmity of the prophet, who dissembled to save his life even though it was not to the denial of his doctrine or to the hurt of any.

Jeremiah Chapter 39

Jeremiah 39:2

jer 39:2

[And] in the eleventh year of Zedekiah, in the fourth month, the ninth [day] of the month, the city was broken (a) up.

(a) The gates and walls were broken down.

Jeremiah 39:4

jer 39:4

And it came to pass, when Zedekiah the king of Judah saw them, and all the men of war, then they fled, and went out of the city by night, by the way of the king's garden, by the (b) gate between the two walls: and he went out the way of the plain.

(b) Which was a postern door, read (Kg2 25:4).

Jeremiah 39:5

jer 39:5

But the Chaldeans' army pursued them, and overtook Zedekiah in the plains of Jericho: and when they had taken him, they brought him to Nebuchadnezzar king of Babylon to (c) Riblah in the land of Hamath, where he gave judgment upon him.

(c) Which is called Antioch in Syria.

Jeremiah 39:10

jer 39:10

But Nebuzaradan the captain of the guard left of the (d) poor of the people, who had nothing, in the land of Judah, and gave them vineyards and fields at the same time.

(d) For the rich and the mighty who put their trust in their shifts and means, were by God's just judgments most rigorously handled.

Jeremiah 39:12

jer 39:12

Take him, and look well to him, and do him no harm; but do to him (e) even as he shall say to thee.

(e) Thus God preserved his prophet by his means, whom he made the scourge to punish the king, and them that were his enemies.

Jeremiah 39:14

jer 39:14

Even they sent, and took Jeremiah out of the court of the prison, and committed him to (f) Gedaliah the son of Ahikam the son of Shaphan, that he should carry him home: so he dwelt among the people.

(f) Whom the king of Babel had now appointed governor over the rest of the Jews that he left behind.

Jeremiah 39:18

jer 39:18

For I will surely deliver thee, and thou shalt not fall by the sword, but thy life shall be for a prize to thee: because thou (g) hast put thy trust in me, saith the LORD.

(g) Thus God recompensed his zeal and favour which he showed to his prophet in his troubles.

Jeremiah Chapter 40

Jeremiah 40:2

jer 40:2

(a) And the captain of the guard took Jeremiah, and said to him, The LORD thy God hath pronounced this evil upon this place.

(a) From (Jeremiah 40:2-42:7) it seems to be as a parenthesis and separated matter and there this story begins again and this vision is declared what it was.

Jeremiah 40:3

jer 40:3

Now the LORD hath brought [it], and done according as he hath said: because ye have (b) sinned against the LORD, and have not obeyed his voice, therefore this thing is come upon you.

(b) God moved this infidel to speak this to declare the great blindness and obstinacy of the Jews who could not feel that which this heathen man confessed.

Jeremiah 40:6

jer 40:6

Then Jeremiah went to Gedaliah the son of Ahikam to (c) Mizpah; and dwelt with him among the people that were left in the land.

(c) Which was a city of Judah.

Jeremiah 40:7

jer 40:7

Now when all the captains of the forces (d) who [were] in the fields, [even] they and their men, heard that the king of Babylon had made Gedaliah the son of Ahikam governor in the land, and had committed to him men, and women, and children, and of the poor of the land, of them that were not carried away captive to Babylon;

(d) Which were scattered abroad for fear of the Chaldeans.

Jeremiah 40:8

jer 40:8

Then they came to Gedaliah to Mizpah, even (e) Ishmael the son of Nethaniah, and Johanan and Jonathan the sons of Kareah, and Seraiah the son of Tanhumeth, and the sons of Ephai the Netophathite, and Jezaniah the son of a Maachathite, they and their men.

(e) Who was of the king's blood and later slew him, (Jer 41:2).

Jeremiah 40:11

jer 40:11

Likewise when all the Jews that [were] in (f) Moab, and among the Ammonites, and in Edom, and that [were] in all the countries, heard that the king of Babylon had left a remnant of Judah, and that he had set over them Gedaliah the son of Ahikam the son of Shaphan;

(f) Which were fed also for fear of the Chaldeans.

Jeremiah 40:14

jer 40:14

And said to him, Dost thou certainly know that (g) Baalis the king of the Ammonites hath sent Ishmael the son of Nethaniah to slay thee? But Gedaliah the son of Ahikam believed them not.

(g) For under the colour of entertaining Ishmael, he sought only to make them destroy one another.

Jeremiah 40:16

jer 40:16

But Gedaliah the son of Ahikam said to Johanan the son of Kareah, Thou shalt (h) not do this thing: for thou speakest falsely of Ishmael.

(h) Thus the godly who think no harm to others are soonest deceived and never lack such as conspire their destruction.

Jeremiah Chapter 41

Jeremiah 41:1

jer 41:1

Now it came to pass in the (a) seventh month, [that] Ishmael the son of Nethaniah the son of Elishama, of the seed royal, and the princes of the (b) king, even ten men with him, came to Gedaliah the son of Ahikam to Mizpah; and there they (c) ate bread together in Mizpah.

(a) The city was destroyed in the fourth month and in the seventh month, which contained part of September and part of October, the governor Gedaliah was slain.

(b) Meaning, Zedekiah.

(c) They ate together as familiar friends.

Jeremiah 41:5

jer 41:5

That there came men from Shechem, from Shiloh, and from Samaria, [even] eighty men, having their beards shaven, and their clothes torn, and having cut themselves, with (d) offerings and incense in their hand, to bring [them] to the house of the LORD.

(d) For they thought that the temple had not been destroyed and therefore came up to the feast of tabernacles but hearing of the burning of it in the way, they showed these signs of sorrow.

Jeremiah 41:6

jer 41:6

And Ishmael the son of Nethaniah went forth from Mizpah to meet them, weeping all along as he went: and it came to pass, as he met them, he said to them, Come (e) to Gedaliah the son of Ahikam.

(e) For his death was kept secret, and he pretended that he lamented for the destruction of Jerusalem and the temple but later slew them when they seemed to favour Gedaliah.

Jeremiah 41:9

jer 41:9

Now the pit into which Ishmael had cast all the dead bodies of the men, whom he had slain because of Gedaliah, [was] that which Asa the king had (f) made for fear of Baasha king of Israel: [and] Ishmael the son of Nethaniah filled it with [them that were] slain.

(f) Asa fortified Mizpah for fear of the enemy, and dug ditches and trenches, (Kg1 15:22).

Jeremiah 41:11

jer 41:11

But when Johanan the son of Kareah, and all the (g) captains of the forces that [were] with him, heard of all the evil that Ishmael the son of Nethaniah had done,

(g) Who had been captains under Zedekiah.

Jeremiah 41:15

jer 41:15

But Ishmael the son of Nethaniah escaped from Johanan with eight men, and went to the (h) Ammonites.

(h) For Baalis the king of the Ammonites was the cause of this murder.

Jeremiah 41:17

jer 41:17

And they departed, and dwelt in the habitation of (i) Chimham, which is by Bethlehem, to go to enter into Egypt,

(i) Which place David of old had given to Chimham the son of Barzillai the Gileadite, (Sa2 19:38).

Jeremiah Chapter 42

Jeremiah 42:3

jer 42:3

That the LORD thy God may show us the way in which we may walk, and the thing that we may (a) do.

(a) This declares the nature of hypocrites who would know of God's word what they should do, but will not follow it, unless it agrees with that thing which they have purposed to do.

Jeremiah 42:5

jer 42:5

Then they said to Jeremiah, (b) The LORD be a true and faithful witness between us, if we do not even according to all things for which the LORD thy God shall send thee to us.

(b) There are as ready to abuse the Name of God and take it in vain as the hypocrites who colour their falsehood, use it without all reverence and make it a means for them to deceive the simple and the godly.

Jeremiah 42:7

jer 42:7

(c) And it came to pass after ten days, that the word of the LORD came to Jeremiah.

(c) Here is declared the vision and the opportunity of it, of which mention was made, (Jer 40:1).

Jeremiah 42:10

jer 42:10

If ye will still abide in this land, then will I build you, and not pull [you] down, and I will plant you, and not pluck [you] up: for I (d) repent of the evil that I have done to you.

(d) See Jer 18:8

Jeremiah 42:11

jer 42:11

Be not afraid of the king of Babylon, of whom ye are afraid; be not afraid of him, saith the LORD: for I [am] with you to save you, and to deliver you (e) from his hand.

(e) Because all king's hearts and ways are in his hands, he can turn them and dispose them as it pleases him, and therefore they need not fear man, but only obey God, (Pro 21:1).

Jeremiah 42:16

jer 42:16

Then it shall come to pass, [that] the sword, which ye feared, (f) shall overtake you there in the land of Egypt, and the famine, of which ye were afraid, shall follow close after you there in Egypt; and there ye shall die.

(f) Thus God turns the policy of the wicked to their own destruction: for they thought themselves sure in Egypt, and there Nebuchadnezzar destroyed them and the Egyptians, (Jer 46:25).

Jeremiah 42:18

jer 42:18

For thus saith the LORD of hosts, the God of Israel; As my anger and my fury hath been poured forth upon the inhabitants of Jerusalem; so shall my fury be poured forth upon you, when ye shall enter into Egypt: and ye shall be an execration, and an horror, and a (g) curse, and a reproach; and ye shall see this place no more.

(g) Read (Jer 26:6) showing that this would come on them for their infidelity and stubbornness.

Jeremiah 42:20

jer 42:20

For ye were (h) hypocrites in your hearts, when ye sent me to the LORD your God, saying, Pray for us to the LORD our God; and according to all that the LORD our God shall say, so declare to us, and we will do [it].

(h) For you were fully intending to go into Egypt, whatever God spoke to the contrary.

Jeremiah 42:22

jer 42:22

Now therefore know certainly that ye shall die by the sword, by the famine, and by the pestilence, (i) in the place where ye desire to go [and] to sojourn.

(i) That is, in Egypt.

Jeremiah Chapter 43

Jeremiah 43:2

jer 43:2

Then spoke (a) Azariah the son of Hoshaiah, and Johanan the son of Kareah, and all the (b) proud men, saying to Jeremiah, (c) Thou speakest falsely: the LORD our God hath (d) not sent thee to say, Go not into Egypt to sojourn there:

(a) Who was also called Jezaniah, (Jer 42:1).

(b) This declares that pride is the cause of rebellion and contempt of God's ministers.

(c) When the hypocrisy of the wicked is discovered, they burst forth into open rage: for they can abide nothing but flattery, read (Isa 30:10).

(d) He shows what is the nature of the hypocrites: that is, to pretend that they would obey God and embrace his word, if they were assured that his messenger spoke the truth: though indeed they are most far from all obedience.

Jeremiah 43:3

jer 43:3

But Baruch the son of Neriah (e) setteth thee on against us, to deliver us into the hand of the Chaldeans, that they may put us to death, and carry us away captives into Babylon.

(e) Thus the wicked not only contemn and hurt the messengers of God, but slander and speak wickedly of all them that support or favour the godly.

Jeremiah 43:5

jer 43:5

But Johanan the son of Kareah, and all the captains of the forces, took all the remnant of Judah, that had returned from all (f) nations, where they had been driven, to dwell in the land of Judah;

(f) As from the Moabites, Ammonites and Edomites, (Jer 40:11).

Jeremiah 43:6

jer 43:6

[Even] men, and women, and children, and the king's daughters, and every person that Nebuzaradan the captain of the guard had left with Gedaliah the son of Ahikam the son of Shaphan, and Jeremiah the (g) prophet, and Baruch the son of Neriah.

(g) When these wicked lead away by force.

Jeremiah 43:7

jer 43:7

So they came into the land of Egypt: for they obeyed not the voice of the LORD: thus they came [even] to (h) Tahpanhes.

(h) A city in Egypt near to Nilus.

Jeremiah 43:9

jer 43:9

Take great stones in thy hand, and (i) hide them in the clay in the brickkiln, which [is] at the entrance of Pharaoh's house in Tahpanhes, in the sight of the men of Judah;

(i) Which signified that Nebuchadnezzar would come even to the gates of Pharaoh, where his brick kilns for his buildings were.

Jeremiah 43:10

jer 43:10

And say to them, Thus saith the LORD of hosts, the God of Israel; Behold, I will send and take Nebuchadnezzar the king of Babylon, (k) my servant, and will set his throne upon these stones that I have hid; and he shall spread his royal pavilion over them.

(k) Read (Jer 25:9).

Jeremiah 43:11

jer 43:11

And when he cometh, he shall smite the land of Egypt, [and deliver] (l) such [as are] for death to death; and such [as are] for captivity to captivity; and such [as are] for the sword to the sword.

(l) Everyone will be slain by the means that God has appointed, (Jer 15:2).

Jeremiah 43:12

jer 43:12

And I will kindle a fire in the houses of the gods of Egypt; and he shall burn them, and carry them away captives: and he shall array himself with the land of Egypt, as a (m) shepherd putteth on his garment; and he shall go forth from there in peace.

(m) Meaning most easily and suddenly will he carry the Egyptians away.

Jeremiah Chapter 44

Jeremiah 44:1

jer 44:1

The word that came to Jeremiah concerning all the Jews who dwell in the land of Egypt, who dwell at Migdol, and at (a) Tahpanhes, and at Noph, and in the country of Pathros, saying,

(a) These were all famous and strange cities in Egypt, where the Jews that fled dwelt for their safety but the prophet declares that there is no hold so strong that can preserve them from God's vengeance.

Jeremiah 44:4

jer 44:4

Yet I sent to you all my servants the prophets, (b) rising early and sending [them], saying, O, do not this abominable thing that I hate.

(b) Read (Jer 7:25, Jer 25:3, Jer 29:19, Jer 32:33).

Jeremiah 44:6

jer 44:6

Wherefore (c) my fury and my anger was poured forth, and was kindled in the cities of Judah and in the streets of Jerusalem; and they are wasted [and] desolate, as at this day.

(c) He sets before their eyes God's judgments against Judah and Jerusalem for their idolatry that they might beware by their example, and not with the same wickedness provoke the Lord: for then they would be double punished.

Jeremiah 44:9

jer 44:9

Have ye forgotten the wickedness of your fathers, and the wickedness of the (d) kings of Judah, and the wickedness of their wives, and your own wickedness, and the wickedness of your wives, which they have committed in the land of Judah, and in the streets of Jerusalem?

(d) He shows that we ought to keep in memory God's plagues from the beginning that considering them, we might live in his fear, and know if he did not spare our fathers, yea kings, princes, rulers and also whole countries and nations for their sins that we vile worms cannot look to escape punishment for ours.

Jeremiah 44:12

jer 44:12

And I will take the remnant of Judah, that (e) have set their faces to go into the land of Egypt to sojourn there, and they shall all be consumed, [and] fall in the land of Egypt; they shall [even] be consumed by the sword [and] by the famine: they shall die, from the least even to the greatest, by the

sword and by the famine: and they shall be an execration, [and] an horror, and a (f) curse, and a reproach.

(e) Which have fully set their minds and are gone there on purpose. By which he excepts the innocents as Jeremiah and Baruch that were forces: therefore the Lord shows that he will set his face against them: that is, purposely destroy them.

(f) Read (Jer 26:6, Jer 41:18).

Jeremiah 44:14

jer 44:14

So that none of the remnant of Judah, who have gone into the land of Egypt to sojourn there, shall escape or remain, that they should return into the land of Judah, to which they have a desire to return to dwell there: for none shall return but (g) such as shall escape.

(g) Meaning but a few.

Jeremiah 44:16

jer 44:16

[As for] the word that thou hast spoken to us in the name of the LORD, we will (h) not hearken to thee.

(h) This declares how dangerous a thing it is to decline once from God and to follow our own fantasies: for Satan ever solicits such and does not leave them till he has brought them to extreme impudency and madness, even to justify their wickedness against God and his prophets.

Jeremiah 44:17

jer 44:17

But we will certainly do whatever thing proceedeth from our own mouth, to burn incense to (i) the queen of heaven, and to pour out drink offerings to her, as we have done, we, and our fathers, our kings, and our princes, in the cities of Judah, and in the streets of Jerusalem: for [then] we had (k) plenty of food, and were well, and saw no evil.

(i) Read (Jer 7:18) it seems that the papists gathered of this place "Salbe Regina" and "Regina caeli latere" calling the virgin Mary Queen of heaven and so out of the blessed virgin and mother of our saviour Christ, made an idol; for here the prophet condemns their idolatry.

(k) This is still the argument of idolaters who esteem religion by the belly and instead of acknowledging God's works who sends both plenty and famine, health and sickness. They attribute it to their idols and so dishonour God.

Jeremiah 44:19

jer 44:19

And when we burned incense to the queen of heaven, and poured out drink offerings to her, did we make for her cakes to worship her, and pour out drink offerings to her, without (l) our husbands?

(l) This teaches us what a great danger it is for the husbands to permit their wives anything of which they are not assured by God's word: for by it they take an opportunity to justify their doings and their husbands will give an account of it before God.

Jeremiah 44:25

jer 44:25

Thus saith the LORD of hosts, the God of Israel, saying; Ye and your wives have both spoken with your mouths, and fulfilled with your (m) hand, saying, We will surely perform our vows that we have vowed, to burn incense to the queen of heaven, and to pour out drink offerings to her: ye will surely accomplish your vows, and surely perform your vows.

(m) You have committed double evil in making wicked vows, and in performing the same.

Jeremiah 44:26

jer 44:26

Therefore hear ye the word of the LORD, all Judah that dwell in the land of Egypt; Behold, I have sworn by my great name, saith the LORD, that my name (n) shall no more be named in the mouth of any man of Judah in all the land of Egypt, saying, The Lord GOD liveth.

(n) This declares a horrible plague toward idolaters, seeing that God will not vouchsafe to have his Name mentioned by such as have polluted it.

Jeremiah 44:28

jer 44:28

Yet a small number that escape the sword (o) shall return from the land of Egypt into the land of Judah, and all the remnant of Judah, that have gone into the land of Egypt to sojourn there, shall know whose words shall stand, mine, or theirs.

(o) We see therefore that God has a perpetual care over his, wherever they are scattered: for though they are but two or three, yet he will deliver them when he destroys his enemies.

Jeremiah 44:30

jer 44:30

Thus saith the LORD; Behold, I will (p) give Pharaohhophra king of Egypt into the hand of his enemies, and into the hand of them that seek his life; as I gave Zedekiah king of Judah into the hand of Nebuchadnezzar king of Babylon, his enemy, and that sought his life.

(p) He shows the means by which they would be destroyed to assure them of the certainty of the plague and yet they remain still in their obstinacy till they perish: for Josephus writes that five years after the taking of Jerusalem, Nebuchadnezzar the younger having overcome the Moabites and the

Ammonites went against Egypt and slew the king and so brought these Jews and others into Babylon.

Jeremiah Chapter 45

Jeremiah 45:1

jer 45:1

The word that Jeremiah the prophet spoke to (a) Baruch the son of Neriah, when he had written these (b) words in a book from the mouth of Jeremiah, in the fourth year of Jehoiakim the son of Josiah king of Judah, saying,

- (a) Who was Jeremiah's disciple, and wrote his prophecies under him.
- (b) Of which read (Jer 36:9-10).

Jeremiah 45:3

jer 45:3

Thou didst say, Woe is me now! for the LORD hath added grief to my sorrow; I (c) fainted in my sighing, and I find no rest.

- (c) Baruch moved with an inconsiderate zeal for Jeremiah's imprisonment, but chiefly for the destruction of the people and the temple makes this lamentation, as in (Psa 6:6).

Jeremiah 45:4

jer 45:4

Thus shalt thou say to him, The LORD saith thus; Behold, [that] which I have built I will (d) break down, and that which I have planted I will pluck up, even this whole land.

- (d) Meaning that God could destroy this people, because he had planted them.

Jeremiah 45:5

jer 45:5

And seekest (e) thou great things for thyself? seek [them] not: for, behold, I will bring evil upon all flesh, saith the LORD: but thy life will I give to thee for (f) a prize in all places where thou goest.

- (e) "Do you think to have honour and credit?" in which he shows his infirmity.
- (f) Read (Jer 21:9).

Jeremiah Chapter 46

Jeremiah 46:1

jer 46:1

The word of the LORD which came to Jeremiah the prophet against the (a) Gentiles;

(a) That is, nine nations which are around the land of Egypt.

Jeremiah 46:2

jer 46:2

Against Egypt, against the army of (b) Pharaohnecho king of Egypt, who was by the river Euphrates in Carchemish, whom Nebuchadnezzar king of Babylon smote in the fourth year of Jehoiakim the son of Josiah king of Judah.

(b) Read (Kg2 23:29, Kg2 24:7; Ch2 35:20).

Jeremiah 46:3

jer 46:3

(c) Order ye the buckler and shield, and draw near to battle.

(c) He warns the Egyptians to prepare themselves for war.

Jeremiah 46:5

jer 46:5

(d) Why have I seen them dismayed [and] turned away back? and their mighty ones are beaten down, and have fled apace, and look not back: [for] fear [was] on all sides, saith the LORD.

(d) The prophet had this vision of the Egyptians who would be put to flight by the Babylonians at Carchemish.

Jeremiah 46:6

jer 46:6

Let not the swift flee away, nor the mighty man escape; they shall stumble, and fall toward the (e) north by the river Euphrates.

(e) The Babylonians will discomfit them at the river Euphrates.

Jeremiah 46:7

jer 46:7

Who [is] this [that] cometh up as (f) a flood, whose waters are moved as the rivers?

(f) He derides the boastings of the Egyptians, who thought by their riches and power to have overcome all the world, alluding to the Nile river, which at certain times overflows the country of Egypt.

Jeremiah 46:9

jer 46:9

Come up, ye horses; and rage, ye chariots; and let the mighty men come forth; (g) the Cushites and the Libyans, that handle the shield; and the Lydians, that handle [and] bend the bow.

(g) For these nations took part with the Egyptians.

Jeremiah 46:10

jer 46:10

For this [is] the day of the Lord GOD of hosts, a day of vengeance, that he may avenge him of his adversaries: and the sword shall devour, and it shall be satisfied and made drunk with their blood: for the Lord GOD of hosts hath (h) a sacrifice in the north country (i) by the river Euphrates.

(h) He calls the slaughter of God's enemies a sacrifice, because it is a thing that pleases him, (Isa 34:6).

(i) That is, at Carchemish.

Jeremiah 46:11

jer 46:11

Go up into Gilead, (k) and take balm, O virgin, the (l) daughter of Egypt: in vain shalt thou use many (m) medicines; [for] thou shalt not be cured.

(k) For at Gilead there grew a most sovereign balm for wounds.

(l) So called, because Egypt had not yet been overcome by the enemy.

(m) He sows that no salve or medicine can prevail where God gives the wound.

Jeremiah 46:16

jer 46:16

He made many to fall, yea, one fell upon another: and they said, Arise, and let us go again to our (n) own people, and to the land of our nativity, from the oppressing sword.

(n) As they who would repent that they helped the Egyptians.

Jeremiah 46:17

jer 46:17

They cried there, Pharaoh king of Egypt [is but] a noise; he (o) hath passed the time appointed.

(o) He derides them who blame their overthrow on lack of counsel and policy, or to fortune and not observing of time: not considering that it is God's just judgment.

Jeremiah 46:18

jer 46:18

[As] I live, saith the King, whose name [is] the LORD of hosts, Surely as Tabor [is] among the mountains, and as Carmel by the sea, [so] shall (p) he come.

(p) That is, that the Egyptians will be destroyed.

Jeremiah 46:20

jer 46:20

Egypt [is like] a very (q) fair heifer, [but] destruction cometh; it cometh out of the north.

(q) They have abundance of all things, and therefore are disobedient and proud.

Jeremiah 46:21

jer 46:21

Also her hired men (r) [are] in the midst of her like fatted bulls; for they also have turned back, [and] have fled away together: they did not stand, because the day of their calamity had come upon them, [and] the time of their judgment.

(r) As in (Jer 46:9).

Jeremiah 46:22

jer 46:22

Its voice shall go like a (s) serpent; for they shall march with an army, and come against (t) her with axes, as hewers of wood.

(s) They will be scarcely able to speak for fear of the Chaldeans.

(t) Meaning Egypt.

Jeremiah 46:23

jer 46:23

They shall cut down (u) her forest, saith the LORD, though it cannot be searched; because they are more than the

(x) grasshoppers, and [are] innumerable.

(u) That is, they will slay the great and mighty men of power.

(x) That is, Nebuchadnezzar's army.

Jeremiah 46:25

jer 46:25

The LORD of hosts, the God of Israel, saith; Behold, I will punish the (y) multitude of No, and Pharaoh, and Egypt, with their gods, and their kings; even Pharaoh, and [all] them that trust in him:

(y) Some take the Hebrew word Amon for the kings name of No, that is, of Alexandria.

Jeremiah 46:26

jer 46:26

And I will deliver them into the hand of those that seek their lives, and into the hand of Nebuchadnezzar king of Babylon, and into the hand of his servants: and afterward it shall be inhabited, as (z) in the days of old, saith the LORD.

(z) Meaning, that after forty years Egypt would be restored, (Isa 19:23; Eze 29:13).

Jeremiah 46:27

jer 46:27

(a) But fear not thou, O my servant Jacob, and be not dismayed, O Israel: for, behold, I will save thee from afar, and thy seed from the land of their captivity; and Jacob shall return, and be in rest and at ease, and none shall make [him] afraid.

(a) God comforts all his that were in captivity but especially the small Church of the Jews, of which were Jeremiah and Baruch, who remained among the Egyptians: for the Lord never forsakes his, (Isa 44:2; Jer 30:10).

Jeremiah 46:28

jer 46:28

Fear thou not, O Jacob my servant, saith the LORD: for I [am] with thee; for I will make a full end of all the nations where I have driven thee: but I will not make a full end of thee, but correct (b) thee in measure; yet will I not leave thee wholly unpunished.

(b) See Jer 20:14

Jeremiah Chapter 47

Jeremiah 47:1

jer 47:1

The word of the LORD that came to Jeremiah the prophet against the Philistines, before Pharaoh smote (a) Gaza.

(a) Or Azzah, a city of the Philistines.

Jeremiah 47:2

jer 47:2

Thus saith the LORD; Behold, waters rise out of the (b) north, and shall be an overflowing flood, and shall overflow the land, and all that is in it; the city, and them that dwell in it: then the men shall cry, and all the inhabitants of the land shall wail.

(b) He means the army of the Chaldeans, (Isa 8:7,8).

Jeremiah 47:3

jer 47:3

At the noise of the stamping of the hoofs of his strong [horses], at the rushing of his chariots, [and at] the rumbling of his wheels, (c) the fathers shall not look back to [their] children for feebleness of (d) hands;

(c) The great fear will take away their natural affection.

(d) Their heart will so fail them.

Jeremiah 47:4

jer 47:4

Because of the day that cometh to lay waste all the Philistines, [and] to cut off from Tyre and Zidon every helper that remaineth: for the LORD will lay waste the Philistines, the remnant of the country of (e) Caphtor.

(e) For the Caphtorims had destroyed in old time the Philistines, and dwelt in their land even to Gaza, (Deu 2:23).

Jeremiah 47:5

jer 47:5

(f) Baldness is come upon Gaza; Ashkelon is cut off [with] the remnant of their valley: how long wilt (g) thou cut thyself?

(f) They who shaved their heads for sorrow and heaviness.

(g) As the heathen used in their mourning, which the Lord forbade his people to do, (Deu 14:1).

Jeremiah 47:7

jer 47:7

How can it be (h) quiet, seeing the LORD hath given it a charge against Ashkelon, and against the sea shore? there hath he appointed it.

(h) Meaning, that it is not profitable that the wicked should by any means escape or hinder the Lord when he will take vengeance.

Jeremiah Chapter 48

Jeremiah 48:1

jer 48:1

Against Moab thus saith the LORD of hosts, the God of Israel; Woe to (a) Nebo! for it is laid waste: Kiriathaim is confounded [and] taken: Misgab is confounded and dismayed.

(a) These were cities of the Moabites, which Nebuchadnezzar took before he went to fight against Nebo King of Egypt.

Jeremiah 48:2

jer 48:2

[There shall be] no more praise of Moab: in Heshbon they have devised evil against it; (b) come, and let us cut it off from [being] a nation. Also thou shalt be cut down, (c) O Madmen; the sword shall pursue thee.

(b) Thus shall the Babylonians encourage one another.

(c) Read (Isa 25:10).

Jeremiah 48:5

jer 48:5

For in the ascent of (d) Luhith continual weeping shall go up; for in the descent of Horonaim the enemies have heard a cry of destruction.

(d) Horonaim and Luhith were two places by which the Moabites would flee, (Isa 15:5).

Jeremiah 48:6

jer 48:6

Flee, save your lives, and be like the (e) bush in the wilderness.

(e) Hide yourselves in barren places, where the enemy will not pursue after you, (Jer 17:6).

Jeremiah 48:7

jer 48:7

For because thou hast trusted in thy (f) works and in thy treasures, thou also shalt be taken: and (g) Chemosh shall go forth into captivity [with] his priests and his princes together.

(f) That is, the idols which are the works your hands. Some read, in your possessions, for so the word may signify as in (Sa1 25:2).

(g) Both your great idol and his maintainers will be led away captives so that they will then know that it is in vain to look for help at idols, (Isa 15:2).

Jeremiah 48:10

jer 48:10

(h) Cursed [be] he that doeth the work of the LORD deceitfully, and cursed [be] he that keepeth back his sword from blood.

(h) He shows that God would punish the Chaldeans if they did not destroy the Egyptians, and that with a courage, and calls this executing of his vengeance against his enemies, his work though the Chaldeans sought another end, (Isa 10:11).

Jeremiah 48:11

jer 48:11

Moab hath been at ease from his youth, and he hath settled on his lees, and hath not been (i) emptied from vessel to vessel, neither hath he gone into captivity: therefore his taste remained in him, and his scent is not changed.

(i) Has not been removed as the Jews have, but have lived at ease, and as a wine that feeds itself on his lees.

Jeremiah 48:13

jer 48:13

And Moab shall be ashamed of Chemosh, as the house of Israel was ashamed of (k) Bethel their confidence.

(k) As the calf of Bethel was not able to deliver the Israelites no more will Chemosh deliver the Moabites.

Jeremiah 48:17

jer 48:17

All ye that are about him, bemoan him; and all ye that know his name, say, (l) How is the strong staff broken, [and] the beautiful rod!

(l) How are they destroyed that put their trust in their strength and riches?

Jeremiah 48:20

jer 48:20

(m) Moab is confounded; for it is broken down: wail and cry; tell ye it in Arnon, that Moab is laid waste,

(m) Thus they who flee will answer.

Jeremiah 48:25

jer 48:25

The (n) horn of Moab is cut off, and his arm is broken, saith the LORD.

(n) That is, his power and strength.

Jeremiah 48:26

jer 48:26

Make ye him (o) drunk: for he magnified [himself] against the LORD: Moab also shall wallow in his vomit, and he also shall be in derision.

(o) He willed the Chaldeans to lay afflictions enough on them till they are like drunken men that fall down to their shame and are derided by all.

Jeremiah 48:27

jer 48:27

For was not Israel a derision to thee? was he found among thieves? for since thou hast spoken of him, thou didst (p) leap for joy.

(p) You rejoiced to hear of his misery, (Isa 16:6).

Jeremiah 48:30

jer 48:30

I know his wrath, saith the LORD; (q) but [it shall] not [be] so; his lies shall not so effect [it].

(q) He will not execute his malice against his neighbours.

Jeremiah 48:31

jer 48:31

(r) Therefore will I wail for Moab, and I will cry out for all Moab; [my heart] shall mourn for the men of Kirheres.

(r) Read (Isa 16:7).

Jeremiah 48:32

jer 48:32

O vine of Sibmah, I will weep for thee with the weeping of Jazer: thy plants have gone over the sea, they reach [even] to the sea (s) of Jazer: the spoiler hath fallen upon thy summer fruits and upon thy vintage.

(s) Which city was in the utmost border of Moab: and by this he signifies that the whole land would be destroyed and the people carried away.

Jeremiah 48:34

jer 48:34

From the cry of Heshbon [even] to Elealeh, [and even] to Jahaz, have they uttered their voice, from Zoar [even] to Horonaim, [as] an (t) heifer of three years old: for the waters also of Nimrim shall be desolate.

(t) See Isa 15:5

Jeremiah 48:36

jer 48:36

Therefore my heart shall sound for Moab like (u) pipes, and my heart shall sound like pipes for the men of Kirheres: because the riches [that] he hath gotten have perished.

(u) Their custom was to play on flutes or instruments, heavy and grave tunes at burials and in the time of mourning, as in (Mat 9:23).

Jeremiah 48:40

jer 48:40

For thus saith the LORD; Behold, (x) he shall fly as an eagle, and shall spread his wings over Moab.

(x) That is, Nebuchadnezzar, as in (Jer 49:22).

Jeremiah 48:43

jer 48:43

(y) Fear, and the pit, and the snare, [shall be] upon thee, O inhabitant of Moab, saith the LORD.

(y) He that escapes one danger will be taken by another, (Isa 24:17).

Jeremiah 48:45

jer 48:45

They that fled stood under the shadow (z) of Heshbon because of the force: but (a) a fire shall come out of Heshbon, and a flame from the midst of Sihon, and shall devour the corner of Moab, and the crown of the head of the tumultuous ones.

(z) They fled there thinking to have comfort from the Amorites.

(a) The Amorites had destroyed the Moabites in times past, and now because of their power the Moabites will seek them for help.

Jeremiah 48:46

jer 48:46

Woe be to thee, O Moab! the people of (b) Chemosh perisheth: for thy sons are taken captives, and thy daughters captives.

(b) Who vaunted themselves of their idol as though he could have defended them.

Jeremiah 48:47

jer 48:47

Yet will I bring again the captivity of Moab in the (c) latter days, saith the LORD. Thus far [is] the judgment of Moab.

(c) That is, they will be restored by the Messiah.

Jeremiah Chapter 49

Jeremiah 49:1

jer 49:1

Concerning the (a) Ammonites, thus saith the LORD; Hath Israel no sons? hath he no heir? why [then] doth their king (b) inherit Gad, and his people dwell in (c) his cities?

(a) They were separated from the Moabites by the river Arnon, and after the ten tribes were carried away into captivity, they invaded the country of Gad.

(b) That is, of the Ammonites.

(c) Meaning, of the Israelites.

Jeremiah 49:2

jer 49:2

Therefore, behold, the days come, saith the LORD, that I will cause an alarm of war to be heard in (d) Rabbah of the Ammonites; and it shall be a desolate heap, and her daughters shall be burned with fire: then shall Israel be heir to them that were his heirs, saith the LORD.

(d) Which was one of the chief cities of the Ammonites, as were Heshbon and Ai: there was also a city called Heshbon among the Moabites.

Jeremiah 49:4

jer 49:4

Why gloriest thou in the (e) valleys, thy flowing valley, O backsliding daughter? that trusted in her treasures, [saying], Who shall come to me?

(e) In your plentiful country.

Jeremiah 49:5

jer 49:5

Behold, I will bring (f) a fear upon thee, saith the Lord GOD of hosts, from all those that are about thee; and ye shall be driven out every man right forth; and none shall gather up him that wandereth.

(f) Signifying that power and riches cannot prevail when God will execute his judgments.

Jeremiah 49:6

jer 49:6

And (h) afterward I will bring again the captives of the children of Ammon, saith the LORD.

(h) In the time of Christ, when the Gentiles will be called.

Jeremiah 49:7

jer 49:7

Concerning Edom, thus saith the LORD of hosts; [Is] wisdom no more in (i) Teman? hath counsel perished from the prudent? hath their wisdom vanished?

(i) Which was a city of Edom, called by the name of Teman Eliphaz's son, who came from Esau.

Jeremiah 49:8

jer 49:8

Flee ye, (k) turn back, dwell deep, O inhabitants of Dedan; for I will bring the calamity of Esau upon him, the time [that] I will punish him.

(k) The enemies that pretend to flee, will turn back and invade your land, and possess it.

Jeremiah 49:9

jer 49:9

If (l) grapegatherers come to thee, would they not leave [some] gleaning grapes? if thieves by night, they will destroy till they have enough.

(l) Meaning that God would utterly destroy them and not spare one, though the grape gatherers leave some grapes, and thieves seek but till they have enough, (Oba 1:5).

Jeremiah 49:11

jer 49:11

Leave thy (m) fatherless children, I will preserve [them] alive; and let thy widows trust in me.

(m) The destruction will be so great that there will be none left to take care of the widows and the fatherless.

Jeremiah 49:12

jer 49:12

For thus saith the LORD; (n) Behold, they whose judgment [was] not to drink of the cup have assuredly drank; and [art] thou he [that] shall altogether go unpunished? thou shalt not go unpunished, but thou shalt surely drink [of it].

(n) I have not spared my own people and how should I pity you?

Jeremiah 49:13

jer 49:13

For I have sworn by myself, saith the LORD, that (o) Bozrah shall become a desolation, a reproach, a waste, and a curse; and all her cities shall be perpetual wastes.

(o) Which was a chief city of Edom.

Jeremiah 49:14

jer 49:14

I have heard a rumour from the LORD, and an ambassador is sent to the nations, [saying], Gather ye together, and come against (p) her, and rise up to the battle.

(p) That is, Bozrah.

Jeremiah 49:19

jer 49:19

Behold, (q) he shall come up like a lion from the swelling of Jordan against the habitation of the strong: but I will suddenly make (r) him run away from her: and who [is] a chosen [man, that] I may appoint over her? for who [is] like me? and who will appoint me the time? and who [is] that (s) shepherd that will stand before me?

(q) That is, Nebuchadnezzar after he has overcome Judah, which is meant by the swelling of Jordan, will come against mount Seir and Edom.

(r) That is, the Israelites whom the Edomites kept as prisoners to hast away from there.

(s) The captain and governor of the army meaning Nebuchadnezzar.

Jeremiah 49:20

jer 49:20

Therefore hear the counsel of the LORD, that he hath taken against Edom; and his purposes, that he hath purposed against the inhabitants of Teman: Surely the least (t) of the flock shall draw them out: surely (u) he shall make their habitations desolate with them.

(t) They will not be able to resist his petty captains.

(u) To visit the enemy.

Jeremiah 49:22

jer 49:22

Behold, he shall come up and fly as the eagle, (x) and spread his wings over Bozrah: and at that day shall the heart of the mighty men of Edom be as the heart of a woman in her pangs.

(x) As (Jer 48:40) was said of Moab.

Jeremiah 49:23

jer 49:23

Concerning (y) Damascus. Hamath is confounded, and Arpad: for they have heard evil tidings: they are fainthearted; [there is] sorrow on the sea; it cannot be quiet.

(y) Which was the chief city of Syria, by which he means the whole country.

Jeremiah 49:24

jer 49:24

Damascus hath become feeble, [and] turneth herself to flee, (z) and fear hath seized on [her]: anguish and sorrows have taken her, as a woman in travail.

(z) When she heard the sudden coming of the enemy.

Jeremiah 49:25

jer 49:25

How is the (a) city of praise not left, the city of my joy!

(a) He speaks this in the person of the king and of them of the country who will wonder to see Damascus the chief city destroyed.

Jeremiah 49:27

jer 49:27

And I will kindle a fire in the wall of Damascus, and it shall consume the palaces of (b) Benhadad.

(b) Who was king of Syria, (Kg1 20:26) and had built these palaces which were still called the palaces of Benhadad.

Jeremiah 49:28

jer 49:28

Concerning (c) Kedar, and concerning the kingdoms of Hazor, which Nebuchadnezzar king of Babylon shall smite, thus saith the LORD; Arise ye, go up to Kedar, and lay waste the men of the east.

(c) Meaning the Arabians, and their borders.

Jeremiah 49:29

jer 49:29

Their tents and their flocks shall they take away: they shall take to themselves their (d) curtains, and all their vessels, and their camels; and they shall cry to them, Fear [is] on every side.

(d) Because they used to dwell in tents, he names the things that belong to it.

Jeremiah 49:30

jer 49:30

Flee, go far off, (e) dwell deep, O ye inhabitants of Hazor, saith the LORD; for Nebuchadnezzar king of Babylon hath taken counsel against you, and hath conceived a purpose against you.

(e) The enemies will dwell in your places.

Jeremiah 49:31

jer 49:31

(f) Arise, go up to the wealthy nation, that dwelleth without care, saith the LORD, which have neither gates nor bars, [which] dwell alone.

(f) He shows that they of Hazor will flee to the Arabians for comfort but that will not help them.

Jeremiah 49:34

jer 49:34

The word of the LORD that came to Jeremiah the prophet against (g) Elam in the beginning of the reign of Zedekiah king of Judah, saying,

(g) That is Persia, so called for Elam the son of Shem.

Jeremiah 49:35

jer 49:35

Thus saith the LORD of hosts; Behold, I will break the (h) bow of Elam, the chief of their might.

(h) Because the Persians were good archers, he shows that the thing in which they put their trust would not profit them.

Jeremiah 49:38

jer 49:38

And I will set my (i) throne in Elam, and will destroy from there the king and the princes, saith the LORD.

(i) I will place Nebuchadnezzar there, and in these prophecies Jeremiah speaks of those countries which would be subdued under the first of those four monarchies of which Daniel makes mention.

Jeremiah 49:39

jer 49:39

But it shall come to pass (k) in the latter days, [that] I will bring again the captives of Elam, saith the LORD.

(k) This may be referred to the empire of the Persians and Medes after the Chaldeans or to the time of Christ, as in (Jer 48:47).

Jeremiah Chapter 50

Jeremiah 50:2

jer 50:2

Declare ye among the nations, and proclaim, and set up a standard; proclaim, [and] conceal not: say, (a) Babylon is taken, Bel is confounded, (b) Merodach is broken in pieces; her idols are confounded, her images are broken in pieces.

(a) After God had used the Babylonian's service to punish other nations, this shows that their turn will come to be punished.

(b) These were two of their chief idols.

Jeremiah 50:3

jer 50:3

For out of the north (c) there cometh a nation against her, which shall make her land desolate, and none shall dwell in it: they shall remove, they shall depart, both man and beast.

(c) That is, the Medes and the Persians.

Jeremiah 50:4

jer 50:4

In those days, and in that time, saith the LORD, the children of Israel shall (d) come, they and the children of Judah together, going and (e) weeping: they shall go, and seek the LORD their God.

(d) When Cyrus will take Babel.

(e) Read (Jer 31:9).

Jeremiah 50:6

jer 50:6

My people have been lost sheep: their (f) shepherds have caused them to go astray, they have turned them away [on] the mountains: they have gone from (g) mountain to hill, they have forgotten their restingplace.

(f) Their governors and ministers by their examples have provoked them to idolatry.

(g) They have committed idolatry in every place.

Jeremiah 50:7

jer 50:7

All that found them have devoured them: and their adversaries said, We offend not, because they have sinned against the LORD, (h) the habitation of justice, even the LORD, the hope of their fathers.

(h) For the Lord dwelt among them in his temple and would have maintained them by his justice against their enemies.

Jeremiah 50:8

jer 50:8

(i) Flee out of the midst of Babylon, and go forth from the land of the Chaldeans, and be as the male goats (k) before the flocks.

(i) When God will deliver you by Cyrus.

(k) That is, most forward and without fear.

Jeremiah 50:10

jer 50:10

And Chaldea shall be a prey: all that spoil her (l) shall be satisfied, saith the LORD.

(l) Shall be made rich by it.

Jeremiah 50:11

jer 50:11

Because ye were glad, because ye rejoiced, O ye destroyers of my heritage, because ye are grown fat as the heifer at grass, (m) and bellow as bulls;

(m) For joy of the victory that you had against my people.

Jeremiah 50:13

jer 50:13

Because of the wrath of the LORD it shall not be inhabited, but it shall be wholly desolate: every one that goeth by Babylon shall be astonished, (n) and hiss at all her plagues.

(n) In sign of contempt and disdain.

Jeremiah 50:14

jer 50:14

(o) Put yourselves in array against Babylon on every side: all ye that bend the bow, shoot at her, spare no arrows: for she hath (p) sinned against the LORD.

(o) He speaks to the enemies the Medes and Persians.

(p) Though the Lord called the Babylonians his servants and their work his work in punishing his people, yet because they did it not to glorify God, but for their own malice and to profit themselves, it is here called sin.

Jeremiah 50:16

jer 50:16

Cut off the (q) sower from Babylon, and him that handleth the sickle in the time of harvest: for fear of the oppressing sword they shall turn every one to his people, and they shall flee every one to his own land.

(q) Destroy her so that no one is left to work the ground or to take the fruit of it.

Jeremiah 50:17

jer 50:17

Israel [is] a scattered sheep; the lions have driven [him] away: first the king of (r) Assyria hath devoured him; and last this Nebuchadnezzar king of Babylon hath broken his (s) bones.

(r) Meaning Tiglath-pileser who carried away the ten tribes.

(s) He carried away the rest, that is Judah and Benjamin.

Jeremiah 50:21

jer 50:21

Go up against the land of (t) Merathaim, [even] against it, and against the inhabitants of Pekod: waste and utterly destroy after them, saith the LORD, and do according to all that I have commanded thee.

(t) That is, Babylon: thus the Lord raised up Cyrus.

Jeremiah 50:23

jer 50:23

How is the (u) hammer of the whole earth cut asunder and broken! how is Babylon become a desolation among the nations!

(u) Nebuchadnezzar, who had smitten down all the princes and people of the world.

Jeremiah 50:27

jer 50:27

Slay all her (x) bulls; let them go down to the slaughter: woe to them! for their day is come, the time of their judgment.

(x) Her princes and mighty men.

Jeremiah 50:28

jer 50:28

The voice of them that (y) flee and escape from the land of Babylon, to declare in Zion the vengeance of the LORD our God, the vengeance of his temple.

(y) Of the Jews who would be delivered by Cyrus.

Jeremiah 50:34

jer 50:34

Their Redeemer [is] strong; the LORD of hosts [is] his name: he shall thoroughly plead their cause, that he may give rest to the land, (z) and disquiet the inhabitants of Babylon.

(z) He shows that when God executes his judgments against his enemies, that his Church will then have rest.

Jeremiah 50:38

jer 50:38

A (a) drought [is] upon her waters; and they shall be dried up: for it [is] the land of graven images, and they are mad over [their] idols.

(a) For Cyrus cut the river Euphrates and divided the course of it into many streams, so that it might be passed over as though there had been no water: which he did by the counsel of two of Belshazzar's captains, who conspired against their king, because he had gelded one of them in spite and slain the son of the other.

Jeremiah 50:39

jer 50:39

Therefore the (b) wild beasts of the desert with the wild beasts of the isles shall dwell [there], and the owls shall dwell in it: and it shall be no more inhabited for ever; neither shall it be dwelt in from generation to generation.

(b) Read (Isa 13:21).

Jeremiah 50:41

jer 50:41

Behold, a people shall come from the north, and a great nation, and many kings shall be raised up from (c) the ends of the earth.

(c) Meaning, that the Persians would gather their army from many nations.

Jeremiah 50:43

jer 50:43

The king of Babylon hath heard the report of them, and his hands (d) became feeble: anguish took hold of him, [and] pangs as of a woman in travail.

(d) Which is meant of Belshazzar, (Dan 5:6).

Jeremiah 50:44

jer 50:44

Behold, he shall come up like a lion from the swelling of Jordan to the habitation of the strong: but I will make them suddenly run away from her: and who [is] a chosen [man, that] I may appoint over

her? for who [is] like me? and who will appoint me the time? and who [is] that (e) shepherd that will stand before me?

(e) See Jer 49:19

Jeremiah Chapter 51

Jeremiah 51:1

jer 51:1

Thus saith the LORD; Behold, I will raise up against Babylon, and against them that dwell in the midst of them that rise against me, a destroying (a) wind;

(a) The Medes and Persians who will destroy them as the wind does the chaff.

Jeremiah 51:5

jer 51:5

For Israel [hath] not [been] (b) forsaken, nor Judah by his God, by the LORD of hosts; though their land was filled with sin against the Holy One of Israel.

(b) Though they were forsaken for a time, yet they were not utterly cast off as though their husbands were dead.

Jeremiah 51:6

jer 51:6

(c) Flee from the midst of Babylon, and deliver every man his soul: be not cut off in her iniquity; for this [is] the time of the LORD'S vengeance; he will render to her a recompence.

(c) He shows that there remains nothing for them that abide in Babylon but destruction, (Jer 17:6, Jer 48:6).

Jeremiah 51:7

jer 51:7

Babylon [hath been] a golden cup in the (d) LORD'S hand, that made all the earth drunk: the nations have drunk of her wine; therefore the nations are (e) mad.

(d) By whom the Lord poured out the drink of his vengeance, to whom it pleased him.

(e) For the great afflictions that they have felt by the Babylonians.

Jeremiah 51:9

jer 51:9

We would have healed Babylon, but she is not healed: forsake her, and let (f) us go every one into his own country: for her judgment reacheth to heaven, and is lifted [even] to the skies.

(f) Thus the people of God exhort one another to go to Zion and praise God.

Jeremiah 51:10

jer 51:10

The LORD hath brought forth our (g) righteousness: come, and let us declare in Zion the work of the LORD our God.

(g) In approving our cause and punishing our enemies.

Jeremiah 51:11

jer 51:11

Make bright the arrows; gather the shields: the LORD hath raised up the spirit of the kings of the Medes: for his purpose [is] against Babylon, to destroy it; because it [is] the vengeance of the LORD, the (h) vengeance of his temple.

(h) For the wrong done to his people and to his temple, (Jer 50:28).

Jeremiah 51:13

jer 51:13

O thou that dwellest upon many (i) waters, abundant in treasures, thy end is come, [and] the measure of thy covetousness.

(i) For the land of Chaldea was full of rivers which ran into the Euphrates.

Jeremiah 51:17

jer 51:17

Every man is senseless by [his] (k) knowledge; every goldsmith is confounded by the graven image: for his molten image [is] falsehood, and [there is] no breath in them.

(k) (Jer 10:14).

Jeremiah 51:18

jer 51:18

They [are] vanity, the work of errors: in the time of their (l) judgment they shall perish.

(l) When God will execute his vengeance.

Jeremiah 51:19

jer 51:19

The (m) portion of Jacob [is] not like them; for he [is] the one who formed of all things: and [Israel is] the rod of his inheritance: the LORD of hosts [is] his name.

(m) That is, the true God of Israel is not like these idols: for he can help when all things are desperate.

Jeremiah 51:20

jer 51:20

Thou [art] my (n) battle axe [and] weapons of war: for with thee will I break in pieces the nations, and with thee will I destroy kingdoms;

(n) He means the Medes and Persians, as before he called the Babylonians his hammer, (Jer 50:23).

Jeremiah 51:25

jer 51:25

Behold, I [am] against thee, O destroying (o) mountain, saith the LORD, which destroyest all the earth: and I will stretch out my hand upon thee, and roll thee down from the (p) rocks, and will make thee a burnt mountain.

(o) Not that Babylon stood on a mountain but because it was strong and seemed invincible.

(p) From your strongholds and fortresses.

Jeremiah 51:27

jer 51:27

Set ye up a standard in the land, blow the trumpet among the nations, prepare the nations against her, call together against her the kingdoms of (q) Ararat, Minni, and Ashchenaz; appoint a captain against her; cause the horses to come up as the rough caterpillars.

(q) By these three nations he means Armenia the higher, Armenia the lower and Scythia; for Cyrus had gathered an army of various nations.

Jeremiah 51:31

jer 51:31

One post shall run to meet another, and one messenger to meet another, to show the king of Babylon that his city is taken at (r) [one] end,

(r) By turning the course of the river one side was made open and the reeds that grew in the water were destroyed which Cyrus did by the counsel of Gobria and Gabatha Belshazzar's captains.

Jeremiah 51:33

jer 51:33

For thus saith the LORD of hosts, the God of Israel; The daughter of Babylon [is] like a threshingfloor, [it is] time to thresh her: yet a little while, and the time of her harvest (s) shall come.

(s) When she will be cut up and threshed.

Jeremiah 51:34

jer 51:34

Nebuchadnezzar the king of Babylon hath (t) devoured me, he hath crushed me, he hath made me an empty vessel, he hath swallowed me up like a dragon, he hath filled his belly with my delicacies, he hath cast me out.

(t) This is spoken in the person of the Jews bewailing their state and the cruelty of the Babylonians.

Jeremiah 51:36

jer 51:36

Therefore thus saith the LORD; Behold, I will plead thy (u) cause, and take vengeance for thee; and I will dry up her sea, and make her springs dry.

(u) Thus the Lord esteemed the injury done to his Church as done to himself because their cause is his.

Jeremiah 51:39

jer 51:39

In their (x) heat I will make their feasts, and I will make them drunk, that they may rejoice, and sleep a perpetual sleep, and not wake, saith the LORD.

(x) When they are inflamed with surfeiting and drinking, I will feast with them, alluding to Belshazzar's banquet, (Dan 5:2).

Jeremiah 51:41

jer 51:41

How is (y) Sheshach taken! and how is the praise of the whole earth surprised! how is Babylon become an horror among the nations!

(y) Meaning Babel as in (Jer 25:26).

Jeremiah 51:42

jer 51:42

The (z) sea is come up upon Babylon: she is covered with the multitude of its waves.

(z) The great army of the Medes and Persians.

Jeremiah 51:44

jer 51:44

And I will punish Bel in Babylon, and I will bring forth out of his mouth that which (a) he hath swallowed: and the nations shall not flow together any more to him: even the wall of Babylon shall fall.

(a) That is, his gifts and presents which he had received as part of the spoil of other nations, and which the idolaters brought to him from all countries.

Jeremiah 51:46

jer 51:46

And lest your heart should faint, and ye should fear for the rumour that shall be heard in the land; a rumour shall both come [one] (b) year, and after that in [another] year [shall come] a rumour, and violence in the land, ruler against ruler.

(b) Meaning that Babylon would not be destroyed all at once but little by little would be brought to nothing for the first year came the tidings, the next year the siege and in the third year it was taken: yet this is not that horrible destruction which the prophets threatened in many places: for that was after this when they rebelled and Darius over came them by the policy of Zopyrus, and hanged three thousand gentlemen beside the common people.

Jeremiah 51:48

jer 51:48

Then the heaven and (c) the earth, and all that [is] in them, shall sing for Babylon: for the spoilers shall come to her from the north, saith the LORD.

(c) All creatures in heaven and earth will rejoice and praise God for the destruction of Babylon the great enemy of his Church.

Jeremiah 51:49

jer 51:49

As Babylon [hath caused] the (d) slain of Israel to fall, so at Babylon shall fall the slain of all the earth.

(d) Babylon not only destroyed Israel, but many other nations.

Jeremiah 51:50

jer 51:50

Ye that (e) have escaped the sword, go away, stand not still: remember the LORD afar off, and let Jerusalem come into your mind.

(e) Yet that are now captives in Babylon.

Jeremiah 51:51

jer 51:51

We are (f) confounded, because we have heard reproach: shame hath covered our faces: for foreigners are come into the sanctuaries of the LORD'S house.

(f) He shows how they would remember Jerusalem by lamenting the miserable affliction of it.

Jeremiah 51:53

jer 51:53

Though Babylon should mount up to (g) heaven, and though she should fortify the height of her strength, [yet] from me shall spoilers come to her, saith the LORD.

(g) For the walls were two hundred feet high.

Jeremiah 51:57

jer 51:57

And I will (h) make drunk her princes, and her wise [men], her captains, and her rulers, and her mighty men: and they shall sleep a perpetual sleep, and not wake, saith the King, whose name [is] the LORD of hosts.

(h) I will so astonish them by affliction that they will not know which way to turn themselves.

Jeremiah 51:58

jer 51:58

Thus saith the LORD of hosts; The (i) broad walls of Babylon shall be utterly broken, and her high gates shall be burned with fire; and the people shall labour in vain, and the people in the fire, and they shall be weary.

(i) The thickness of the wall was fifty feet.

Jeremiah 51:59

jer 51:59

The word which Jeremiah the prophet commanded Seraiah the son of Neriah, the son of Maaseiah, when he went with Zedekiah the king of Judah into Babylon in the (k) fourth year of his reign. And [this] Seraiah [was] a quiet prince.

(k) This was not in the time of his captivity but seven years before, when he went either to congratulate Nebuchadnezzar or to intreat of some matters.

Jeremiah 51:63

jer 51:63

And it shall be, when thou hast finished reading this book, [that] thou shalt bind a (l) stone to it, and cast it into the midst of Euphrates:

(l) John in his Revelation alludes to this place when he says that the angel took a millstone and cast it into the sea: signifying by it the destruction of Babylon, (Rev 18:21).

Jeremiah 51:64

jer 51:64

And thou shalt say, Thus shall Babylon sink, and shall not rise from the evil that I will bring upon her: and they shall (m) be weary. Thus far [are] the words of Jeremiah.

(m) They will not be able to resist but will labour in vain.

Jeremiah Chapter 52

Jeremiah 52:3

jer 52:3

(a) For through the anger of the LORD it came to pass in Jerusalem and Judah, till he had cast them out from his presence, that Zedekiah rebelled against the king of Babylon.

(a) So the Lord punished sin by sin and gave him up to his rebellious heart, till he had brought the enemy on him to lead him away and his people.

Jeremiah 52:7

jer 52:7

Then the city was broken up, and all the men of war fled, and went forth from the city by night by the (b) way of the gate between the two walls, which [was] by the king's garden; (now the Chaldeans [were] by the city on all sides:) and they went by the way of the plain.

(b) Read (Jer 39:4).

Jeremiah 52:9

jer 52:9

Then they took the king, and carried him to the king of Babylon to Riblah in the land of Hamath; (c) where he gave judgment upon him.

(c) Read (Kg2 25:6; Jer 39:5).

Jeremiah 52:12

jer 52:12

Now in the fifth month, in the (d) tenth [day] of the month, which [was] the nineteenth year of Nebuchadnezzar king of Babylon, came Nebuzaradan, captain of the guard, [who] (e) served the king of Babylon, into Jerusalem,

(d) In (Kg2 25:8) is it called the seventh day, because the fire began then and so continued to the tenth.

(e) That is, who was his servant, as in (Kg2 25:8).

Jeremiah 52:17

jer 52:17

Also the (f) pillars of brass that [were] in the house of the LORD, and the bases, and the brasen sea that [was] in the house of the LORD, the Chaldeans broke, and carried all the brass of them to Babylon.

(f) Of these pillars read (Kg1 7:15).

Jeremiah 52:18

jer 52:18

The caldrons also, and the (g) shovels, and the snuffers, and the bowls, and the spoons, and all the vessels of brass with which they ministered, they took away.

(g) Which were also made of brass, as in (Kg1 7:45).

Jeremiah 52:20

jer 52:20

The two pillars, one sea, and twelve brasen bulls that [were] under the bases, which king Solomon had made in the house of the LORD: the brass of all these vessels was without (h) weight.

(h) It was so much in quantity.

Jeremiah 52:23

jer 52:23

And there were ninety and six pomegranates on a side; [and] all the pomegranates upon the network [were] an (i) hundred on all sides.

(i) But because of the roundness, no more could be seen but ninety-six.

Jeremiah 52:24

jer 52:24

And the captain of the guard took Seraiah the chief priest, and Zephaniah (k) the second priest, and the three keepers of the door:

(k) Which served in the high priests stead, if he had any necessary impediment.

Jeremiah 52:25

jer 52:25

He took also out of the city an eunuch, who had the charge of the men of war; and (l) seven men of them that were near the king's person, who were found in the city; and the principal scribe of the host, who mustered the people of the land; and sixty men of the people of the land, that were found in the midst of the city.

(l) In (Kg2 25:19) is read but of five: those were the most excellent and the other two, which were not so noble are not there mentioned with them.

Jeremiah 52:28

jer 52:28

This [is] the people whom Nebuchadnezzar carried away captive: in the (m) seventh year three thousand Jews and three and twenty:

(m) Which was the latter end of the seventh year of his reign and the beginning of the eighth.

Jeremiah 52:29

jer 52:29

In the (n) eighteenth year of Nebuchadnezzar he carried away captive from Jerusalem eight hundred thirty and two persons:

(n) To the latter end also of that year, and the beginning of the nineteenth.

Jeremiah 52:31

jer 52:31

And it came to pass in the seven and thirtieth year of the captivity of Jehoiachin king of Judah, in the twelfth month, in the five and twentieth [day] of the month, [that] Evilmerodach king of Babylon in the [first] year of his reign (o) lifted up the head of Jehoiachin king of Judah, and brought him out of prison,

(o) That is, restored him to liberty and honour.

Jeremiah 52:33

jer 52:33

And changed his prison (p) garments: and he continually ate bread before him all the days of his life.

(p) And gave him princely apparel.

Jeremiah 52:34

jer 52:34

And [for] his food, there was a (q) continual diet given him of the king of Babylon, every day a portion until the day of his death, all the days of his life.

(q) That is he had allowance in the court, and thus at length he had rest and quietness because he obeyed Jeremiah the Prophet, while the others were cruelly ordered that would not obey him.

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Lamentations

Lamentations Chapter 1

Lamentations 1:1

lam 1:1

How doth (a) the city sit desolate, [that was] full of people! [how] is she become as a widow! she [that was] great among the nations, (b) [and] princess among the provinces, [how] is she become a slave!

(a) The prophet wonders at the great judgment of God, seeing Jerusalem, which was so strong and so full of people, to be now destroyed and desolate.

(b) Who had chief rule over many provinces and countries.

Lamentations 1:2

lam 1:2

She weepeth bitterly in the (c) night, and her tears [are] on her cheeks: among all her (d) lovers she hath none to comfort [her]: all her friends have dealt treacherously with her, they are become her enemies.

(c) So that she takes no rest.

(d) Meaning the Egyptians and Assyrians who promised help.

Lamentations 1:3

lam 1:3

Judah is gone into captivity because (e) of affliction, and because of great servitude: she dwelleth among the nations, she findeth no rest: all her persecutors overtook her in the midst of distress.

(e) For her cruelty toward the poor and oppression of servants, (Jer 34:11).

Lamentations 1:4

lam 1:4

The ways of Zion do mourn, because none come (f) to the solemn feasts: all her gates are desolate: her priests sigh, her virgins are afflicted, and she [is] in bitterness.

(f) As they used to come up with mirth and joy, (Psa 42:4).

Lamentations 1:5

lam 1:5

Her adversaries (g) are the head, her enemies prosper; for the LORD hath afflicted her for the multitude of her transgressions: her children are gone into captivity before the enemy.

(g) That is, have rule over her, (Deu 28:41).

Lamentations 1:6

lam 1:6

And from the daughter of Zion all her beauty hath departed: her princes are become (h) like harts [that] find no pasture, and they are gone without strength before the pursuer.

(h) As men pined away with sorrow and that have no courage.

Lamentations 1:7

lam 1:7

Jerusalem remembered in the days of her affliction and of her miseries all her pleasant things that she had in the days of old, when her people (i) fell into the hand of the enemy, and none helped her: the adversaries saw her, [and] mocked at her (k) sabbaths.

(i) In her misery she considered the great benefits and commodities that she had lost.

(k) At her religion and serving of God, which was the greatest grief to the godly.

Lamentations 1:9

lam 1:9

(l) Her filthiness [is] in her skirts; she remembereth not her latter end; therefore she hath been wonderfully abased: she had no comforter. O LORD, behold my affliction: for the enemy hath magnified [himself].

(l) She is not ashamed of her sin, although it is revealed.

Lamentations 1:10

lam 1:10

The adversary hath spread out his hand upon all her pleasant things: for she hath seen [that] the nations entered into her sanctuary, whom (m) thou didst command [that] they should not enter into thy congregation.

(m) God forbids the Ammonites and Moabites to enter into the congregation of the Lord, and under them he comprehends all enemies, (Deu 23:3).

Lamentations 1:12

lam 1:12

[Is it] nothing to you, all ye that pass by? behold, and see if there is any (n) sorrow like my sorrow, which hath fallen upon me, with which the LORD hath afflicted [me] in the day of his fierce anger.

(n) Thus Jerusalem laments moving others to pity her and to learn by her example.

Lamentations 1:13

lam 1:13

From above hath (o) he sent fire into my bones, and it prevaieth against them: he hath spread a net for my feet, he hath turned me back: he hath made me desolate [and] faint all the day.

(o) This declares that we should acknowledge God to be the author of all our afflictions to the intent that we might seek him for remedy.

Lamentations 1:14

lam 1:14

The (p) yoke of my transgressions is bound by his hand: they are knit together, [and] come up upon my neck: he hath made my strength to fall, the Lord hath delivered me into [their] hands, [from whom] I am not able to rise.

(p) My heavy sins are continually before his eyes as he that ties a thing to his hand for a reminder.

Lamentations 1:15

lam 1:15

The Lord hath trodden under foot all my mighty [men] in the midst of me: he hath called an assembly against me to crush my young men: the Lord hath trodden the virgin, the daughter of Judah, [as] in a (q) winepress.

(q) He has trodden them underfoot as they tread grapes in the winepress.

Lamentations 1:17

lam 1:17

Zion spreadeth forth her hands, [and there is] none to comfort her: the LORD hath commanded concerning Jacob, [that] his adversaries [should be] around him: Jerusalem is (r) as a menstruous woman among them.

(r) Who because of her pollution was separate from her husband, (Lev 15:19) and was abhorred for the time.

Lamentations 1:19

lam 1:19

I called for my lovers, [but] they deceived me: my priests and my elders gave up the ghost in the city, while they (s) sought their food to relieve their souls.

(s) That is, they died for hunger.

Lamentations 1:22

lam 1:22

(t) Let all their wickedness come before thee; and do to them, as thou hast done to me for all my transgressions: for my sighs [are] many, and my heart [is] faint.

(t) Of desiring vengeance against the enemy, See Jer 11:20 and See Jer 18:21

Lamentations Chapter 2

Lamentations 2:1

lam 2:1

How hath the Lord (a) covered the daughter of Zion with a cloud in his anger, [and] cast down from (b) heaven to the earth the beauty of Israel, and remembered not his (c) footstool in the day of his anger!

(a) That is, brought her from prosperity to adversity.

(b) Has given her a most sore fall.

(c) Alluding to the temple, or to the ark of the covenant, which was called the footstool of the Lord, because they would not set their minds so low, but lift up their heart toward the heavens.

Lamentations 2:3

lam 2:3

He hath cut off in [his] fierce anger all the (d) horn of Israel: he hath drawn back his (e) right hand from before the enemy, and he burned against Jacob like a flaming fire, [which] devoureth on every side.

(d) Meaning the glory and strength, as in (Sa1 2:1).

(e) That is, his comfort which he was wont to send us, when our enemies oppressed us.

Lamentations 2:4

lam 2:4

He (f) hath bent his bow like an enemy: he stood with his right hand as an adversary, and slew all [that were] pleasant to the eye in the tabernacle of the daughter of Zion: he poured out his fury like fire.

(f) Showing that there is no remedy but destruction where God is the enemy.

Lamentations 2:7

lam 2:7

The Lord hath cast off his altar, he hath abhorred his sanctuary, he hath given up into the hand of the enemy the walls of her palaces; they have made a (g) noise in the house of the LORD, as in the day of a solemn feast.

(g) As the people were accustomed to praising God to the solemn feasts with a loud voice, so now the enemies blaspheme him with shouting and cry.

Lamentations 2:8

lam 2:8

The LORD hath purposed to destroy the wall of the daughter of Zion: he hath stretched out a line, he hath not withdrawn his hand from destroying: therefore he made the rampart (h) and the wall to lament; they languished together.

(h) This is a figurative speech as that was, when he said the ways lamented, (Lam 1:4) meaning that this sorrow was so great that the insensible things had their part of it.

Lamentations 2:13

lam 2:13

(i) What thing shall I take to witness for thee? what thing shall I liken to thee, O daughter of Jerusalem? what shall I equal to thee, that I may comfort thee, O virgin daughter of Zion? for thy breach [is] great like the sea: who can heal thee?

(i) Meaning that her calamity was so evident that it needed no witnesses.

Lamentations 2:14

lam 2:14

Thy prophets have (k) seen vain and foolish things for thee: and they have not revealed thy iniquity, to turn away thy captivity; but have seen for thee false burdens and causes of banishment.

(k) Because the false prophets called themselves seers, as the others were called, therefore he shows that they saw amiss because they did not reprove the people's faults, but flattered them in their sins, which was the cause of their destruction.

Lamentations Chapter 3

Lamentations 3:1

lam 3:1

I [am] the man [that] hath seen (a) affliction by the rod of his wrath.

(a) The prophet complains of the punishments and afflictions that he endured by the false prophets and hypocrites when he declared the destruction of Jerusalem, as in (Jer 20:1-2).

Lamentations 3:5

lam 3:5

He hath (b) built against me, and surrounded [me] with gall and labour.

(b) He speaks this as one that felt God's heavy judgment, which he greatly feared, and therefore sets them out with this diversity of words.

Lamentations 3:8

lam 3:8

Also when I cry and shout, he shutteth out my (c) prayer.

(c) This is a great temptation for the godly when they do not see the fruit of their prayers and causes them to think that they are not heard, which thing God uses so that they might pray more earnestly and often.

Lamentations 3:9

lam 3:9

He hath (d) inclosed my ways with hewn stone, he hath made my paths crooked.

(d) And keeps me in hold as a prisoner.

Lamentations 3:10

lam 3:10

(e) He [was] to me [as] a bear lying in wait, [and as] a lion in secret places.

(e) He has no pity on me.

Lamentations 3:15

lam 3:15

He hath filled me with bitterness, he hath made me drunk with (f) wormwood.

(f) With great anguish and sorrow he has made me lose my sense.

Lamentations 3:18

lam 3:18

And I said, My strength and my (g) hope hath perished from the LORD:

(g) Thus with pain he was driven to and fro between hope and despair, as the godly often are, yet in the end the spirit gets the victory.

Lamentations 3:20

lam 3:20

My soul hath [them] still in remembrance, and is humbled (h) in me.

(h) He shows that God thus uses to exercise his, to the intent that by this they may know themselves, and feel his mercies.

Lamentations 3:22

lam 3:22

[It is of] the LORD'S (i) mercies that we are not consumed, because his compassions fail not.

(i) Considering the wickedness of man it is a marvel that any remains alive: but only that God for his own mercies sake and for his promise will ever have his Church remain, though they are never so few in number, (Isa 1:9).

Lamentations 3:23

lam 3:23

[They are] new (k) every morning: great [is] thy faithfulness.

(k) We feel your benefits daily.

Lamentations 3:24

lam 3:24

The LORD [is] my (l) portion, saith my soul; therefore will I hope in him.

(l) The godly put their whole confidence in God, and therefore look for no other inheritance, as (Psa 16:5).

Lamentations 3:27

lam 3:27

[It is] good for a man that he should bear the yoke in his (m) youth.

(m) He shows that we can never begin too soon to be exercised under the cross, that when the afflictions grow greater, our patience also by experience may be stronger.

Lamentations 3:28

lam 3:28

He sitteth alone (n) and keepeth silence, because he hath borne [it] upon him.

(n) He murmurs not against God, but is patient.

Lamentations 3:29

lam 3:29

He putteth his (o) mouth in the dust; if there may be hope.

(o) He humbles himself as they who fall down with their face to the ground, and so with patience waits for comfort.

Lamentations 3:33

lam 3:33

For he doth not (p) afflict willingly nor grieve the children of men.

(p) He takes no pleasure in it, but does it of necessity for our amendment, when he permits the wicked to oppress the poor.

Lamentations 3:36

lam 3:36

To subvert a man in his cause, the Lord (q) approveth not.

(q) He does not delight in it.

Lamentations 3:37

lam 3:37

Who [is] he [that] saith, and it cometh to pass, [when] the Lord (r) commandeth [it] not?

(r) He shows that nothing is done without God's providence.

Lamentations 3:38

lam 3:38

Out of the mouth of the most High proceedeth not (s) evil and good?

(s) That is, adversity and prosperity, (Amo 3:6).

Lamentations 3:39

lam 3:39

Why doth a living (t) man complain, a man for the punishment of his sins?

(t) When God afflicts him.

Lamentations 3:41

lam 3:41

Let us lift up (u) our heart with [our] hands to God in the heavens.

(u) That is, both hearts and hands: for else to lift up the hands is but hypocrisy.

Lamentations 3:51

lam 3:51

My eye (x) affecteth my heart because of all the daughters of my city.

(x) I am overcome with sore weeping for all my people.

Lamentations 3:53

lam 3:53

They have cut off my life (y) in the dungeon, and cast a stone upon me.

(y) Read (Jer 37:16) how he was in the miry dungeon.

Lamentations 3:58

lam 3:58

O Lord, thou hast pleaded the causes of my (z) soul; thou hast redeemed my life.

(z) Meaning, the reason his life was in danger.

Lamentations Chapter 4

Lamentations 4:1

lam 4:1

How is the (a) gold become dim! [how] is the most fine gold changed! the stones of the sanctuary are poured out at the head of every street.

(a) By the gold he means the princes, as by the stones he understands the priests.

Lamentations 4:2

lam 4:2

The precious sons of Zion, comparable to fine gold, how are they esteemed as earthen (b) pitchers, the work of the hands of the potter!

(b) Which are of small value and have no honour.

Lamentations 4:3

lam 4:3

Even the sea monsters (c) draw out the breast, they nurse their young ones: the daughter of my people [is become] cruel, like the (d) ostriches in the wilderness.

(c) Though the dragons are cruel, yet they pity their young, and nourish them, which Jerusalem does not do.

(d) The women forsake their children as the ostrich does her eggs, (Job 39:17).

Lamentations 4:8

lam 4:8

Their (e) visage is blacker than a coal; they are not known in the streets: their skin cleaveth to their bones; it is withered, it is become like a stick.

(e) They who were before most in God's favour are now in greatest abomination to him.

Lamentations 4:9

lam 4:9

[They that are] slain with the sword are better than [they that are] slain with hunger: for these pine away, stricken through for [lack of] the (f) fruits of the field.

(f) For lack of food they pine away and consume.

Lamentations 4:13

lam 4:13

For the sins of her prophets, [and] the iniquities of her priests, that have shed the blood of the just in the midst of (g) her,

(g) He means that these things are come to pass therefore, contrary to all men's expectations.

Lamentations 4:14

lam 4:14

They have wandered [as] blind [men] (h) in the streets, they have polluted themselves with blood, so that (i) men could not touch their garments.

(h) Some refer this to the blind men who as they went, stumbled on the blood, of which the city was full.

(i) Meaning the heathen who came to destroy them could not abide them.

Lamentations 4:16

lam 4:16

The anger of the LORD hath divided them; he will no longer regard them: (k) they respected not the persons of the priests, they favoured not the elders.

(k) That is, the enemies.

Lamentations 4:17

lam 4:17

As for us, our eyes as yet failed for our vain help: in our watching we have watched for (l) a nation [that] could not save [us].

(l) He shows two principal causes for their destruction: their cruelty and their vain confidence in man: for they trusted in the help of the Egyptians.

Lamentations 4:20

lam 4:20

The (m) breath of our nostrils, the anointed of the LORD, was taken in their pits, of whom we said, Under his shadow we shall live among the nations.

(m) Our king Josiah, in whom stood our hope of God's favour and on whom depended our state and life was slain, whom he calls anointed, because he was a figure of Christ.

Lamentations 4:21

lam 4:21

Rejoice and be glad, (n) O daughter of Edom, that dwellest in the land of Uz; the cup also shall pass through to thee: thou shalt be drunk, and shalt make thyself naked.

(n) This is spoken by derision.

Lamentations 4:22

lam 4:22

The punishment of thy iniquity is accomplished, O daughter of Zion; he (o) will no more carry thee away into captivity: he will visit thy iniquity, O daughter of Edom; he will disclose thy sins.

(o) He comforts the Church because after seventy years their sorrows will have an end while the wicked would be tormented for ever.

Lamentations Chapter 5

Lamentations 5:1

lam 5:1

Remember, O LORD, what is come upon us: (a) consider, and behold our reproach.

(a) This prayer as is thought, was made when some of the people were carried away captive, others such as the poorest remained, and some went into Egypt and other places for comfort, though it seems that the prophet foreseeing their miseries to come, thus prayed.

Lamentations 5:4

lam 5:4

We have drank our (b) water for money; our wood is sold to us.

(b) Meaning their extreme servitude and bondage.

Lamentations 5:6

lam 5:6

We have given the (c) hand [to] the Egyptians, [and to] the Assyrians, to be satisfied with bread.

(c) We are joined in league and amity with them, or have submitted ourselves to them.

Lamentations 5:7

lam 5:7

Our fathers have sinned, [and are] not; and we have borne (d) their iniquities.

(d) As our fathers have been punished for their sins: so we that are guilty of the same sins are punished.

Lamentations 5:9

lam 5:9

We procured our bread with [the peril of] our lives because of the sword (e) of the wilderness.

(e) Because of the enemy that came from the wilderness and would not suffer us to go and seek our necessary food.

Lamentations 5:12

lam 5:12

Princes were hung up by (f) their hand: the faces of elders were not honoured.

(f) That is, by the enemies hand.

Lamentations 5:13

lam 5:13

They took the young men to grind, and the children fell under (g) the wood.

(g) Their slavery was so great, that they were not able to abide it.

Lamentations 5:14

lam 5:14

The elders have ceased from the (h) gate, the young men from their music.

(h) There were no more laws nor form of commonwealth.

Lamentations 5:17

lam 5:17

For this our heart is faint; for these [things] our (i) eyes are dim.

(i) With weeping.

Lamentations 5:19

lam 5:19

Thou, O LORD, remainest for (k) ever; thy throne from generation to generation.

(k) And therefore your covenant and mercies can never fail.

Lamentations 5:21

lam 5:21

(l) Turn thou us to thee, O LORD, and we shall be turned; renew our days as of old.

(l) By which is declared that it is not in man's power to turn to God, but is only his work to convert us, and thus God works in us before we can turn to him, (Jer 31:18).

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Ezekiel

Ezekiel Chapter 1

Ezekiel 1:1

eze 1:1

Now it came to pass in the (a) thirtieth year, in the fourth [month], in the fifth [day] of the month, as I [was] among the captives by the river of (b) Chebar, [that] the heavens were opened, and I saw visions of (c) God.

The Argument - After Jehoiachin by the counsel of Jeremiah and Ezekiel had yielded himself to Nebuchadnezzar, and so went into captivity with his mother and various of his princes and of the people, some began to repent and murmur that they had obeyed the prophet's counsel, as though the things which they had prophesied would not come to pass, and therefore their estate would still be miserable under the Chaldeans. By reason of which he confirms his former prophecies, declaring by new visions and revelations shown to him, that the city would most certainly be destroyed, and the people grievously tormented by God's plagues, in so much that they who remained would be brought into cruel bondage. Lest the godly despair in these great troubles, he assures them that God will deliver his church at his appointed time and also destroy their enemies, who either afflicted them, or rejoiced in their miseries. The effect of the one and the other would be chiefly performed under Christ, of whom in this book are many notable promises, and in whom the glory of the new temple would perfectly be restored. He prophesied these things in Chaldea, at the same time that Jeremiah prophesied in Judah, and there began in the fifth year of Jehoiachin's captivity.

(a) After that the book of the Law was found, which was the eighteenth year of the reign of Josiah, so that twenty-five years after this book was found, Jeconiah was led away captive with Ezekiel and many of the people, who the first year later saw these visions.

(b) Which was a part of Euphrates so called.

(c) That is, notable and excellent visions, so that it might be known, it was no natural dream but came from God.

Ezekiel 1:3

eze 1:3

The word of the LORD came expressly to Ezekiel the priest, the son of Buzi, in the land of the Chaldeans by the river Chebar; and the (d) hand of the LORD was there upon him.

(d) That is, the spirit of prophecy, as in (Eze 3:22, Eze 37:1).

Ezekiel 1:4

eze 1:4

And I looked, and, behold, a (e) whirlwind came out of the north, a great cloud, and a fire infolding itself, and a brightness [was] about it, and from the midst of it as the colour of amber, from the midst of the fire.

(e) By this diversity of words he signifies the fearful judgment of God and the great afflictions that would come on Jerusalem.

Ezekiel 1:5

eze 1:5

Also from the midst of it [came] the likeness of (f) four living beings. And this [was] their appearance; they had the likeness of a man.

(f) Which were the four Cherubims that represented the glory of God, as in (Eze 11:22).

Ezekiel 1:9

eze 1:9

Their wings [were] (g) joined one to another; they turned not when they went; they went every one straight forward.

(g) The wing of the one touched the wing of the other.

Ezekiel 1:10

eze 1:10

As for the likeness of their faces, they four had (h) the face of a man, and the face of a lion, on the right side: and they four had the face of an ox on the left side; they four also had the face of an eagle.

(h) Every cherubim had four faces, the face of a man, and of a lion on the right side, and the face of a bullock and of an eagle on the left side.

Ezekiel 1:14

eze 1:14

And the living beings ran and (i) returned as the appearance of a flash of lightning.

(i) That is, when they had executed God's will: for before they returned not till God had changed the state of things.

Ezekiel 1:16

eze 1:16

The appearance of the wheels and their work [was] like the colour of a (k) beryl: and they four had one likeness: and their appearance and their work [was] as it were a wheel in the middle of a wheel.

(k) The Hebrew word is tarshish meaning that the colour was like the Cilician Sea, or a precious stone so called.

Ezekiel 1:24

eze 1:24

And when they went, I heard the noise of their (l) wings, like the noise of great waters, as the voice of the Almighty, the voice of speech, as the noise of an host: when they stood, they (m) let down their wings.

(l) Which declared the swiftness and the fearfulness of God's judgments.

(m) Which signified that they had no power of themselves, but only waited to execute God's commandment.

Ezekiel 1:27

eze 1:27

And I saw as the colour of amber, as the appearance of fire (n) around within it, 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, and it had brightness on all sides.

(n) By which was signified a terrible judgment toward the earth.

Ezekiel 1:28

eze 1:28

As the appearance of the bow that is in the cloud in the day of rain, so [was] the appearance of the brightness around. This [was] the appearance of the likeness of the glory of the LORD. And when I saw [it], I fell (o) upon my face, and I heard a voice of one speaking.

(o) Considering the majesty of God, and the weakness of flesh.

Ezekiel Chapter 2

Ezekiel 2:1

eze 2:1

And (a) he said to me, (b) Son of man, stand upon thy feet, and I will speak to thee.

(a) That is, the Lord.

(b) Meaning, man who is but earth and ashes, which was to humble him, and cause him to consider his own state, and God's grace.

Ezekiel 2:2

eze 2:2

(c) And the spirit entered into me when he spoke to me, and set me upon my feet, that I heard him that spoke to me.

(c) So that he could not abide God's presence, till God's Spirit entered into him.

Ezekiel 2:5

eze 2:5

And they, whether they will hear, or whether they will forbear, (for they [are] a rebellious house,) yet shall know that (d) there hath been a prophet among them.

(d) This declares on the one part God's great affection toward his people, that despite their rebellion, yet he will send his prophets among them, and admonishes his ministers on the other part that they cease not to do their duty, though the people are never so obstinate: for the word of God will be either to their salvation or greater condemnation.

Ezekiel 2:6

eze 2:6

And thou, son of man, (e) be not afraid of them, neither be afraid of their words, though briers and thorns [are] with thee, and thou dost dwell among scorpions: be not afraid of their words, nor be dismayed at their looks, though they [are] a rebellious house.

(e) Read (Jer 1:17). He shows that for no afflictions they would cease to do their duties.

Ezekiel 2:8

eze 2:8

But thou, son of man, hear what I say to thee; Be not thou rebellious like that rebellious house: open thy mouth, and (f) eat that which I give thee.

(f) He not only exhorts him to his duty but also gives him the means with which he may be able to execute it.

Ezekiel 2:10

eze 2:10

And he spread it before me; and it [was] written within and without: and [there was] written in it (g) lamentations, and mourning, and woe.

(g) He shows what were the contents of this book: that is, God's judgments against the wicked.

Ezekiel Chapter 3

Ezekiel 3:1

eze 3:1

Moreover he said to me, Son of man, eat what thou findest; (a) eat this scroll, and go speak to the house of Israel.

(a) By which is meant that no one is fit to be God's messenger before he has received the word of God in his heart, as in (Eze 3:10) and has a zeal to it, and delight in it, as in (Jer 15:16; Rev 10:10).

Ezekiel 3:8

eze 3:8

Behold, I have made thy (b) face strong against their faces, and thy forehead strong against their foreheads.

(b) God promises his assistance to his ministers, and that he will give them boldness and constancy in their calling, (Isa 50:7; Jer 1:18; Mic 3:8).

Ezekiel 3:10

eze 3:10

Moreover he said to me, Son of man, all my words that I shall speak to thee (c) receive in thy heart, and hear with thy ears.

(c) He shows what is meant by the eating of the book, which is that the ministers of God may speak nothing from themselves, but only that which they have received from the Lord.

Ezekiel 3:12

eze 3:12

Then the spirit lifted me up, and I heard behind me a voice of a great rushing, [saying], (d) Blessed [be] the glory of the LORD from his place.

(d) By which he signifies that God's glory would not be diminished, although he departed out of his temple, for this declared that the city and temple would be destroyed.

Ezekiel 3:14

eze 3:14

So the spirit lifted me up, and took me away, and I (e) went in bitterness, in the heat of my spirit; but the hand of the LORD was strong upon me.

(e) This shows that there is always an infirmity of the flesh which can never be ready to render full obedience to God, and also God's grace who ever assists his, and overcomes their rebellious affections.

Ezekiel 3:15

eze 3:15

Then I came to them of the captivity at (f) Telabib, that dwelt by the river of Chebar, and I sat where they sat, and remained there overwhelmed among them (g) seven days.

(f) Which was a place by Euphrates where the Jews were prisoners.

(g) Declaring here that God's ministers must with advisement and deliberation utter his judgments.

Ezekiel 3:17

eze 3:17

Son of man, I have made thee a (h) watchman to the house of Israel: therefore hear the word at my mouth, and give them warning from me.

(h) Of this read (Eze 33:2).

Ezekiel 3:20

eze 3:20

Again, When a (i) righteous [man] doth turn from his righteousness, and commit iniquity, and I lay a (k) stumblingblock before him, he shall die: because thou hast not given him warning, he shall die in his sin, and his (l) righteousness which he hath done shall not be remembered; but his blood will I require at thy hand.

(i) If he that has been instructed in the right way turn back.

(k) I will give him up to a reprobate mind, (Rom 1:28).

(l) Which seemed to have been done in faith, and was not.

Ezekiel 3:22

eze 3:22

And the (m) hand of the LORD was there upon me; and he said to me, Arise, go forth into the plain, and I will there talk with thee.

(m) That is, the Spirit of prophecy.

Ezekiel 3:23

eze 3:23

Then I arose, and went forth into the plain: and, behold, the (n) glory of the LORD stood there, as the glory which I saw by the river of Chebar: and I fell on my face.

(n) Meaning, the vision of the cherubims and the wheels.

Ezekiel 3:24

eze 3:24

Then the spirit entered into me, and (o) set me upon my feet, and spoke with me, and said to me, Go, (p) shut thyself within thy house.

(o) Read (Jer 2:2).

(p) Signifying that not only would he not profit, but they would grievously trouble and afflict him.

Ezekiel 3:26

eze 3:26

And I will make thy tongue (q) cleave to the roof of thy mouth, that thou shalt be dumb, and shalt not be to them a reprovor: for they [are] a rebellious house.

(q) Which declares the terrible plague of the Lord, when God stops the mouths of his ministers and that all such are the rods of his vengeance that do it.

Ezekiel Chapter 4

Ezekiel 4:3

eze 4:3

Moreover take thou to thee an (a) iron pan, and set it [for] a wall of iron between thee and the city: and set thy face against it, and it shall be besieged, and thou shalt lay siege against it. This [shall be] a sign to the house of Israel.

(a) Which signified the stubbornness and hardness of their hearts.

Ezekiel 4:4

eze 4:4

Lie thou also upon thy left side, and lay the iniquity of the (b) house of Israel upon it: [according] to the number of the days that thou shalt lie upon it thou shalt bear their iniquity.

(b) By this he represented the idolatry and sin of the ten tribes (for Samaria was on his left hand from Babylon) and how they had remained in it three hundred and ninety years.

Ezekiel 4:6

eze 4:6

And when thou hast accomplished them, lie again on thy (c) right side, and thou shalt bear the iniquity of the house of Judah forty days: I have appointed thee each day for a year.

(c) Which declared Judah, who had now from the time of Josiah slept in their sins forty years.

Ezekiel 4:7

eze 4:7

Therefore thou shalt set thy face toward the siege of Jerusalem, and thy (d) arm [shall be] uncovered, and thou shalt prophesy against it.

(d) In token of a speedy vengeance.

Ezekiel 4:8

eze 4:8

And, behold, I will lay (e) cords upon thee, and thou shalt not turn thee from one side to another, till thou hast ended the days of thy siege.

(e) The people would so straightly be besieged that they would not be able to turn them.

Ezekiel 4:9

eze 4:9

Take thou also to thee wheat, and barley, and beans, and lentiles, and millet, (f) and spelt, and put them in one vessel, and make thee bread of them, [according] to the number of the days that thou shalt lie upon thy side, (g) three hundred and ninety days shalt thou eat of it.

(f) Meaning that the famine would be so great that they would be glad to eat whatever they could get.

(g) Which were fourteen months that the city was besieged and this was as many days as Israel sinned years.

Ezekiel 4:10

eze 4:10

And thy food which thou shalt eat [shall be] by weight, (h) twenty shekels a day: from time to time shalt thou eat it.

(h) Which make a pound.

Ezekiel 4:11

eze 4:11

Thou shalt drink also water by measure, the sixth part of (i) an hin: from time to time shalt thou drink.

(i) See Exo 29:40

Ezekiel 4:12

eze 4:12

And thou shalt eat it [as] barley cakes, and thou shalt bake it (k) with dung that cometh out of man, in their sight.

(k) Signifying by this the great scarcity of fuel and matter to burn.

Ezekiel 4:14

eze 4:14

Then said I, Ah Lord GOD! behold, my soul hath not been polluted: for from my youth even till now have I not eaten of that which dieth of itself, or is torn in pieces; neither hath (l) abominable flesh come into my mouth.

(l) Much less such vile corruption.

Ezekiel 4:15

eze 4:15

Then he said to me, Lo, I have given thee cow's (m) dung for man's dung, and thou shalt prepare thy bread with them.

(m) To be as fire to bake your bread with.

Ezekiel 4:16

eze 4:16

Moreover he said to me, Son of man, behold, I will break (n) the staff of bread in Jerusalem: and they shall eat bread by weight, and with care; and they shall drink water by measure, and in horror:

(n) That is, the force and strength with which it would nourish, (Isa 3:1; Eze 14:13).

Ezekiel Chapter 5

Ezekiel 5:1

eze 5:1

And thou, son of man, take thee a sharp knife, take thee a barber's razor, and cause [it] (a) to pass upon thy head and upon thy beard: then take to thee balances to weigh, and divide the [hair].

(a) To shave your head and your beard.

Ezekiel 5:2

eze 5:2

Thou shalt burn with fire a third part in the midst of the (b) city, when the days of the siege are fulfilled: and thou shalt take a third part, [and] smite about it with a sword: and a third part thou shalt scatter in the wind; and I will draw out a sword after them.

(b) That is, of that city which he had portrayed on the brick, (Eze 4:1). By the fire and pestilence he means the famine, with which one part perished during the siege of Nebuchadnezzar. By the sword, those that were slain when Zedekiah fled and those that were carried away captive and by the scattering into the wind, those that fled into Egypt, and into other parts after the city was taken.

Ezekiel 5:3

eze 5:3

Thou shalt also take of them a few in number, and bind them in thy (c) skirts.

(c) Meaning, that a very few would be left, which the Lord would preserve among all these storms, but not without troubles and trial.

Ezekiel 5:4

eze 5:4

Then take of them again, and cast them into the midst of the fire, and burn them in the fire; (d) from which a fire shall come forth into all the house of Israel.

(d) Out of the fire which you kindled will come a fire which will signify the destruction of Israel.

Ezekiel 5:6

eze 5:6

And she hath changed my (e) judgments into wickedness more than the nations, and my statutes more than the countries that [are] around her: for they have refused my judgments and my statutes, they have not walked in them.

(e) My word and law into idolatry and superstitions.

Ezekiel 5:7

eze 5:7

Therefore thus saith the Lord GOD; Because ye (f) multiplied more than the nations that [are] around you, [and] have not walked in my statutes, neither have kept my judgments, neither have done according to the judgments of the nations that [are] around you;

(f) Because your idols are in greater number, and your superstitions more than among the professed idolaters, read (Isa 65:11) or he condemns their ingratitude in respect to his benefits.

Ezekiel 5:13

eze 5:13

Thus shall my anger be accomplished, and I will cause my fury to rest upon them, and I will be (g) comforted: and they shall know that I the LORD have spoken [it] in my zeal, when I have accomplished my fury in them.

(g) That is, I will not be pacified till I am avenged, (Isa 1:24).

Ezekiel 5:16

eze 5:16

When I shall send upon them the evil (h) arrows of famine, which shall be for [their] destruction, [and] which I will send to destroy you: and I will increase the famine upon you, and will break your staff of bread:

(h) Which were the grasshoppers, mildew and whatever were opportunities for famine.

Ezekiel Chapter 6

Ezekiel 6:3

eze 6:3

And say, Ye mountains of Israel, hear the word of the Lord GOD; Thus saith the Lord GOD to the (a) mountains, and to the hills, to the rivers, and to the valleys; Behold, I, [even] I, will bring a sword upon you, and I will destroy your high places.

(a) He speaks of all the places where the Israelites accustomed to commit their idolaters, threatening them with destruction.

Ezekiel 6:4

eze 6:4

And your altars shall be desolate, and your (b) images shall be broken: and I will cast down your slain [men] before your idols.

(b) Read (Kg2 23:14).

Ezekiel 6:5

eze 6:5

And I will lay the dead carcasses of the children of Israel before their (c) idols; and I will scatter your bones about your altars.

(c) In contempt of their power and force, which will neither be able to deliver you or themselves.

Ezekiel 6:8

eze 6:8

Yet will I leave a remnant, (d) that ye may have [some] that shall escape the sword among the nations, when ye shall be scattered through the countries.

(d) He shows that in all dangers God will preserve a few, which will be as the seed of his Church and call on his Name.

Ezekiel 6:9

eze 6:9

And they that escape of you shall remember me among the nations to which they shall be carried captives, because I am broken with their adulterous heart, which hath departed from me, and with their eyes, which play the harlot with their idols: and they (e) shall lothe themselves for the evils which they have committed in all their abominations.

(e) They will be ashamed to see that their hope in idols was in vain, and so will repent.

Ezekiel 6:11

eze 6:11

Thus saith the Lord GOD; (f) Smite with thy hand, and stamp with thy foot, and say, Alas for all the evil abominations of the house of Israel! for they shall fall by the sword, by the famine, and by the pestilence.

(f) By these signs he would that the prophet would signify the great destruction to come.

Ezekiel 6:13

eze 6:13

Then shall (g) ye know that I [am] the LORD, when their slain [men] shall be among their idols all around their altars, upon every high hill, on all the tops of the mountains, and under every green tree, and under every thick oak, the place where they offered sweet savour to all their idols.

(g) That is, all nations when you will see my judgments.

Ezekiel 6:14

eze 6:14

So will I stretch out my hand upon them, and make the land desolate, even, more desolate (h) than the wilderness toward Diblath, in all their habitations: and they shall know that I [am] the LORD.

(h) Which was in Syria and bordered on Israel, or from the wilderness which was south, to Diblath which was north: meaning the while country.

Ezekiel Chapter 7

Ezekiel 7:3

eze 7:3

Now [is] the end [come] upon thee, and I will send my anger upon thee, and will judge thee according to thy ways, and will recompense upon thee all (a) thy abominations.

(a) I will punish you as you have deserved for your idolatry.

Ezekiel 7:6

eze 7:6

An end is come, the end is come: it (b) watcheth for thee; behold, it is come.

(b) He shows that the judgments of God ever watch to destroy the sinners, who notwithstanding he delays till there is no more hope of repentance.

Ezekiel 7:7

eze 7:7

The (c) morning is come upon thee, O thou that dwellest in the land: the time is come, the day of trouble [is] near, and not the joyful (d) shouting upon the mountains.

(c) The beginning of his punishments is already come.

(d) Which was a voice of joy and mirth.

Ezekiel 7:10

eze 7:10

Behold the day, behold, it is come: the morning is gone forth; the (e) rod hath blossomed, (f) pride hath budded.

(e) The scourge is ready.

(f) That is, the proud tyrant Nebuchadnezzar has gathered his force and is ready.

Ezekiel 7:11

eze 7:11

(g) Violence hath risen into a rod of wickedness: none of them [shall remain], nor of their multitude, nor of any of theirs: neither [shall there be] wailing for them.

(g) This cruel enemy will be a sharp scourge for their wickedness.

Ezekiel 7:12

eze 7:12

The time is come, the day draweth near: let not the buyer (i) rejoice, nor the seller (k) mourn: for wrath [is] upon all its multitude.

(i) For the present profit.

(k) For he will lose nothing.

Ezekiel 7:13

eze 7:13

For the seller shall not (l) return to that which is sold, although they were yet alive: for the (m) vision [is] concerning its whole multitude, [which] shall not return; (n) neither shall any strengthen himself in the iniquity of his life.

(l) In the year of the Jubile, meaning that none would enjoy the privilege of the law, (Lev 25:13) for they would all be carried away captives.

(m) This vision signified that all would be carried away, and none would return for the Jubile.

(n) No man for all this endeavours himself or takes heart to repent for his evil life. Some read, for none will be strengthened in his iniquity of his life: meaning that they would gain nothing by flattering themselves in evil.

Ezekiel 7:14

eze 7:14

(o) They have blown the trumpet, even to make all ready; but none goeth to the battle: for my wrath [is] upon all its multitude.

(o) The Israelites made a brag, but their hearts failed them.

Ezekiel 7:20

eze 7:20

As for the beauty of his (p) ornament, he set it in majesty: but they made the images of their abominations [and] of their detestable things in it: therefore have I set it far from them.

(p) Meaning, the sanctuary.

Ezekiel 7:21

eze 7:21

And I will give it into the hands of the (q) strangers for a prey, and to the wicked of the earth for a spoil; and they shall pollute it.

(q) That is, of the Babylonians.

Ezekiel 7:22

eze 7:22

My face will I turn also from them, and they shall pollute my (r) secret [place]: for the robbers shall enter into it, and defile it.

(r) Which signifies the most holy place, into which none might enter but the high priest.

Ezekiel 7:23

eze 7:23

Make a (s) chain: for the land is full of (t) bloody crimes, and the city is full of violence.

(s) Signifying that they would be bound and led away captives.

(t) That is, of sins that deserve death.

Ezekiel 7:24

eze 7:24

Wherefore I will bring the worst of the nations, and they shall possess their houses: I will also make the pomp of the strong to cease; and their (u) holy places shall be defiled.

(u) Which was the temple that was divided into three parts.

Ezekiel Chapter 8

Ezekiel 8:1

eze 8:1

And it came to pass in the (a) sixth year, in the (b) sixth [month], in the fifth [day] of the month, [as] I sat in my house, and the elders of Judah sat before me, that the hand of the Lord GOD fell there upon me.

- (a) Of the captivity of Jeconiah.
- (b) Which contained part of August and part of September.

Ezekiel 8:2

eze 8:2

Then I beheld, and lo a likeness as the appearance of (c) fire: from the appearance of his loins even downward, fire; and from his loins even upward, as the appearance of brightness, as the colour of amber.

- (c) As in (Eze 1:27).

Ezekiel 8:3

eze 8:3

And he put forth the form of an hand, and took me by a lock of my head; and the spirit lifted me up between the earth and the heaven, and brought me in the (d) visions of God to Jerusalem, to the door of the inner (e) gate that looketh toward the north; where [was] the seat of the image of (f) jealousy, which provoketh to jealousy.

- (d) Meaning that he was thus carried in spirit, and not in body.
- (e) Which was the porch or the court where the people assembled.
- (f) So called, because it provoked God's indignation, which was the idol of Baal.

Ezekiel 8:4

eze 8:4

And, behold, the glory of the God of Israel [was] there, according to the vision that I saw (g) in the plain.

- (g) Read (Eze 3:22).

Ezekiel 8:5

eze 8:5

Then said he to me, Son of man, lift up thy eyes now the way toward the north. So I lifted up my eyes the way toward the north, and behold northward at the gate of the (h) altar this image of jealousy in the entrance.

(h) That is, in the court where the people had made an altar to Baal.

Ezekiel 8:6

eze 8:6

He said furthermore to me, Son of man, seest thou what they do? [even] the great abominations that the house of Israel committeth here, that I should withdraw from (i) my sanctuary? but turn thee yet again, [and] thou shalt see greater abominations.

(i) For God will not be where the idols are.

Ezekiel 8:10

eze 8:10

So I went in and saw; and behold every form of creeping animals, and (k) abominable beasts, and all the idols of the house of Israel, portrayed around upon the wall.

(k) Which were forbidden in the law, (Lev 11:4).

Ezekiel 8:11

eze 8:11

And there stood before them seventy (l) men of the elders of the house of Israel, and in the midst of them stood Jaazaniah the son of Shaphan, with every man his censer in his hand; and (m) a thick cloud of incense went up.

(l) Thus they who would have kept all the rest in the fear and true service of God were the ringleaders of all abomination, and by their example pulled others from God.

(m) It was in such abundance.

Ezekiel 8:12

eze 8:12

Then said he to me, Son of man, hast thou seen what the elders of the house of Israel (n) do in the dark, every man in the chambers of his imagery? for they say, The LORD seeth us not; the LORD hath forsaken the earth.

(n) For besides their common idolatry they had particular service, which they had in secret chambers.

Ezekiel 8:14

eze 8:14

Then he brought me to the door of the gate of the LORD'S house which [was] toward the north; and, behold, there sat women weeping for (o) Tammuz.

(o) The Jews write, that this was a prophet of the idols, who after his death was once a year mourned for in the night.

Ezekiel 8:17

eze 8:17

Then he said to me, Hast thou seen [this], O son of man? Is it a light thing to the house of Judah that they commit the abominations which they commit here? for they have filled the land with violence, and have returned to provoke me to anger: and, lo, they put the (p) branch to their nose.

(p) Declaring that the censings and service of the idolaters are but infections and villany before God.

Ezekiel Chapter 9

Ezekiel 9:1

eze 9:1

He cried also in my ears with a loud voice, saying, Cause them that have charge over (a) the city to draw near, even every man [with] his destroying weapon in his hand.

(a) The time to take vengeance.

Ezekiel 9:2

eze 9:2

And, behold, six (b) men came from the way of the higher gate, which lieth toward the (c) north, and every man a slaughter weapon in his hand; and one man among them [was] clothed with linen, with a writer's (d) inkhorn by his side: and they went in, and stood beside the brasen altar.

(b) Which were angels in the appearance of men.

(c) Signifying that the Babylonians would come from the north to destroy the city and the temple.

(d) To mark them that would be saved.

Ezekiel 9:3

eze 9:3

And the glory of the God of Israel had (e) gone up from the cherub, on which he was, to the threshold of the house. And he called to the man clothed with linen, who [had] the writer's inkhorn by his side;

(e) Which declared that he was not bound to it, neither would remain any longer than there was hope that they would return from their wickedness and worship him correctly.

Ezekiel 9:4

eze 9:4

And the LORD said to him, Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that (f) sigh and that cry for all the abominations that are done in the midst of it.

(f) He shows what is the manner of God's children, whom he marks for salvation: that is, to mourn and cry out against the wickedness which they see committed against God's glory.

Ezekiel 9:6

eze 9:6

Slay utterly old [and] young, both maids, and little children, and women: but come not near any man upon whom [is] the (g) mark; and begin at my sanctuary. Then they began at the (h) elders who [were] before the house.

(g) Thus in all his plagues the Lord preserves his small number, which he marks as in (Exo 12:12; Rev 7:3) but the chief mark is the spirit of adoption, with which the heart is sealed up to life everlasting.

(h) Which was the chief opportunity for all these evils, as in (Eze 8:11).

Ezekiel 9:8

eze 9:8

And it came to pass, while they were slaying them, and I was left, that I fell upon my face, and cried, and said, (i) Ah Lord GOD! wilt thou destroy the whole remnant of Israel in thy pouring out of thy fury upon Jerusalem?

(i) This declares that the servants of God have a compassion when they see his judgments executed.

Ezekiel 9:9

eze 9:9

Then said he to me, The iniquity of the house of Israel and Judah [is] exceeding great, and the land is full of (k) blood, and the city full of perverseness: for they say, The LORD hath forsaken the earth, and the LORD seeth not.

(k) That is, with all kinds of wickedness. See Isa 1:15

Ezekiel Chapter 10

Ezekiel 10:1

eze 10:1

Then I looked, and, behold, in the firmament that was above the head of the (a) cherubim there appeared over them as it were a sapphire stone, as the appearance of the likeness of a throne.

(a) Which in (Eze 1:5) he called the four beasts.

Ezekiel 10:2

eze 10:2

And he spoke to the man clothed with linen, and said, Go in between the wheels, [even] under the cherub, and fill thy hand with coals of fire from between the cherubim, and scatter [them] over (b) the city. And he entered in my sight.

(b) This signified that the city would be burnt.

Ezekiel 10:4

eze 10:4

Then the glory of the LORD (c) went up from the cherub, [and stood] over the threshold of the house; and the house was filled with the cloud, and the court was full of the brightness of the LORD'S glory.

(c) Meaning that the glory of God would depart from the temple.

Ezekiel 10:5

eze 10:5

And the (d) sound of the cherubim's wings was heard [even] to the outer court, as the voice of the Almighty God when he speaketh.

(d) Read (Eze 1:24).

Ezekiel 10:9

eze 10:9

And when I looked, behold the four wheels by the cherubim, one wheel by one cherub, and another wheel by another cherub: and the appearance of the wheels [was] as the colour of a (e) beryl stone.

(e) Read (Eze 1:16).

Ezekiel 10:11

eze 10:11

When they went, they went upon their four sides; they turned not as they went, but to the place where the head looked they followed it; they (f) turned not as they went.

(f) Until they had executed God's judgments.

Ezekiel 10:17

eze 10:17

When they stood, [these] stood; and when they were lifted up, [these] lifted up themselves [also]: for the (g) spirit of the living being [was] in them.

(g) There was one consent between the cherubims and the wheels.

Ezekiel 10:18

eze 10:18

(h) Then the glory of the LORD departed from off the threshold of the house, and stood over the cherubim.

(h) Read (Eze 9:3).

Ezekiel 10:20

eze 10:20

This [is] the (i) living being that I saw under the God of Israel by the river of Chebar; and I knew that they [were] the cherubim.

(i) That is, the whole body of the four beasts or cherubims.

Ezekiel Chapter 11

Ezekiel 11:3

eze 11:3

Who say, (a) [It is] not near; let us build houses: this [city is] the (b) caldron, and we [are] the flesh.

(a) Thus the wicked derided the prophets as though they preached only errors, and therefore gave themselves still to their pleasures.

(b) We will not be pulled out of Jerusalem, till the hour of our death comes, as the flesh is not taken out of the caldron until it is boiled.

Ezekiel 11:7

eze 11:7

Therefore thus saith the Lord GOD; Your slain whom ye have laid in the midst of it, they [are] (c) the flesh, and this [city is] the caldron: but I will bring you forth out of the midst of it.

(c) Contrary to their vain confidence he shows in what sense the city is the caldron: that is, because of the dead bodies that have been murdered in it, and so lit as flesh in the caldron.

Ezekiel 11:9

eze 11:9

And I will bring you out of the midst of it, and deliver you into (d) the hands of strangers, and will execute judgments among you.

(d) That is, of the Chaldeans.

Ezekiel 11:10

eze 11:10

Ye shall fall by the sword; I will judge you in the border of (e) Israel; and ye shall know that I [am] the LORD.

(e) That is, in Riblah, read (Kg2 25:6).

Ezekiel 11:13

eze 11:13

And it came to pass, when I prophesied, that Pelatiah the son of (f) Benaiah died. Then I fell down upon my face, and cried with a loud voice, and said, Ah Lord GOD! wilt thou make a full end of the remnant of Israel?

(f) It seems that this noble man died of some terrible death, and therefore the prophet feared some strange judgment of God toward the rest of the people.

Ezekiel 11:15

eze 11:15

Son of man, thy (g) brethren, [even] thy brethren, the men of thy kindred, and all the house of Israel wholly, [are] they to whom the inhabitants of Jerusalem have said, Retire far from the LORD: to us is this land given in possession.

(g) They that remained at Jerusalem thus reproached them that were gone into captivity as though they were cast off and forsaken by God.

Ezekiel 11:16

eze 11:16

Therefore say, Thus saith the Lord GOD; Although I have cast them far off among the nations, and although I have scattered them among the countries, yet will I be to them as a little (h) sanctuary in the countries where they shall come.

(h) They will be yet a little church: showing that the Lord will ever have some to call on his Name, whom he will preserve and restore, though they are for a time afflicted.

Ezekiel 11:19

eze 11:19

And I will give them one heart, and I will put a new spirit within you; and I will take the (i) stony heart out of their flesh, and will give them an heart of flesh:

(i) Meaning, the heart to which nothing can enter and regenerate them anew, so that their heart may be soft and ready to receive my graces.

Ezekiel 11:25

eze 11:25

Then I spoke to them of the (k) captivity all the things that the LORD had shown me.

(k) When Jeconiah was led away captive.

Ezekiel Chapter 12

Ezekiel 12:2

eze 12:2

Son of man, thou dwellest in the midst of a rebellious house, who have eyes to see, and see (a) not; they have ears to hear, and hear not: for they [are] a rebellious house.

(a) That is, they receive not the fruit of that which they see and hear.

Ezekiel 12:6

eze 12:6

In their sight shalt thou bear [it] upon [thy] shoulders, [and] carry [it] forth in the twilight: thou shalt cover thy face, that thou mayest not see the ground: for I have set thee [for] a (b) sign to the house of Israel.

(b) That as you do, so shall they do, and therefore in you they will see their own plague and punishment.

Ezekiel 12:9

eze 12:9

Son of man, hath not the house of Israel, the rebellious house, said to thee, What (c) doest thou?

(c) Do they not deride your doings?

Ezekiel 12:13

eze 12:13

My net also will I spread upon (d) him, and he shall be taken in my snare: and I will bring him to Babylon [to] the land of the Chaldeans; yet shall he not see it, though he shall die there.

(d) When the king will think to escape by fleeing, I will take him into my net, as in (Eze 32:3).

Ezekiel 12:16

eze 12:16

But I will leave a (e) few men of them from the sword, from the famine, and from the pestilence; that they may declare all their abominations among the nations where they come; and they shall know that I [am] the LORD.

(e) Who would bear his Name, and would be his Church.

Ezekiel 12:22

eze 12:22

Son of man, what [is] that proverb [that] ye have in the land of Israel, saying, The days (f) are prolonged, and every vision faileth?

(f) Because they did not immediately see the prophecies accomplished, they contemned them as though they would never be fulfilled.

Ezekiel 12:27

eze 12:27

Son of man, behold, [they of] the house of Israel say, The vision that he seeth [is] for (g) many days [to come], and he prophesieth of the times [that are] distant.

(g) That is, it will not come to pass in our days, and therefore we care not for it: thus the wicked ever abuse God's patience and benignity.

Ezekiel Chapter 13

Ezekiel 13:2

eze 13:2

Son of man, prophesy against the prophets of Israel that prophesy, and say thou to them that prophesy out of their (a) own hearts, Hear ye the word of the LORD;

(a) After their own fantasy and not as having the revelation of the Lord, (Jer 23:16).

Ezekiel 13:4

eze 13:4

O Israel, thy prophets are like the foxes (b) in the deserts.

(b) Watching to destroy the vineyard.

Ezekiel 13:5

eze 13:5

(c) Ye have not gone up into the gaps, neither made up the hedge for the house of Israel to stand in the battle in the day of the LORD.

(c) He speaks to the governor and true ministers that would have resisted them.

Ezekiel 13:7

eze 13:7

Have ye not seen a vain vision, and have ye not spoken a lying divination, though (d) ye say, The LORD saith [it]; although I have not spoken?

(d) You promised peace to this people and now you see their destruction, so that it is revealed that you are false prophets.

Ezekiel 13:9

eze 13:9

And my hand shall be upon the prophets that see vanity, and that divine lies: they shall not be in the assembly of my people, neither shall they be written in the (e) writing of the house of Israel, neither shall they enter into the land of Israel; and ye shall know that I [am] the Lord GOD.

(e) That is in the book of life, in which the true Israelites are written.

Ezekiel 13:10

eze 13:10

Because, even because they have seduced my people, saying, (f) Peace; and [there was] no peace; and one built up a (g) wall, and, lo, others daubed it with untempered [mortar]:

(f) See Jer 6:14

(g) While the true prophets prophesied the destruction of the city to bring the people to repentance, the false prophets spoke the contrary, and flattered them in their vanities, so that what one false prophet said (which is here called the building of the wall) another false prophet would affirm, though he had neither opportunity nor good ground to hear him.

Ezekiel 13:15

eze 13:15

Thus will I accomplish my wrath upon the wall, and upon them that have daubed it with (h) untempered [mortar], and will say to you, The wall [is] no [more], neither they that daubed it;

(h) By which is meant whatever man of himself sets forth under the authority of God's word.

Ezekiel 13:18

eze 13:18

And say, Thus saith the Lord GOD; Woe to the [women] that sew (i) [magic] charms upon all wrists, and make kerchiefs upon the head of every stature to hunt souls! Will ye hunt the souls of my people, and will ye save the souls alive [that come] to you?

(i) These superstitious women for money would prophecy and tell every man his fortune giving them pillows to lean on, and kerchiefs to cover their heads, to the intent they might the more allure them and bewitch them.

Ezekiel 13:19

eze 13:19

And will ye profane me among my people for handfuls of (k) barley and for pieces of bread, to slay the souls that should not die, and (l) to save the souls alive that should not live, by your lying to my people that hear [your] lies?

(k) Will you make my word serve your bellies?

(l) These sorcerers made the people believe that they could preserve life or destroy it and that it would come to everyone according as they prophesied.

Ezekiel 13:20

eze 13:20

Wherefore thus saith the Lord GOD; Behold, I [am] against your [magic] charms, with which ye there hunt the (m) souls to make [them] fly, and I will tear them from your arms, and will let the souls go, [even] the souls that ye hunt to make [them] fly.

(m) That is, to cause them to perish, and that they should depart from the body.

Ezekiel 13:22

eze 13:22

Because with lies ye have made the heart of the (n) righteous sad, whom I have not made sad; and strengthened the hands of the wicked, that he should not return from his wicked way, by promising him life:

(n) By threatening them that were godly, and upholding the wicked.

Ezekiel Chapter 14

Ezekiel 14:1

eze 14:1

Then came certain of the elders of Israel to me, and (a) sat before me.

(a) He shows the hypocrisy of the idolaters, who will pretend to hear the prophets of God, though in their hearts they follow nothing less than their admonitions and also how by one means or another God discovers them.

Ezekiel 14:3

eze 14:3

Son of man, these men have set up their idols in their (b) heart, and put the stumblingblock of their iniquity before their face: should I be enquired of at all by them?

(b) They are not only idolaters in heart, but also worship their filthy idols openly which lead them in blindness, and cause them to stumble, so that he will not hear them when they call to him. See Isa 1:15

Ezekiel 14:4

eze 14:4

Therefore speak to them, and say to them, Thus saith the Lord GOD; Every man of the house of Israel that setteth up his idols in his heart, and putteth the stumblingblock of his iniquity before his face, and cometh to the (c) prophet; I the LORD will answer him that cometh according to the multitude (d) of his idols;

(c) To inquire of things which the Lord has appointed to come to pass.

(d) As his abomination has deserved: that is, he will be led with lies according as he delighted in it, (Th2 2:10).

Ezekiel 14:5

eze 14:5

That (e) I may take the house of Israel in their own heart, because they are all estranged from me through their idols.

(e) That is, convince them by their own conscience.

Ezekiel 14:9

eze 14:9

And if the prophet be (f) deceived when he hath spoken a thing, I the LORD have deceived that prophet, and I will stretch out my hand upon him, and will destroy him from the midst of my people Israel.

(f) The prophet declares that God for man's ingratitude raises up false prophets to seduce them that delight in lies rather than in the truth of God, and thus he punishes sin with sin, (Kg1 22:20, Kg1 22:22) and destroys those prophets as well as the people.

Ezekiel 14:11

eze 14:11

That the house of (g) Israel may no more go astray from me, neither be polluted any more with all their transgressions; but that they may be my people, and I may be their God, saith the Lord GOD.

(g) Thus God's judgments against the wicked are admonitions to the godly to cleave to the Lord and not to defile themselves with the same abominations.

Ezekiel 14:13

eze 14:13

Son of man, when the land sinneth against me by trespassing grievously, then will I stretch out my hand upon it, (h) and will break the staff of its bread, and will send famine upon it, and will cut off man and beast from it:

(h) Read (Eze 4:16, Eze 5:17; Isa 3:1).

Ezekiel 14:14

eze 14:14

Though these three men, (i) Noah, Daniel, and Job, were in it, they should deliver their own souls only by their (k) righteousness, saith the Lord GOD.

(i) Though Noah and Job were now alive, which in their time were most godly men (for at this time Daniel was in captivity with Ezekiel) and so these three together would pray for this wicked people, yet I would not hear them, read (Jer 15:1).

(k) Meaning, that a very few (which he calls the remnant, (Eze 14:22)) would escape these plagues, whom God has sanctified and made righteous, so that this righteousness is a sign that they are the Church of God, whom he would preserve for his own sake.

Ezekiel 14:22

eze 14:22

Yet, behold, in it shall be left a (l) remnant that shall be brought forth, [both] sons and daughters: behold, they shall come forth to you, and ye shall see their way and their doings: and ye shall be comforted concerning the evil that I have brought upon Jerusalem, [even] concerning all that I have brought upon it.

(l) See Eze 5:3

Ezekiel Chapter 15

Ezekiel 15:2

eze 15:2

Son of man, What is the vine tree more than any tree, [or than] a branch which is among the (a) trees of the forest?

(a) Which brings forth no fruit, no more than the other trees of the forest do: meaning that if Jerusalem, which bore the name of his Church, did not bring forth fruit it would be utterly destroyed.

Ezekiel 15:7

eze 15:7

And I will set my face against them; they shall go out from [one] (b) fire, and [another] fire shall devour them; and ye shall know that I [am] the LORD, when I set my face against them.

(b) Though they escape one danger, yet another will take them.

Ezekiel Chapter 16

Ezekiel 16:9

eze 16:9

Then I washed thee with (f) water; yea, I thoroughly washed away thy blood from thee, and I (g) anointed thee with oil.

(f) I washed away your sins.

(g) I sanctified you with my Holy Spirit.

Ezekiel 16:12

eze 16:12

And I put a jewel in thy nose, and earrings in thy ears, and a beautiful (h) crown upon thy head.

(h) By this he shows how he saved his Church, enriched it, and gave it power and dominion to reign.

Ezekiel 16:14

eze 16:14

And thy renown went forth among the nations for thy beauty: for it [was] perfect through my (i) comeliness, which I had put upon thee, saith the Lord GOD.

(i) He declares where the dignity of Jerusalem stood: that is, in that the Lord gave them of his beauty and excellency.

Ezekiel 16:15

eze 16:15

But thou didst (k) trust in thy own beauty, and didst play the harlot because of thy renown, and didst pour out (l) thy harlotries on every one that passed by; his it was.

(k) In abusing my gifts and in putting your confidence in your own wisdom and dignity, which were the opportunities of your idolatry.

(l) There was no idolatry with which you did not pollute yourself.

Ezekiel 16:16

eze 16:16

And of thy garments thou didst take, and didst deck thy high places with various colours, (m) and didst play the harlot upon them: [the like things] shall not come, neither shall it be [so].

(m) This declares how the idolaters put their chief delight in those things which please the eyes and outward senses.

Ezekiel 16:17

eze 16:17

Thou hast also taken thy fair jewels of my gold and of my silver, which I had given thee, and hast (n) made to thyself images of men, and hast committed harlotry with them,

(n) You have converted my vessels and instruments which I gave you to serve me with to the use of your idols.

Ezekiel 16:20

eze 16:20

Moreover thou hast taken thy sons and thy daughters, whom thou hast borne to me, and these hast thou sacrificed to them to (o) be devoured. [Is this] of thy harlotries a small matter,

(o) Meaning by fire, read (Lev 18:21; Kg2 23:10).

Ezekiel 16:26

eze 16:26

Thou hast also committed harlotry with the (p) Egyptians thy neighbours, great of flesh; and hast multiplied thy harlotry, to provoke me to anger.

(p) He notes the great impiety of this people, who first falling from God to seek help at strange nations also at length embraced their idolatry thinking by it to make their amity more strong.

Ezekiel 16:31

eze 16:31

In that thou buildest thy eminent place in the head of every way, and makest thy high place in every street; and hast not been as an harlot, (q) in that thou scornest hire;

(q) Meaning that some harlots contemn small rewards but no lovers gave a reward to Israel, but they gave to all others signifying that the idolaters bestow all their substance which they receive from God for his glory to serve their vile abominations.

Ezekiel 16:37

eze 16:37

Behold, therefore I will gather all (r) thy lovers, with whom thou hast taken pleasure, and all [them] that thou hast loved, with all [them] that thou hast hated; I will even gather them on every side against thee, and will uncover thy nakedness to them, that they may see all thy nakedness.

(r) Egyptians, Assyrians and Chaldeans whom you took to be your lovers will come and destroy you, (Eze 23:9).

Ezekiel 16:38

eze 16:38

And I will judge thee, as women that (s) break wedlock and shed blood are judged; and I will give thee blood in fury and jealousy.

(s) I will judge you to death as the adulterers and murderers.

Ezekiel 16:42

eze 16:42

So will I make my fury toward thee to rest, and my (t) jealousy shall depart from thee, and I will be quiet, and will be no more angry.

(t) I will utterly destroy you and so my jealousy will cease.

Ezekiel 16:43

eze 16:43

Because thou hast not remembered the days of thy youth, but hast provoked me in all these [things]; behold, therefore I also will (u) recompense thy way upon [thy] head, saith the Lord GOD: and thou shalt not commit this lewdness above all thy abominations.

(u) I have punished your faults but you would not repent.

Ezekiel 16:44

eze 16:44

Behold, every one that useth proverbs shall use [this] proverb against thee, saying, As [is] the mother, (x) [so is] her daughter.

(x) As the Canaanites, the Hittites and others were your predecessors, so are you their successors.

Ezekiel 16:45

eze 16:45

Thou [art] thy mother's daughter, that lotheth her husband and her children; and thou [art] the sister of thy (y) sisters, who lothed their husbands and their children: your mother [was] an Hittite, and your father an Amorite.

(y) That is, of Samaria and Sodom.

Ezekiel 16:46

eze 16:46

And thy elder sister [is] Samaria, she and her (z) daughters that dwell at thy left hand: and thy younger sister, that dwelleth at thy right hand, [is] Sodom and her daughters.

(z) That is, her cities.

Ezekiel 16:47

eze 16:47

Yet hast thou (a) not walked after their ways, nor done after their abominations: but, as [if that were] a very little [thing], thou wast corrupted more than they in all thy ways.

(a) But done far worse.

Ezekiel 16:49

eze 16:49

Behold, this was the iniquity of thy sister Sodom, (b) pride, fulness of bread, and abundance of idleness was in her and in her daughters, neither did she strengthen the hand of the poor and needy.

(b) He alleges these four vices, pride, excess, idleness and contempt of the poor as four principal causes of such abomination, wherefore they were so horribly punished, (Gen 19:24).

Ezekiel 16:51

eze 16:51

Neither (c) hath Samaria committed half of thy sins; but thou hast multiplied thy abominations more than they, and hast (d) justified thy sisters in all thy abominations which thou hast done.

(c) Which worshipped the calves in Bethel and Dan.

(d) You are so wicked that in respect to you Sodom and Samaria were just.

Ezekiel 16:53

eze 16:53

When I shall bring again (e) their captivity, the captivity of Sodom and her daughters, and the captivity of Samaria and her daughters, then [will I bring again] the captivity of thy captives in the midst of them:

(e) This he speaks in comparison seeing that he would restore Jerusalem when Sodom would be restored, that is, never: and this is meant of the greatest part of the Jews.

Ezekiel 16:54

eze 16:54

That thou mayest bear thy own shame, and mayest be confounded in all that thou hast done, in that thou art a (f) comfort to them.

(f) In that you have shown yourself worse than they and yet thought to escape punishment.

Ezekiel 16:55

eze 16:55

When thy sisters, Sodom and her daughters, shall return to their former state, and Samaria and her daughters shall return to their former state, (g) then thou and thy daughters shall return to your former state.

(g) Meaning that it would never come to pass.

Ezekiel 16:56

eze 16:56

For thy sister Sodom was not mentioned (h) by thy mouth in the day of thy pride,

(h) You would not call her punishment to mind when you were aloft, to learn by her example to fear my judgments.

Ezekiel 16:57

eze 16:57

Before thy wickedness was (i) uncovered, as at the time of [thy] reproach of the daughters of Syria, and all [that are] around (k) her, the daughters of the Philistines, who despise thee on every side.

(i) That is, till you were brought under by the Syrians and Philistines, (Ch2 28:19).

(k) Which joined with the Syrians, or compassed about Jerusalem.

Ezekiel 16:59

eze 16:59

For thus saith the Lord GOD; I will even deal with thee as thou hast done, who hast despised the (l) oath in breaking the covenant.

(l) When you broke the covenant which was made between you and me, as in (Eze 16:8).

Ezekiel 16:60

eze 16:60

Nevertheless I will (m) remember my covenant with thee in the days of thy youth, and I will establish to thee an everlasting covenant.

(m) That is, out of mercy and love I will pity you and so stand by my covenant though you have deserved the contrary.

Ezekiel 16:61

eze 16:61

Then thou shalt remember thy ways, and be ashamed, when thou shalt receive (n) thy sisters, thy elder and thy younger: and I will give them to thee for daughters, but not (o) by thy covenant.

(n) By which he shows that among the most wicked, he always had some seed of his Church, which he would cause to bear fruit in due time: and here he declares how he will call the Gentiles.

(o) But of my free mercy.

Ezekiel 16:63

eze 16:63

That thou mayest remember, and be (p) confounded, and never open thy mouth any more because of thy shame, when I am pacified toward thee for all that thou hast done, saith the Lord GOD.

(p) This declares what fruits God's mercies work in his, that is, sorrow and repentance for their former life.

Ezekiel 16:3

eze 16:3

And say, Thus saith the Lord GOD to Jerusalem; Thy birth and thy nativity [is] of the land (a) of Canaan; thy father [was] an Amorite, and thy mother an Hittite.

(a) You boast to be of the seed of Abraham, but you are degenerate and follow the abominations of the wicked Canaanites as children do the manners of their fathers, (Isa 1:4, Isa 57:3).

Ezekiel 16:4

eze 16:4

And [as for] thy nativity, in the day thou wast (b) born thy navel was not cut, neither wast thou washed in water to cleanse [thee]; thou wast not salted at all, nor swaddled at all.

(b) When I first brought you out of Egypt and planted you in this land to be my Church.

Ezekiel 16:6

eze 16:6

And when I passed by thee, and saw thee polluted in thy (c) own blood, I said to thee [when thou wast] in thy blood, Live; yea, I said to thee [when thou wast] in thy blood, Live.

(c) Being thus in your filthiness and forsaken by all men, I took you and gave you life: by which is meant that before God wash his Church and give life, there is nothing but filthiness and death.

Ezekiel 16:8

eze 16:8

Now when I passed by thee, and looked upon thee, behold, thy time [was] the time of love; and I spread my skirt over thee, and covered (d) thy nakedness: yea, I swore to thee, and entered into a covenant with (e) thee, saith the Lord GOD, and thou becamest mine.

(d) These words as blood, pollution, nakedness and filthiness are often repeated to beat down their pride, and to cause them to consider what they were before God received them to mercy, favoured them and covered their shame.

(e) That you should be a chaste wife to me, and that I should maintain you and endue you with all graces.

Ezekiel Chapter 17

Ezekiel 17:3

eze 17:3

And say, Thus saith the Lord GOD; A great (a) eagle with great wings, longwinged, full of feathers, which had various colours, came to Lebanon, and took the highest branch of the cedar:

(a) That is, Nebuchadnezzar who had great power, riches and many countries under him, will come to Jerusalem and take away Jeconiah the king, as in (Eze 17:12).

Ezekiel 17:4

eze 17:4

He cropped off the top of its young twigs, and carried it into a land of (b) trade; he set it in a city of merchants.

(b) Meaning to Babylon.

Ezekiel 17:5

eze 17:5

He took also of the (c) seed of the land, and planted it in a fruitful field; he placed [it] by great waters, [and] set it [as] a willow tree.

(c) That is, Zedekiah who was of the king's blood and was left at Jerusalem and made king instead of Jeconiah, (Kg2 24:17; Jer 37:1).

Ezekiel 17:6

eze 17:6

And it grew, and became (d) a spreading vine of (e) low stature, whose branches turned toward him, and its roots were under him: so it became a vine, and brought forth branches, and shot forth sprigs.

(d) This was Zedekiah's kingdom.

(e) That is, might not have power to rebel against Babylon, as in (Eze 17:14).

Ezekiel 17:7

eze 17:7

There was also (f) another great eagle with great wings and many feathers: and, behold, this vine did bend her roots toward him, and shot forth her branches toward him, that he might water it by the furrows of her plantation.

(f) Meaning, the king of Egypt from whom Zedekiah sought comfort against Nebuchadnezzar.

Ezekiel 17:8

eze 17:8

It was planted in a good soil by great (g) waters, that it might bring forth branches, and that it might bear fruit, that it might be a well favoured vine.

(g) They thought to be moistened by the waters of the Nile.

Ezekiel 17:9

eze 17:9

Say thou, Thus saith the Lord GOD; Shall it prosper? shall (h) he not pull up its roots, and cut off its fruit, that it may wither? it shall wither in all the leaves of her spring, even without great power or many people to pluck it up by its roots.

(h) Shall not Nebuchadnezzar destroy it?

Ezekiel 17:10

eze 17:10

Yea, behold, [being] planted, shall it prosper? shall it not utterly wither, (i) when the east wind toucheth it? it shall wither in the furrows where it grew.

(i) By this dry wind he means the Babylonians.

Ezekiel 17:12

eze 17:12

Say now to the rebellious house, Know ye not what these [things mean]? tell [them], Behold, the king of Babylon hath come to Jerusalem, and hath taken (k) its king, and its princes, and led them with him to Babylon;

(k) That is, Jeconiah, (Kg2 24:15).

Ezekiel 17:13

eze 17:13

And hath taken of the king's seed, and made a covenant with him, and hath taken (l) an oath from him: he hath also taken the mighty of the land:

(l) For his subjection and obedience.

Ezekiel 17:18

eze 17:18

Seeing he despised the oath by breaking the covenant, when, lo, he had given (m) his hand, and hath done all these [things], he shall not escape.

(m) Because he took the name of God in vain, and broke his oath which he had confirmed by giving his hand: therefore the prophet declares that God would not permit such perjury and infidelity to escape punishment.

Ezekiel 17:22

eze 17:22

Thus saith the Lord GOD; I will also take of the highest branch (n) of the high cedar, and will set [it]; I will crop off from the (o) top of its young twigs a tender one, and will plant [it] upon an high mountain and eminent:

(n) This promise is made to the Church which will be as a small remnant, and as the top of a tree.

(o) I will trim it, and dress it.

Ezekiel 17:23

eze 17:23

In the mountain of the height of Israel will I plant it: and it shall bring forth boughs, and bear fruit, and be a well favoured cedar: and under it shall dwell all (p) fowl of every wing; in the shadow of its branches shall they dwell.

(p) Both the Jews and Gentiles will be gathered into it.

Ezekiel 17:24

eze 17:24

And all the (q) trees of the field shall know that I the LORD have brought down the high tree, have exalted the low tree, have dried up the green tree, and have made the dry tree to flourish: I the LORD have spoken and have done [it].

(q) All the world will know that I have plucked down the proud enemies, and set up my Church which was low and contemned.

Ezekiel Chapter 18

Ezekiel 18:2

eze 18:2

What mean ye, that ye use this proverb concerning the land of Israel, saying, (a) The fathers have eaten sour grapes, and the children's teeth are set on edge?

(a) The people murmured at the chastising of the Lord, and therefore used this proverb meaning that their fathers had sinned and their children were punished for their transgressions. See Jer 31:29

Ezekiel 18:6

eze 18:6

[And] hath not eaten (b) upon the mountains, neither hath lifted up his eyes to the idols of the house of Israel, neither hath defiled his neighbour's wife, neither hath come near to a polluted woman,

(b) If he has not eaten flesh that has been offered up to idols, to honour them by it.

Ezekiel 18:13

eze 18:13

Hath given forth upon interest, and hath taken increase: shall he then live? he shall not live: he hath done all these abominations; (c) he shall surely die; his blood shall be upon him.

(c) He shows how the son is punished for his father's sin: that is, if he is wicked as his father was and does not repent, he will be punished as his father was, or else not.

Ezekiel 18:21

eze 18:21

But if the wicked will turn from all his sins that he hath committed, and keep all my (d) statutes, and do that which is lawful and right, he shall surely live, he shall not die.

(d) He joins the observation of the commandments with repentance; for none can repent indeed, unless he labour to keep the Law.

Ezekiel 18:22

eze 18:22

All his transgressions that he hath committed, they shall not be mentioned to him: in his (e) righteousness that he hath done he shall live.

(e) That is, in the fruit of his faith which declares that God accepts him.

Ezekiel 18:23

eze 18:23

(f) Have I any pleasure at all that the wicked should die? saith the Lord GOD: [and] not that he should return from his ways, and live?

(f) He speaks this to commend God's mercy to poor sinners, who rather is ready to pardon than to punish, as his long suffering declares, (Eze 33:11). Though God in his eternal counsel appointed the death and damnation of the reprobate, yet the end of his counsel was not their death only, but chiefly his own glory. Also because he does not approve sin, therefore it is here said that he would have them turn away from it that they might live.

Ezekiel 18:24

eze 18:24

But when the righteous turneth away from his righteousness, and committeth iniquity, [and] doeth according to all the abominations that the wicked [man] doeth, shall he live? All his (g) righteousness that he hath done shall not be mentioned: in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die.

(g) That is, the false opinion that the hypocrites have of their righteousness.

Ezekiel 18:25

eze 18:25

Yet ye say, The way of the Lord is not (h) equal. Hear now, O house of Israel; Is not my way equal? are not your ways unequal?

(h) In punishing the father with the children.

Ezekiel 18:31

eze 18:31

Cast away from you all your transgressions, by which ye have transgressed; and make (i) you a new heart and a new spirit: for why will ye die, O house of Israel?

(i) He shows that man cannot forsake his wickedness, till his heart is changed which is only the work of God.

Ezekiel Chapter 19

Ezekiel 19:1

eze 19:1

Moreover take thou up a lamentation for the (a) princes of Israel,

(a) That is, Jehoahaz and Jehoiakim, Josiah's sons, who for their pride and cruelty are compared to lions.

Ezekiel 19:2

eze 19:2

And say, What [is] thy (b) mother? A lioness: she lay down among lions, she nourished her whelps among young lions.

(b) That is Jehoahaz's mother, or Jerusalem.

Ezekiel 19:4

eze 19:4

The (c) nations also heard of him; he was taken in their pit, and they brought him with chains to the land of Egypt.

(c) By Pharaoh Nebo king of Egypt, (Kg2 23:33).

Ezekiel 19:5

eze 19:5

Now when she saw that she had waited, [and] her hope was lost, then she took another of her (d) whelps, [and] made him a young lion.

(d) Which was Jehoiakim.

Ezekiel 19:6

eze 19:6

And he went up and down among the lions, he became a young lion, and learned to catch the prey, [and] devoured (e) men.

(e) He slew the prophets and them that feared God and ravished their wives.

Ezekiel 19:8

eze 19:8

Then the (f) nations set against him on every side from the provinces, and spread their net over him: he was taken in their pit.

(f) Nebuchadnezzar with his great army which was gathered from various nations.

Ezekiel 19:10

eze 19:10

Thy (g) mother [is] like a vine in thy blood, planted by the waters: she was fruitful and full of branches by reason of many waters.

(g) He speaks this in the reproach of this wicked king, in whose blood, that is in the race of his predecessors, Jerusalem would have been blessed according to God's promise and flourished as a fruitful vine.

Ezekiel 19:12

eze 19:12

But she was plucked up in fury, she was cast down to the ground, and the (h) east wind dried up her fruit: her strong rods were broken and withered; the fire consumed them.

(h) Meaning, that the Chaldeans would destroy them as the east wind does the fruit of the vine.

Ezekiel 19:14

eze 19:14

And fire hath gone out (i) of a rod of her branches, [which] hath devoured her fruit, so that she hath no strong rod [to be] a sceptre to rule. This [is] a lamentation, and shall be for a lamentation.

(i) Destruction is come by Zedekiah, who was the opportunity for this rebellion.

Ezekiel Chapter 20

Ezekiel 20:1

eze 20:1

And it came to pass in the (a) seventh year, in the fifth [month], the tenth [day] of the month, [that] certain of the elders of Israel came to enquire of the LORD, and sat before me.

(a) Of the captivity of Jeconiah.

Ezekiel 20:4

eze 20:4

Wilt thou judge them, son of man, wilt thou judge [them]?² cause (b) them to know the abominations of their fathers:

(b) This declares the great leniency and patience of God who calls sinners to repentance before he condemns them.

Ezekiel 20:5

eze 20:5

And say to them, Thus saith the Lord GOD; In the day when I chose Israel, and (c) lifted up my hand to the seed of the house of Jacob, and made myself known to them in the land of Egypt, when I lifted up my hand to them, saying, I [am] the LORD your God;

(c) I swore that I would be their God, which manner of oath was observed from all antiquity, where they used to lift up their hands toward the heavens, acknowledging God to be the author of truth and the defender of it, and also the judge of the heart, wishing that he would take vengeance, if they concealed anything which they knew to be truth.

Ezekiel 20:7

eze 20:7

Then said I to them, Cast ye away every man the abominations of his eyes, (d) and defile not yourselves with the idols of Egypt: I [am] the LORD your God.

(d) God had forbidden them to make mention of the idols, (Exo 23:13; Psa 16:4).

Ezekiel 20:8

eze 20:8

But they rebelled against me, and would not hearken to me: they did not every man cast away the abominations of (e) their eyes, neither did they forsake the idols of Egypt: then I said, I will pour out my fury upon them, to accomplish my anger against them in the midst of the land of Egypt.

(e) Which declares the wickedness of man's heart, who judge God's service by their eyes and outward senses.

Ezekiel 20:9

eze 20:9

But I wrought for my (f) name's sake, that it should not be profaned before the nations, among whom they [were], in whose sight I made myself known to them, in bringing them forth from the land of Egypt.

(f) God had ever this respect to his glory, that he would not have evil spoken of his Name among the Gentiles for the punishment that his people deserved, in confidence of which the godly ever prayed, as in (Exo 32:12; Num 14:13).

Ezekiel 20:14

eze 20:14

But I wrought for my name's sake, that it should not be profaned before the (g) nations, in whose sight I brought them out.

(g) Who might by it take an opportunity to blaspheme my Name and to accuse me of lack of ability, or else that I had sought a means to destroy them more conveniently.

Ezekiel 20:16

eze 20:16

Because they despised my judgments, and walked not in my statutes, but profaned my (h) sabbaths: for their heart went after their idols.

(h) That is, my true religion, which I had commanded them, and gave themselves to serve me according to their own fantasies.

Ezekiel 20:18

eze 20:18

But I said to their children in the wilderness, Walk ye not in the statutes of your (i) fathers, neither observe their judgments, nor defile yourselves with their idols:

(i) By which the Holy Spirit confuses them that say that they will follow the religion and example of their fathers, and not measure their doings by God's word whether they are approved by it or not.

Ezekiel 20:24

eze 20:24

Because they had not executed my judgments, but had despised my statutes, and had profaned my sabbaths, and their eyes were after (k) their fathers' idols.

(k) Meaning that they set their delight on them.

Ezekiel 20:25

eze 20:25

Wherefore I gave (l) them also statutes [that were] not good, and judgments by which they should not live;

(l) Because they would not obey my laws, I gave them up to themselves that they should obey their own fantasies, as in (Eze 20:39; Rom 1:21, Rom 1:24).

Ezekiel 20:26

eze 20:26

And I polluted them in their own (m) gifts, in that they caused to pass through [the fire] all the firstborn, that I might make them desolate, to the end that they might know that I [am] the LORD.

(m) I condemned those things, and counted them as abominable, which they thought had been excellent and to have declared most zeal, (Luk 16:15) for that which God required as most excellent they gave to their idols.

Ezekiel 20:28

eze 20:28

(n) [For] when I had brought them into the land, [for] which I lifted up my hand to give it to them, then they saw every high hill, and all the thick trees, and they offered there their sacrifices, and there they presented the provocation of their offering: there also they made their sweet savour, and poured out there their drink offerings.

(n) Not only in the wilderness, when I brought them out of Egypt, but since I placed them in this land: which declares how prompt man's heart is to idolatry seeing that by no admonitions can he be drawn back.

Ezekiel 20:29

eze 20:29

Then I said to them, What [is] the high place to which ye go? And its name is called (o) Bamah to this day.

(o) Which signifies a high place, declaring that they vaunted themselves of their idolatry and were not ashamed of it, though God had commanded them expressly that they should have no altar lifted on high by stairs, (Exo 20:26).

Ezekiel 20:31

eze 20:31

For when ye offer your gifts, when ye make your sons to pass through the fire, ye pollute yourselves with all your idols, even to this day: and shall I be enquired of by you, O house of Israel? [As] I live, saith the Lord GOD, (p) I will not be enquired of by you.

(p) He shows that the ingratitude of the people deserves that God should cut them off, and that they should not have the comfort of his word.

Ezekiel 20:32

eze 20:32

And that which cometh into your mind shall not be at all, that ye say, We will be as the nations, as the families of the countries, to serve wood and (q) stone.

(q) He declares that man by nature is wholly enemy to God, and to his own salvation, and therefore God calls him to the right way, partly by chastising but chiefly by his mercy in forgiving his rebellion and wickedness.

Ezekiel 20:35

eze 20:35

And I will bring you into the (r) wilderness of the people, and there will I enter into judgment with you face to face.

(r) I will bring you among strange nations as into a wilderness and there will visit you, and so call you to repentance and then bring the godly home again, (Isa 65:9).

Ezekiel 20:38

eze 20:38

And I will (s) purge out from among you the rebels, and them that transgress against me: I will bring them forth out of the country where they sojourn, and they shall not enter into the land of Israel: and ye shall know that I [am] the LORD.

(s) Signifying that he will not burn the corn with the chaff, but chose out the wicked to punish them when he will spare his.

Ezekiel 20:39

eze 20:39

As for you, O house of Israel, thus saith the Lord GOD; (t) Go ye, serve ye every one his idols, and after this [also], if ye will not hearken to me: but profane ye my holy name no more with your gifts, and with your idols.

(t) This is spoken to the hypocrites.

Ezekiel 20:43

eze 20:43

And there shall ye remember your ways, and all your doings, in which ye have been defiled; and ye (u) shall lothe yourselves in your own sight for all your evils that ye have committed.

(u) Your own consciences will convict you after you have felt my mercies.

Ezekiel 20:46

eze 20:46

Son of man, set thy face toward the south, and drop [thy word] toward (x) the south, and prophesy against the forest of the south field;

(x) For Judah stood south from Babylon.

Ezekiel 20:47

eze 20:47

And say to the forest of the south, Hear the word of the LORD; Thus saith the Lord GOD; Behold, I will kindle a fire in thee, and it shall devour every (y) green tree in thee, and every dry tree: the blazing flame shall not be quenched, and all faces from the south to the north shall be burned in it.

(y) Both strong and weak in Jerusalem.

Ezekiel 20:49

eze 20:49

Then said I, Ah Lord GOD! they say of me, Doth he not speak (z) parables?

(z) The people said that the prophet spoke darkly: therefore he desires the Lord to give them a plain declaration of it.

Ezekiel Chapter 21

Ezekiel 21:2

eze 21:2

Son of man, set thy face toward Jerusalem, (a) and drop [thy word] toward the holy places, and prophesy against the land of Israel,

(a) Speak sensibly, that all may understand.

Ezekiel 21:3

eze 21:3

And say to the land of Israel, Thus saith the LORD; Behold, I [am] against thee, and will draw forth my sword out of its sheath, and will cut off from thee the (b) righteous and the wicked.

(b) That is such which seem to have an outward show of righteousness by observation of the ceremonies of the law.

Ezekiel 21:4

eze 21:4

Seeing then that I will cut off from thee the righteous and the wicked, therefore shall my sword go forth from its sheath against all flesh from the south to the (c) north:

(c) Meaning, through all the land.

Ezekiel 21:6

eze 21:6

Sigh therefore, thou son of man, with breaking (d) heart; and with bitterness sigh before their eyes.

(d) As though you were in extreme anguish.

Ezekiel 21:7

eze 21:7

And it shall be, when they say to thee, Why sighest thou? that thou shalt answer, (e) For the tidings; because it cometh: and every heart shall melt, and all hands shall be feeble, and every spirit shall faint, and all knees shall be weak [as] water: behold, it cometh, and shall be brought to pass, saith the Lord GOD.

(e) Because of the great noise of the army of the Chaldeans.

Ezekiel 21:10

eze 21:10

It is sharpened to make a grievous slaughter; it is polished that it may (f) glitter: should we then make mirth? it despiseth the (g) rod of my son, (h) [as] every tree.

(f) And so cause fear.

(g) Meaning, the sceptre showing that it will not spare the king, who would be as the son of God, and in his place.

(h) That is, the rest of the people.

Ezekiel 21:11

eze 21:11

And he hath given it to be polished, that it may be handled: the sword is sharpened, and it is polished, to give it into the hand of the (i) slayer.

(i) That is, to the army of the Chaldeans.

Ezekiel 21:12

eze 21:12

Cry and wail, son of man: for it shall be upon my people, it [shall be] upon all the princes of Israel: terrors by reason of the sword shall be upon my people: (k) smite therefore upon [thy] thigh.

(k) Read (Eze 6:11).

Ezekiel 21:13

eze 21:13

Because [it is] a trial, (l) and what if [the sword] despise even the rod? it shall be no [more], saith the Lord GOD.

(l) Ezekiel moved with compassion thus complains fearing the destruction of the kingdom which God had confirmed to David and his posterity by promise, which promise God performed although here it seemed to man's eye that it would utterly perish.

Ezekiel 21:14

eze 21:14

Thou therefore, son of man, prophesy, and smite (m) [thy] hands together, and let the sword be doubled the third time, the sword of the slain: it [is] the sword of the great [men that are] slain, which entereth into their private chambers.

(m) That is, encourage the sword.

Ezekiel 21:16

eze 21:16

Go thee (n) one way or other, [either] on the right hand, [or] on the left, wherever thy face [is] set.

(n) Provide for yourself: for you will see God's plague of all parts on this country.

Ezekiel 21:19

eze 21:19

Also, thou son of man, mark (o) two ways, that the sword of the king of Babylon may come: both [ways] shall come forth from one land: and choose thou a place, choose [it] at the head of the way to the city.

(o) This was spoken because when Nebuchadnezzar came against Judah his purpose was also to go against the Ammonites, but doubting in the way which enterprise to undertake first he consulted with his soothsayers and so went against Judah.

Ezekiel 21:20

eze 21:20

Mark a way, that the sword may come to Rabbah of the Ammonites, and (p) to Judah in Jerusalem the fortified.

(p) That is, to the tribe of Judah that kept themselves in Jerusalem.

Ezekiel 21:21

eze 21:21

For the king of Babylon stood at the parting of the way, at the head of the two ways, to use divination: he made [his] arrows bright, he consulted with images, he looked in (r) the liver.

(r) He used conjuring and sorcery.

Ezekiel 21:23

eze 21:23

And it shall be to them (s) as a false divination in their sight, to them that have sworn oaths: (t) but he will call to remembrance the iniquity, that they may be taken.

(s) Because there was a league between the Jews and the Babylonians, they of Jerusalem will think nothing less than that this thing would come to pass.

(t) That is, Nebuchadnezzar will remember the rebellion of Zedekiah, and so come on them.

Ezekiel 21:25

eze 21:25

And thou, profane wicked (u) prince of Israel, whose day is come, when iniquity [shall have] an end,

(u) Meaning, Zedekiah who practised with the Egyptians to make himself high and able to resist the Babylonians.

Ezekiel 21:26

eze 21:26

Thus saith the Lord GOD; Remove the (x) diadem, and take off the crown: this [shall] not [be] the same: exalt [him that is] low, and abase [him that is] high.

(x) Some refer this to the priest's attire: for Jehozadak the priest went into captivity with the king.

Ezekiel 21:27

eze 21:27

I will overturn, overturn, overturn, it: and it shall be no [more], until he (y) cometh whose right it is; and I will give it [him].

(y) That is, to the coming of Messiah: for though the Jews had some sign of government later under the Persians, Greeks and Romans, yet this restitution was not till Christ's coming and at length would be accomplished as was promised, (Gen 49:10).

Ezekiel 21:29

eze 21:29

While they see (z) vanity to thee, while they divine a lie to thee, to bring thee upon the necks of [them that are] slain, of the wicked, whose day is come, when their iniquity [shall have] an end.

(z) Though the Jews and Ammonites would not believe that you, that is the sword, would come upon them, and said that the prophets who threatened spoke lies, yet you will as surely come as though you were already on their necks.

Ezekiel Chapter 22

Ezekiel 22:2

eze 22:2

Now, thou son of man, wilt thou (a) judge, wilt thou judge the bloody city? yea, thou shalt show her all her abominations.

(a) Are you ready to execute your charge, which I commit to you against Jerusalem that murders the prophets and them that are godly?

Ezekiel 22:3

eze 22:3

Then say thou, Thus saith the Lord GOD, The city sheddeth blood in the midst of it, that her (b) time may come, and maketh idols against (c) herself to defile herself.

(b) That is, the time of her destruction.

(c) To her own undoing.

Ezekiel 22:5

eze 22:5

[Those that are] near, and [those that are] far from thee, shall mock thee, [who art] (d) infamous [and] much troubled.

(d) Whose very name all men hate.

Ezekiel 22:7

eze 22:7

In thee have they set light by father and mother: in the midst of thee (e) have they dealt by oppression with the stranger: in thee have they oppressed the fatherless and the widow.

(e) He means by this that there was no kind of wickedness which was not committed in Jerusalem and therefore the plagues of God would speedily come on her.

Ezekiel 22:13

eze 22:13

Behold, therefore I have (f) smitten my hand at thy dishonest gain which thou hast made, and at thy blood which hath been in the midst of thee.

(f) In token of my wrath and vengeance.

Ezekiel 22:14

eze 22:14

Can thy heart endure, or can thy hands (g) be strong, in the days that I shall deal with thee? I the LORD have spoken [it], and will do [it].

(g) That is, able to defend yourself.

Ezekiel 22:15

eze 22:15

And I will scatter thee among the nations, and disperse thee in the countries, and will consume thy (h) filthiness out of thee.

(h) I will thus take away the occasion of your wickedness.

Ezekiel 22:16

eze 22:16

And thou shalt take thy (i) inheritance in thyself in the sight of the nations, and thou shalt know that I [am] the LORD.

(i) You will be no more the inheritance of the Lord, but forsaken.

Ezekiel 22:18

eze 22:18

Son of man, the house of Israel is to me become (k) dross: all they [are] brass, and tin, and iron, and lead, in the midst of the furnace; they are [even] the dross of silver.

(k) Which before was most precious.

Ezekiel 22:20

eze 22:20

[As] they gather silver, and brass, and iron, and lead, and tin, into the midst of the furnace, to blow the fire upon it, to melt [it]; so will I gather [you] in my anger and in my fury, and I will leave [you there], (l) and melt you.

(l) Meaning by this that the godly would be tried and the wicked destroyed.

Ezekiel 22:24

eze 22:24

Son of man, say to her, Thou [art] the land that is not cleansed, (m) nor rained upon in the day of indignation.

(m) You are like a barren land which the Lord plagues with drought.

Ezekiel 22:25

eze 22:25

[There is] a conspiracy (n) of her prophets in the midst of her, like a roaring lion ravening the prey; they have devoured souls; they have taken the treasure and precious things; they have made her many widows in the midst of her.

(n) The false prophets have conspired together to make their doctrine more probable.

Ezekiel 22:26

eze 22:26

Her priests have violated my law, and have profaned my holy things: they have put no difference between the holy and profane, neither have they shown [difference] between the unclean and the clean, and have hid their (o) eyes from my sabbaths, and I am profaned among them.

(o) They have neglected my service.

Ezekiel 22:28

eze 22:28

And her (p) prophets have daubed them with untempered [mortar], seeing vanity, and divining lies to them, saying, Thus saith the Lord GOD, when the LORD hath not spoken.

(p) They who would have reprov'd them, flattered them in their vices and covered their doings with lies. See Eze 13:10

Ezekiel 22:30

eze 22:30

And I sought for a man among them, that should (q) make up the hedge, and stand in the gap before me for the land, that I should not destroy it: but I found none.

(q) Who would show himself zealous in my cause by resisting vice, (Isa 59:16) also pray to me to withhold my plagues, (Psa 106:23).

Ezekiel Chapter 23

Ezekiel 23:2

eze 23:2

Son of man, there were two women, the daughters of one (a) mother:

(a) Meaning, Israel and Judah who both came out of one family.

Ezekiel 23:3

eze 23:3

And they committed harlotries in (b) Egypt; they committed harlotries in their youth: there were their breasts pressed, and there they bruised the teats of their virginity.

(b) They became idolaters after the manner of the Egyptians.

Ezekiel 23:4

eze 23:4

And the names of (c) them [were] Aholah the elder, and Aholibah her sister: and they were mine, and they bore sons and daughters. Thus [were] their names; Samaria [is] Aholah, and Jerusalem Aholibah.

(c) Aholah signifies a mansion or dwelling in herself, meaning Samaria, which was the royal city of Israel and Aholibah signifies my mansion in her, by which is meant Jerusalem, where God's temple was.

Ezekiel 23:5

eze 23:5

And Aholah played the harlot when (d) she was mine; and she doted on her lovers, on the Assyrians [her] neighbours,

(d) When the Israelites were named the people of God, they became idolaters and forsook God, and put their trust in the Assyrians.

Ezekiel 23:8

eze 23:8

Neither left she her harlotries [brought] from Egypt: for in her youth they (e) lay with her, and they bruised the breasts of her virginity, and poured their immorality upon her.

(e) The Holy Spirit uses these terms which seem strange to chaste ears, to cause this wicked vice of idolatry to be so abhorred that no one could stand to hear the name of it.

Ezekiel 23:10

eze 23:10

These uncovered her nakedness: they took her sons and her daughters, and slew her with the sword: and she became a byword among women; for (f) they had executed judgment upon her.

(f) Meaning the Assyrians.

Ezekiel 23:14

eze 23:14

And [that] she increased her harlotries: for when she saw men (g) portrayed upon the wall, the images of the Chaldeans portrayed with vermillion,

(g) This declares that no words are able to sufficiently express the rage of idolaters and therefore the Holy Spirit here compares them to those who in their raging love and filthy lusts dote on the images and paintings of them after whom they lust.

Ezekiel 23:23

eze 23:23

The Babylonians, and all the Chaldeans, (h) Pekod, and Shoa, and Koa, [and] all the Assyrians with them: all of them desirable young men, captains and rulers, great lords and renowned, all of them riding upon horses.

(h) These were the names of certain princes and captains under Nebuchadnezzar.

Ezekiel 23:25

eze 23:25

And I will set my jealousy against thee, and they shall deal furiously with thee: they shall take away thy (i) nose and thy ears; and thy remnant shall fall by the sword: they shall take thy sons and thy daughters; and thy remnant shall be devoured by the fire.

(i) They will destroy your princes and priests with the rest of your people.

Ezekiel 23:29

eze 23:29

And they shall deal with thee in hatred, and shall take away all thy (k) labour, and shall leave thee naked and bare: and the nakedness of thy harlotries (l) shall be uncovered, both thy lewdness and thy harlotries.

(k) All your treasures and riches which you have gotten by labour.

(l) All the world will see your shameful forsaking of God to serve idols.

Ezekiel 23:31

eze 23:31

Thou hast walked in the way of thy sister; therefore will I give her (m) cup into thy hand.

(m) I will execute the same judgments and vengeance against you and that with greater severity.

Ezekiel 23:33

eze 23:33

Thou shalt be filled with (n) drunkenness and sorrow, with the cup of horror and desolation, with the cup of thy sister Samaria.

(n) Meaning that it's afflictions would be so great that they would cause them to lose their senses and reason.

Ezekiel 23:37

eze 23:37

That they have committed adultery, and blood [is] in their hands, and with their idols have they committed adultery, and have also caused their sons, whom they bore to me, to pass for them through [the fire], to (o) devour [them].

(o) That is, to be sacrifices to their idols, read (Eze 16:20).

Ezekiel 23:40

eze 23:40

And furthermore, that ye have sent for men to come from (p) far, to whom a messenger [was] sent; and, lo, they came: for whom thou didst wash thyself, didst paint thy eyes, and didst deck thyself with ornaments,

(p) They sent into other countries to have such as would teach the service of their idols.

Ezekiel 23:41

eze 23:41

And satest (q) upon a stately bed, and a table prepared before it, upon which thou hast set my incense and my oil.

(q) He means the altar that was prepared for the idols.

Ezekiel 23:42

eze 23:42

And a voice of a multitude being at ease [was] with her: and with the men of the common sort [were] brought (r) Sabians from the wilderness, who put bracelets upon their hands, and beautiful crowns upon their heads.

(r) Who would teach the manner of worshipping their gods.

Ezekiel 23:45

eze 23:45

And the righteous men, they shall judge them after the manner of (s) adulteresses, and after the manner of women that shed blood; because they [are] adulteresses, and blood [is] in their hands.

(s) That is worthy of death, (Eze 16:38).

Ezekiel 23:48

eze 23:48

Thus will I cause lewdness to cease out of the land, that all (t) women may be taught not to do after your lewdness.

(t) Meaning, all other cities and countries.

Ezekiel Chapter 24

Ezekiel 24:1

eze 24:1

Again in the (a) ninth year, in the tenth month, in the tenth [day] of the (b) month, the word of the LORD came to me, saying,

(a) Of Jeconiah's captivity and of the reign of Zedekiah, (Kg2 25:1).

(b) Called Tebeth, which contains part of December and part of January: in which month and day Nebuchadnezzar besieged Jerusalem.

Ezekiel 24:3

eze 24:3

And utter a parable to the rebellious house, and say to them, Thus saith the Lord GOD; Set on a (c) pot, set [it] on, and also pour water into it:

(c) By which was meant Jerusalem.

Ezekiel 24:4

eze 24:4

Gather its (d) pieces into it, [even] every good piece, the thigh, and the shoulder; fill [it] with the choice bones.

(d) That is the citizens and the chief men of it.

Ezekiel 24:5

eze 24:5

Take the choice of the flock, and burn also the (e) bones under it, [and] make it boil well, and let them boil its bones in it.

(e) Meaning, of the innocents whom they had slain, who were the cause of the kindling of God's wrath against them.

Ezekiel 24:6

eze 24:6

Wherefore thus saith the Lord GOD; Woe to the bloody city, to the pot (f) whose scum [is] in it, and whose scum is not gone out of it! bring it out (g) piece by piece; let no (h) lot fall upon it.

(f) Whose iniquities and wicked citizens there yet remain.

(g) Signifying that they should not be destroyed all at once, but little by little.

(h) Spare no estate or condition.

Ezekiel 24:7

eze 24:7

For her blood is in the midst of her; she set it upon the top of a (i) rock; she poured it not upon the ground, to cover it with dust;

(i) The city showed her cruelty to all the world, and was not ashamed of it, neither yet hid it.

Ezekiel 24:10

eze 24:10

Heap on wood, (k) kindle the fire, consume the flesh, and spice it well, and let the bones be burned.

(k) Meaning that the city would be utterly destroyed and that he would give the enemies an appetite for it.

Ezekiel 24:12

eze 24:12

(l) She hath wearied [herself] with lies, and her great scum went not forth out of her: her scum [shall be] in the fire.

(l) The city has flattered herself in vain.

Ezekiel 24:13

eze 24:13

In thy filthiness [is] lewdness: because I (m) have purged thee, and thou wast not purged, thou shalt not be purged from thy filthiness any more, till I have caused my fury to rest upon thee.

(m) I laboured by sending my prophets to call you to repentance but you would not.

Ezekiel 24:14

eze 24:14

I the LORD have spoken [it]: it shall come to pass, and I will do [it]; I will not go back, neither will I spare, neither will I repent; according to thy ways, and according to thy doings, shall (n) they judge thee, saith the Lord GOD.

(n) That is, the Babylonians.

Ezekiel 24:16

eze 24:16

Son of man, behold, I take away from thee the (o) desire of thy eyes with a stroke: yet neither shalt thou mourn nor weep, neither shall thy tears run down.

(o) Meaning his wife in whom he delighted, as in (Eze 24:18).

Ezekiel 24:17

eze 24:17

Forbear to cry, make no mourning for the dead, bind thy turban upon thee, (p) and put on thy shoes upon thy feet, and cover not [thy] lips, and eat (q) not the bread of men.

(p) For in mourning they went bare headed and barefooted and also covered their lips.

(q) That is, which the neighbours sent to them that mourned.

Ezekiel 24:18

eze 24:18

So I spoke to the people in the morning: and at evening my wife died; and I did (r) in the morning as I was commanded.

(r) Meaning the morning following.

Ezekiel 24:21

eze 24:21

Speak to the house of Israel, Thus saith the Lord GOD; Behold, I will (s) profane my sanctuary, the (t) excellence of your strength, the desire of your eyes, and that which your soul pitieth; and your sons and your daughters whom ye have left shall fall by the sword.

(s) By sending the Chaldeans to destroy it, as in See Eze 7:22.

(t) In which you boast and delight.

Ezekiel Chapter 25

Ezekiel 25:3

eze 25:3

And say to the Ammonites, Hear the word of the Lord GOD; Thus saith the Lord GOD; Because thou saidst, (a) Aha, against my sanctuary, when it was profaned; and against the land of Israel, when it was desolate; and against the house of Judah, when they went into captivity;

(a) Because you rejoiced when the enemy destroyed my city and temple.

Ezekiel 25:4

eze 25:4

Behold, therefore I will deliver thee to the (b) men of the east for a possession, and they shall set their (c) palaces in thee, and make their dwellings in thee: they shall eat thy fruit, and they shall drink thy milk.

(b) That is, to the Babylonians.

(c) They will chase you away, and take your gorgeous houses to dwell in.

Ezekiel 25:5

eze 25:5

And I will make (d) Rabbah a stable for camels, and the Ammonites a couchingplace for flocks: and ye shall know that I [am] the LORD.

(d) Called also Philadelphin, which was the chief city of the Ammonites and full of conveniences, (Sa2 12:27).

Ezekiel 25:9

eze 25:9

Therefore, behold, I will open the side of Moab from the cities, (e) from his cities [which are] on his frontiers, the glory of the country, Bethjeshimoth, Baalmeon, and Kiriathaim,

(e) So that no power or strength should be able to resist the Babylonians.

Ezekiel 25:16

eze 25:16

Therefore thus saith the Lord GOD; Behold, I will stretch out my hand upon the Philistines, and I will cut off the (f) Cherethims, and destroy the remnant of the sea coast.

(f) Which were certain garrisons of Philistines by which they often molested the Jews, of the Cherethims David also had a guard, (Sa2 8:18).

Ezekiel Chapter 26

Ezekiel 26:1

eze 26:1

And it came to pass in the (a) eleventh year, in the first [day] of the month, [that] the word of the LORD came to me, saying,

(a) Either of the captivity of Jeconiah or of the reign of Zedekiah.

Ezekiel 26:2

eze 26:2

Son of man, because that Tyre hath said against Jerusalem, Aha, she is broken [that was] the (b) gates of the people: she is turned to me: I shall be (c) replenished, [now] she is laid waste:

(b) That is, the famous city Jerusalem to which all people resorted.

(c) My riches and fame will increase: thus the wicked rejoice at their fall by whom they may have any profit or advantage.

Ezekiel 26:6

eze 26:6

And her (d) daughters who [are] in the field shall be slain by the sword; and they shall know that I [am] the LORD.

(d) The towns that belonged to her.

Ezekiel 26:11

eze 26:11

With the hoofs of his horses shall he tread down all thy streets: he shall slay thy people by the sword, and thy strong (e) garrisons shall go down to the ground.

(e) For Tyre was built by art and by labour of men was won out of the sea. Some refer this to the image of the noble men which they had erected for their glory and renown.

Ezekiel 26:14

eze 26:14

And I will make thee like the top of a rock: (f) thou shalt be [a place] to spread nets upon; thou shalt be built no more: for I the LORD have spoken [it], saith the Lord GOD.

(f) I will make you so bare that you will have nothing to cover you.

Ezekiel 26:16

eze 26:16

Then all the princes of the (g) sea shall come down from their thrones, and lay away their robes, and put off their embroidered garments: they shall clothe themselves with trembling; they shall sit upon the ground, and shall tremble at [every] moment, and be astonished at thee.

(g) The governors and rulers of other countries that dwell by the sea: by which he signifies that her destruction would be so horrible that all the world would hear of it and be afraid.

Ezekiel 26:17

eze 26:17

And they shall take up a lamentation for thee, and say to thee, How art thou destroyed, [that wast] inhabited (h) by seafaring men, the renowned city, which wast strong in the sea, she and her inhabitants, who cause their terror [to be] on all that dwelt in it!

(h) Meaning, merchants who by their traffic enriched her wonderfully and increased her power.

Ezekiel 26:20

eze 26:20

When I shall bring thee down with them that descend into the pit, with the people (o) of old time, and shall set thee in the low parts of the earth, in places desolate of old, with them that go down to the pit, that thou be not inhabited; and I shall set glory in the land of the (k) living;

(i) Who were dead long ago.

(k) Meaning in Judea when it will be restored.

Ezekiel Chapter 27

Ezekiel 27:3

eze 27:3

And say to Tyre, O thou that dwelleth at the entrance of the sea, [which art] a merchant (a) of the people for many isles, Thus saith the Lord GOD; O Tyre, thou hast said, I [am] of perfect beauty.

(a) Which serves all the world with your merchandise.

Ezekiel 27:5

eze 27:5

They have made all thy [ship] planks of fir trees of (b) Senir: they have taken cedars from Lebanon to make masts for thee.

(b) This mountain was called Hermon but the Amorites called it Shenir, (Deu 3:9).

Ezekiel 27:6

eze 27:6

[Of] the oaks of Bashan have they made thy oars; the company of the Ashurites have made thy benches [of] ivory, [brought] out of the isles of (c) Chittim.

(c) Which is taken for Greece and Italy.

Ezekiel 27:9

eze 27:9

The ancients of Gebal and its wise [men] were in thee thy (d) calkers: all the ships of the sea with their mariners were in thee to exchange thy merchandise.

(d) Meaning, that they built the walls of the city, which is here meant by the ship: and of these were the builders of Solomon's temple, (Kg1 5:18).

Ezekiel 27:11

eze 27:11

The men of Arvad with thy army [were] upon thy walls on all sides, and the (e) Gammadims were in thy towers: they hung their shields upon thy walls on every side; they have made thy beauty perfect.

(e) That is they of Cappadocia, or pygmies and dwarfs which were called because from the high towers they seemed little.

Ezekiel 27:13

eze 27:13

(f) Javan, Tubal, and Meshech, they [were] thy merchants: they traded (g) in the persons of men and vessels of brass in thy market.

(f) Of Greece, Italy and Cappadocia.

(g) By selling slaves.

Ezekiel 27:14

eze 27:14

They of the house of (h) Togarmah traded in thy fairs with horses and horsemen and mules.

(h) Which are taken for a people of Asia minor.

Ezekiel 27:15

eze 27:15

The men of Dedan [were] thy merchants; many isles [were] the merchandise of thy hand: they brought thee [for] a present (i) horns of ivory and ebony.

(i) Meaning, unicorn's horns and elephant's teeth.

Ezekiel 27:17

eze 27:17

Judah, and the land of Israel, they [were] thy merchants: they traded in thy market in wheat of (k) Minnith, and Pannag, and honey, and oil, and balm.

(k) Where the best wheat grew.

Ezekiel 27:26

eze 27:26

Thy rowers have brought thee into great waters: the (l) east wind hath broken thee in the midst of the seas.

(l) That is, Nebuchadnezzar.

Ezekiel 27:28

eze 27:28

The (m) common lands shall shake at the sound of the cry of thy pilots.

(m) That is, the cities near you, as Zidon, Arund and others.

Ezekiel 27:36

eze 27:36

The merchants among the people shall hiss at thee; thou shalt be a terror, and never [shalt be] (n) any more.

(n) By which is meant a long time: for it was prophesied to be destroyed but seventy years, (Isa 23:15).

Ezekiel Chapter 28

Ezekiel 28:2

eze 28:2

Son of man, say to the prince of Tyre, Thus saith the Lord GOD; Because thy heart [is] lifted up, and thou hast said, (a) I [am] a god, I sit [in] the seat of God, in the midst of the seas; yet thou [art] a man, and not God, though thou settest thy heart as the heart of God:

(a) I am safe as God is safe in the heavens and no one can hurt me.

Ezekiel 28:3

eze 28:3

Behold, thou [art] wiser than (b) Daniel; there is no secret that they can hide from thee:

(b) Thus he speaks by derision: for Daniel had declared notable signs of his wisdom in Babylon, when Ezekiel wrote this.

Ezekiel 28:10

eze 28:10

Thou shalt die the deaths of the (c) uncircumcised by the hand of strangers: for I have spoken [it], saith the Lord GOD.

(c) Like the rest of the heathen and infidels who are God's enemies.

Ezekiel 28:12

eze 28:12

Son of man, take up a lamentation upon the king of Tyre, and say to him, Thus saith the Lord GOD; Thou sealest up the sum, full of (d) wisdom, and perfect in beauty.

(d) He derides the vain opinion and confidence that the Tyrians had in their riches, strength and pleasures.

Ezekiel 28:14

eze 28:14

Thou [art] (e) the anointed cherub that covereth; and I have set thee (f) [so]: thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the (g) stones of fire.

(e) He means the royal state of Tyre, which for the excellency and glory of it he compares to the cherubim which covered the Ark, and by "anointed" he signifies the same.

(f) I did you this honour to make you one of the builders of my temple, which was when Hiram sent to Solomon things necessary for the work.

(g) That is, among my people Israel, which shined as precious stones.

Ezekiel 28:15

eze 28:15

Thou [wast] perfect in thy ways from the day that thou wast (h) created, till iniquity was found in thee.

(h) Which was when I first called you to this dignity.

Ezekiel 28:16

eze 28:16

By the multitude of thy merchandise they have filled the midst of thee with violence, and thou hast sinned: therefore I will cast thee as profane out of the (i) mountain of God: and I will destroy thee, O covering cherub, from the midst of the stones of fire.

(i) You will have no part among my people.

Ezekiel 28:18

eze 28:18

Thou hast defiled thy (k) sanctuaries by the multitude of thy iniquities, by the iniquity of thy merchandise; therefore will I bring forth a fire from the midst of thee, it shall devour thee, and I will bring thee to ashes upon the earth in the sight of all them that behold thee.

(k) That is, the honour to which I called them.

Ezekiel 28:22

eze 28:22

And say, Thus saith the Lord GOD; Behold, I [am] against thee, O Zidon; and I will be (l) glorified in the midst of thee: and they shall know that I [am] the LORD, when I shall have executed judgments in her, and shall be sanctified in her.

(l) By executing my judgments against your wickedness.

Ezekiel 28:23

eze 28:23

For I will send into her pestilence, and blood into her streets; and the wounded shall be judged in the midst of her (m) by the sword upon her on every side; and they shall know that I [am] the LORD.

(m) That is Nebuchadnezzar.

Ezekiel 28:25

eze 28:25

Thus saith the Lord GOD; When I shall have gathered the house of Israel from the people among whom they are scattered, and shall be (n) sanctified in them in the sight of the nations, then shall they dwell in their land that I have given to my servant Jacob.

(n) He shows why God will assemble his Church and preserve it, though he destroy his enemies: that is, that they should praise him, and give thanks for his great mercies.

Ezekiel Chapter 29

Ezekiel 29:1

eze 29:1

In the (a) tenth year, in the tenth [month], in the twelfth [day] of the month, the word of the LORD came to me, saying,

(a) That is, of the captivity of Jeconiah, or of the reign of Zedekiah. Of the order of these prophecies, and how the former sometimes stands after the latter. See Jer 27:1

Ezekiel 29:3

eze 29:3

Speak, and say, Thus saith the Lord GOD; Behold, I [am] against thee, Pharaoh king of Egypt, the great (b) dragon that lieth in the midst of his rivers, which hath said, My river [is] my own, and I have made [it] for myself.

(b) He compares Pharaoh to a dragon which hides himself in the Nile river, as in (Isa 51:9).

Ezekiel 29:4

eze 29:4

But I will put (c) hooks in thy jaws, and I will cause the fish of thy rivers to stick to thy scales, and I will bring thee out of the midst of thy rivers, and all the fish of thy rivers shall stick to thy scales.

(c) I will send enemies against you who will pluck you and your people which trust in you out of your sure places.

Ezekiel 29:6

eze 29:6

And all the inhabitants of Egypt shall know that I [am] the LORD, because they have been a staff of (d) reed to the house of Israel.

(d) Read (Kg2 18:21; Isa 36:6).

Ezekiel 29:7

eze 29:7

When they took hold of thee by thy hand, thou didst break, and tear all their shoulder: and when they leaned upon thee, thou didst break, and make all their inward parts to (e) shake.

(e) When you felt their hurt, they would stay no more on you, but stood on their feet and put their trust in others.

Ezekiel 29:9

eze 29:9

And the land of Egypt shall be desolate and waste; and they shall know that I [am] the LORD: because he hath said, (f) The river [is] mine, and I have made [it].

(f) Thus God cannot permit man to attribute anything to himself or put his trust in anything save in him alone.

Ezekiel 29:14

eze 29:14

And I will bring again the captives of Egypt, and will cause them to return [into] the land of Pathros, into the land of their habitation; and they shall be there a (g) base kingdom.

(g) Meaning, that they would not have full dominion but be under the Persians, Greeks and Romans, and the reason is that the Israelites would no more put their trust in them, but learn to depend on God.

Ezekiel 29:16

eze 29:16

And it shall be no more the confidence of the house of Israel, which bringeth [their] (h) iniquity to remembrance, when they shall look after them: but they shall know that I [am] the Lord GOD.

(h) Lest I should by this means punish their sins.

Ezekiel 29:17

eze 29:17

And it came to pass in the (i) seven and twentieth year, in the first [month], in the first [day] of the month, the word of the LORD came to me, saying,

(i) Counting from the captivity of Jeconiah.

Ezekiel 29:18

eze 29:18

Son of man, Nebuchadnezzar king of Babylon caused his army to serve a great (k) service against Tyre: every head [was] made bald, and every shoulder [was] rubbed raw: yet had he no wages, (l) nor his army, for Tyre, for the service that he had served against it:

(k) He took great pains at the siege of Tyre and his army was sore handled.

(l) Signifying that Nebuchadnezzar had more pains than profit by the taking of Tyre.

Ezekiel Chapter 30

Ezekiel 30:5

eze 30:5

(a) Cush, and Libya, and Lydia, and all the mingled people, and Chub, and the men of the land that is in league, shall fall with them by the sword.

(a) By Phut and Lud are meant Africa and Libya.

Ezekiel 30:6

eze 30:6

Thus saith the LORD; They also that uphold Egypt shall fall; and the pride of her power shall come down: from the tower of (b) Syene shall they fall in it by the sword, saith the Lord GOD.

(b) Which was a strong city of Egypt, (Eze 29:10).

Ezekiel 30:18

eze 30:18

At Tehaphnehes also the day (c) shall be darkened, when I shall break there the (d) yokes of Egypt: and the pomp of her strength shall cease in her: as for her, a cloud shall cover her, and her daughters shall go into captivity.

(c) Meaning that there will be great sorrow and affliction.

(d) That is, the strength and force.

Ezekiel 30:20

eze 30:20

And it came to pass in the (e) eleventh year, in the first [month], in the seventh [day] of the month, [that] the word of the LORD came to me, saying,

(e) Of the captivity of Jeconiah, or of Zedekiah's reign.

Ezekiel 30:21

eze 30:21

Son of man, (f) I have broken the arm of Pharaoh king of Egypt; and, lo, it shall not be bound up to be healed, to put a bandage to bind it, to make it strong to hold the sword.

(f) For Nebuchadnezzar destroyed Pharaoh Nebo at Carchemish, (Jer 46:26).

Ezekiel 30:22

eze 30:22

Therefore thus saith the Lord GOD; Behold, I [am] against Pharaoh king of Egypt, and will break (g) his arms, the strong, and that which was broken; and I will cause the sword to fall out of his hand.

(g) His force and power.

Ezekiel 30:25

eze 30:25

But I will strengthen the arms of the king of Babylon, and the arms of Pharaoh shall fall down; and they shall know that I [am] the LORD, (h) when I shall put my sword into the hand of the king of Babylon, and he shall stretch it out upon the land of Egypt.

(h) By which we see that tyrants have no power of themselves, neither can do any more harm than God appoints and when he wills they must cease.

Ezekiel Chapter 31

Ezekiel 31:1

eze 31:1

And it came to pass in the (a) eleventh year, in the third [month], in the first [day] of the month, [that] the word of the LORD came to me, saying,

(a) Of Zedekiah's reign, or of Jeconiah's captivity.

Ezekiel 31:2

eze 31:2

Son of man, speak to Pharaoh king of Egypt, and to his multitude; Whom art thou (b) like in thy greatness?

(b) Meaning that he was not the same in strength to the king of the Assyrians whom the Babylonians overcame.

Ezekiel 31:4

eze 31:4

The waters made him great, the deep set him up on high with her rivers running round his plants, and sent out her (c) little rivers to all the trees of the field.

(c) Many other nations were under their dominion.

Ezekiel 31:8

eze 31:8

The cedars in the garden (d) of God could not hide him: the fir trees were not like his boughs, and the chesnut trees were not like his branches; not any tree in the garden of God was like him in his beauty.

(d) Signifying that there was no greater power in the world than his was.

Ezekiel 31:11

eze 31:11

I have therefore delivered him into the hand of the (e) mighty one of the nations; he shall surely deal with him: I have driven him out for his wickedness.

(e) That is, of Nebuchadnezzar, who was the monarch and only ruler of the world.

Ezekiel 31:12

eze 31:12

And strangers, the terrible of the nations, have cut him off, and have left him: upon the mountains and in all the valleys his branches are fallen, and his boughs are (f) broken by all the rivers of the land; and all the people of the earth have gone down from his shadow, and have left him.

(f) By this is signified the destruction of the power of the Assyrians by the Babylonians.

Ezekiel 31:15

eze 31:15

Thus saith the Lord GOD; In the day when he went down to the grave I caused a mourning: I (g) covered the deep for him, and I restrained its floods, and the great waters were stayed: and I caused Lebanon to mourn for him, and all the trees of the field fainted for him.

(g) The deep waters that caused him to mount so high (meaning his great abundance and pomp) will now lament as though they were covered with sackcloth.

Ezekiel 31:16

eze 31:16

I made the nations to shake at the sound of his fall, when I cast him down to the grave with them that descend into the pit: and all the trees of Eden, the choice and best of Lebanon, all that drink water, shall (h) be comforted in the lower parts of the earth.

(h) To cause this destruction of the king of Assyria to seem more horrible, he sets forth other kings and princes who are dead, as though they rejoiced at the fall of such a tyrant.

Ezekiel 31:18

eze 31:18

To whom (i) art thou thus like in glory and in greatness among the trees of Eden? yet shalt thou be brought down with the trees of Eden to the lower parts of the earth: thou shalt lie in the midst of the (k) uncircumcised with [them that are] slain by the sword. This [is] Pharaoh and all his multitude, saith the Lord GOD.

(i) Meaning that Pharaoh's power was nothing so great as his was.

(k) Read (Eze 28:10).

Ezekiel Chapter 32

Ezekiel 32:1

eze 32:1

And it came to pass in the (a) twelfth year, in the twelfth month, in the first [day] of the month, [that] the word of the LORD came to me, saying,

(a) Which was the first year of the general captivity under Zedekiah.

Ezekiel 32:2

eze 32:2

Son of man, take up a lamentation for Pharaoh king of Egypt, and say to him, Thou art like a young (b) lion of the nations, and thou [art] as a whale in the seas: and thou didst come forth with thy rivers, and didst (c) trouble the waters with thy feet, and didst foul their rivers.

(b) Thus the scriptures compare tyrants to cruel and huge beasts which devour all that are weaker than they and such as they may overcome.

(c) You prepared great armies.

Ezekiel 32:5

eze 32:5

And I will lay thy flesh upon the mountains, and fill the valleys (d) with thy height.

(d) With heaps of the carcass of your army.

Ezekiel 32:6

eze 32:6

I will also water with thy blood the land in which thou (e) swimst, [even] to the mountains; and the rivers shall be full of thee.

(e) As the Nile overflows in Egypt, so will I make the blood of your host overflow it.

Ezekiel 32:7

eze 32:7

And when I shall (f) put thee out, I will cover the heaven, and make its stars dark; I will cover the sun with a cloud, and the moon shall not give her light.

(f) The word signifies to be put out as a candle is put out.

Ezekiel 32:8

eze 32:8

All the bright lights of heaven will I make dark over thee, and set (g) darkness upon thy land, saith the Lord GOD.

(g) By this manner of speech is meant the great sorrow that will be for the slaughter of the king and his people.

Ezekiel 32:12

eze 32:12

By the swords of the mighty will I cause thy multitude to fall, the terrible of the nations, all of them: and they shall lay waste the (h) pomp of Egypt, and all its multitude shall be destroyed.

(h) This came to pass in less than four years after this prophecy.

Ezekiel 32:14

eze 32:14

Then will I make (i) their waters deep, and cause their rivers to run like oil, saith the Lord GOD.

(i) That is, of the Chaldeans your enemies, who will quietly enjoy all your conveniences.

Ezekiel 32:18

eze 32:18

Son of man, wail for the multitude of Egypt, and (k) cast them down, [even] her, and the daughters of the famous nations, to the lower parts of the earth, with them that go down into the pit.

(k) That is, prophecy that they will be cast down: thus the Lord gives his prophets power both to plant and to destroy by his word, read (Jer 1:10).

Ezekiel 32:19

eze 32:19

Whom dost thou pass (l) in beauty? go down, and be thou laid with the uncircumcised.

(l) Have not other kingdoms more beautiful than you perished?

Ezekiel 32:20

eze 32:20

They shall fall in the midst of [them that are] slain by the sword: (m) she is delivered to the sword: draw her and all her multitudes.

(m) That is, Egypt.

Ezekiel 32:21

eze 32:21

The strong among the mighty shall speak to (n) him out of the midst of the grave with them that help him: they are gone down, they lie uncircumcised, slain by the sword.

(n) To make the matter more sensible, he brings in Pharaoh whom the dead will meet and marvel at him, read (Isa 14:9).

Ezekiel 32:24

eze 32:24

There [is] (o) Elam and all her multitude around her grave, all of them slain, fallen by the sword, who are gone down uncircumcised into the lower parts of the earth, who caused their terror in the land of the (p) living; yet have they borne their shame with them that go down to the pit.

(o) Meaning the Persians.

(p) Whom in his life all the world feared.

Ezekiel 32:26

eze 32:26

There [is] (q) Meshech, Tubal, and all her multitude: her graves [are] around him: all of them uncircumcised, slain by the sword, though they caused their terror in the land of the living.

(q) That is, the Capadocians and Italians or Spaniards, as Josephus writes.

Ezekiel 32:27

eze 32:27

And they shall not lie with the mighty [that are] fallen (r) of the uncircumcised, who are gone down to the grave with their weapons of war: and they have laid their swords under their heads, but their iniquities shall be upon their bones, though [they were] the terror of the mighty in the land of the living.

(r) Who died not by cruel death but by the course of nature, and are honourably buried with their coat of armour and signs of honour.

Ezekiel 32:30

eze 32:30

There [are] the princes of the (s) north, all of them, and all the Zidonians, who are gone down with the slain; with their terror they are ashamed of their might; and they lie uncircumcised with [them that are] slain by the sword, and bear their shame with them that go down to the pit.

(s) The kings of Babylon.

Ezekiel 32:31

eze 32:31

Pharaoh shall see them, and shall be (t) comforted over all his multitude, [even] Pharaoh and all his army slain by the sword, saith the Lord GOD.

(t) As the wicked rejoice when they see others partakers of their miseries.

Ezekiel 32:32

eze 32:32

For I have caused my (u) terror in the land of the living: and he shall be laid in the midst of the uncircumcised with [them that are] slain with the sword, [even] Pharaoh and all his multitude, saith the Lord GOD.

(u) I will make the Egyptians afraid of me, as they caused others to fear them.

Ezekiel Chapter 33

Ezekiel 33:2

eze 33:2

Son of man, speak to the children of thy people, and say to them, When I bring the sword upon a land, if the people of the land take a man of their territory, and set him for their (a) watchman:

(a) He shows that the people ought to continually have governors and teachers who may have a care over them, and to warn them ever of the dangers which are at hand.

Ezekiel 33:6

eze 33:6

But if the watchman shall see the sword come, and blow not the trumpet, and the people be not warned; if the sword shall come, and take [any] person from among them, he is taken away in his (b) iniquity; but his blood will I require at the watchman's hand.

(b) Signifying that the wicked will not escape punishment though the watchman is negligent: but if the watchman blows the trumpet, and then he will not obey, he will deserve double punishment.

Ezekiel 33:7

eze 33:7

So thou, O son of man, I have set thee a watchman to the house of Israel; therefore thou shalt hear the word at my (c) mouth, and warn them from me.

(c) Which teaches that he that receives not his charge at the Lord's mouth is a spy and not a true watchman.

Ezekiel 33:8

eze 33:8

When I say to the wicked, O wicked [man], thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked [man] shall die in his iniquity; but his blood will I (d) require at thy hand.

(d) The watchman must answer for the blood of all that perish through his negligence.

Ezekiel 33:10

eze 33:10

Therefore, O thou son of man, speak to the house of Israel; Thus ye speak, saying, If our transgressions and our sins [are] upon us, and we pine away in them, (e) how should we then live?

(e) Thus the wicked when they hear God's judgments for their sins, despair of his mercies and murmur.

Ezekiel 33:11

eze 33:11

Say to them, [As] I live, saith the Lord GOD, (f) I have no pleasure in the death of the wicked; but that the wicked should turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?

(f) See Eze 18:23

Ezekiel 33:12

eze 33:12

Therefore, thou son of man, say to the children of thy people, The (g) righteousness of the righteous shall not deliver him in the day of his transgression: as for the wickedness of the wicked, he shall not fall by it in the day that he turneth from his wickedness; neither shall the righteous be able to live for his [righteousness] in the day that he sinneth.

(g) Read of this righteousness, (Eze 18:21, Eze 18:24).

Ezekiel 33:14

eze 33:14

Again, when I say to the wicked, Thou shalt surely die; if he shall turn from his sin, and do that which is lawful and (h) right;

(h) By this he condemns them all of hypocrisy, who pretend to forsake wickedness and yet do not declare themselves such by their fruits, that is, in obeying God's commandments and by godly life.

Ezekiel 33:21

eze 33:21

And it came to pass in the twelfth year of our (i) captivity, in the tenth [month], in the fifth [day] of the month, [that] one that had escaped out of Jerusalem came to me, saying, The city is smitten.

(i) When the prophet was led away captive with Jeconiah.

Ezekiel 33:22

eze 33:22

Now the (k) hand of the LORD was upon me in the evening, before he that had escaped came; and had opened my mouth, until he came to me in the morning; and my (l) mouth was opened, and I was no more dumb.

(k) I was endued with the Spirit of prophecy, (Eze 3:22).

(l) By which is signified that the ministers of God cannot give them courage and open their mouths, (Eze 24:27, Eze 29:21; Eph 6:19).

Ezekiel 33:24

eze 33:24

Son of man, they that inhabit those wastes of the land of Israel speak, saying, (m) Abraham was one, and he inherited the land: but we [are] many; the land is given to us for inheritance.

(m) Thus the wicked think themselves more worthy to enjoy God's promises than the saints of God, to whom they were made: and would bind God to be subject to them, though they would not be bound to him.

Ezekiel 33:25

eze 33:25

Wherefore say to them, Thus saith the Lord GOD; Ye eat with the (n) blood, and lift up your eyes toward your idols, and shed blood: and shall ye possess the land?

(n) Contrary to the law, (Lev 17:14).

Ezekiel 33:26

eze 33:26

Ye stand upon your (o) sword, ye work abomination, and ye defile every one his neighbour's wife: and shall ye possess the land?

(o) As they that are ready still to shed blood.

Ezekiel 33:30

eze 33:30

Also, thou son of man, the children of thy people still are (p) talking against thee by the walls and in the doors of the houses, and speak one to another, every one to his brother, saying, Come, I pray you, and hear what is the word that cometh forth from the LORD.

(p) In derision.

Ezekiel 33:31

eze 33:31

And they come to thee as the people come, and they sit before thee [as] my people, and they hear thy words, but they will not do them: for with their mouth they (q) show much love, [but] their heart goeth after their covetousness.

(q) This declares that we ought to hear God's word with such zeal and affection that we should in all points obey it, else we abuse the word to our own condemnation and make of its ministers as though they were jesters to serve men's foolish fantasies.

Ezekiel Chapter 34

Ezekiel 34:2

eze 34:2

Son of man, prophesy against the shepherds of Israel, prophesy, and say to them, Thus saith the Lord GOD to the shepherds; Woe [be] to the (a) shepherds of Israel that do feed themselves! should not the shepherds feed the flocks?

(a) By the shepherds he means the king, the magistrates, priests and prophets.

Ezekiel 34:3

eze 34:3

Ye eat the (b) fat, and ye clothe yourselves with the wool, ye kill them that are fed: [but] ye feed not the flock.

(b) You seek to enrich yourselves by their conveniences and to spoil their riches and substance.

Ezekiel 34:4

eze 34:4

The (c) diseased ye have not strengthened, neither have ye healed that which was sick, neither have ye bound up [that which was] broken, neither have ye brought again that which was driven away, neither have ye sought that which was lost; but with force and with cruelty have ye ruled them.

(c) He describes the office and duty of a good pastor who ought to love and comfort his flock and not be cruel toward them.

Ezekiel 34:5

eze 34:5

And they were scattered, because [there is] no shepherd: and they (d) became food to all the beasts of the field, when they were scattered.

(d) For lack of good government and doctrine they perished.

Ezekiel 34:10

eze 34:10

Thus saith the Lord GOD; Behold, I [am] against the shepherds; and I will require my flock at their hand, and cause them to cease from feeding the flock; neither shall the shepherds feed themselves any more; for I will deliver my flock from (e) their mouth, that they may not be food for them.

(e) By destroying the covetous hirelings and restoring true shepherds of which we have a sign so often as God sends true preachers, who both by doctrine and life labour to feed his sheep in the pleasant pastures of his word.

Ezekiel 34:12

eze 34:12

As a shepherd seeketh out his flock in the day that he is among his sheep [that are] scattered; so will I seek out my sheep, and will deliver them out of all places where they have been scattered in (f) the cloudy and dark day.

(f) In the day of their affliction and misery: and this promise is to comfort the Church in all dangers.

Ezekiel 34:16

eze 34:16

I will seek that which was lost, and bring again that which was driven away, and will bind up [that which was] broken, and will strengthen that which was sick: but I will destroy the fat and the (g) strong; I will feed them with (h) judgment.

(g) Meaning such as lift up themselves above their brethren and think they have no need to be governed by me.

(h) That is, by putting difference between the good and the bad, and so give to either as they deserve.

Ezekiel 34:18

eze 34:18

[Seemeth it] a small thing to you to have eaten up the good (i) pasture, but ye must tread down with your feet the rest of your pastures? and to have drank of the deep waters, but ye must foul the rest with your feet?

(i) By good pasture and deep waters is meant the pure word of God and the administration of justice which they did not distribute to the poor till they had corrupted it.

Ezekiel 34:23

eze 34:23

And I will set up one shepherd over them, and he shall feed them, [even] my servant (k) David; he shall feed them, and he shall be their shepherd.

(k) Meaning Christ, of whom David was a figure, See Jer 30:9

Ezekiel 34:25

eze 34:25

And I will make with them a covenant of peace, and will cause the evil beasts to cease out of the land: and they shall (l) dwell safely in the wilderness, and sleep in the woods.

(l) This declares that under Christ the flock would be truly delivered from sin and hell, and so be safely preserved in the Church where they would never perish.

Ezekiel 34:27

eze 34:27

And the (m) tree of the field shall yield her fruit, and the earth shall yield her increase, and they shall be safe in their land, and shall know that I [am] the LORD, when I have broken the bars of their yoke, and delivered them out of the hand of those that subjected them to service.

(m) The fruit of God's grace will appear in great abundance in his Church.

Ezekiel 34:29

eze 34:29

And I will raise up for them a (n) plant of renown, and they shall be no more consumed with hunger in the land, neither bear the shame of the nations any more.

(n) That is, the rod that will come out of the root of Jesse, (Isa 11:1).

Ezekiel Chapter 35

Ezekiel 35:2

eze 35:2

Son of man, set thy face against mount (a) Seir, and prophesy against it,

(a) Where the Idumeans dwelt.

Ezekiel 35:5

eze 35:5

Because thou hast had a perpetual hatred, and hast shed [the blood of] the children of Israel by the force of the sword in the time of their calamity, in the time [that their] (b) iniquity [had] an end:

(b) When by their punishment I called them from their iniquity.

Ezekiel 35:6

eze 35:6

Therefore, [as] I live, saith the Lord GOD, I will prepare thee to blood, and blood shall pursue thee: since thou hast not (c) hated blood, even blood shall pursue thee.

(c) Except you repent your former cruelty.

Ezekiel 35:9

eze 35:9

I will make thee perpetual desolations, and thy cities shall not (d) return: and ye shall know that I [am] the LORD.

(d) That is, to their former estate.

Ezekiel 35:10

eze 35:10

Because thou hast said, (e) These two nations and these two countries shall be mine, and we will possess it; though the LORD was (f) there:

(e) Meaning, Israel and Judah.

(f) And so by fighting against God's people they should go about to put him out of his own possession.

Ezekiel 35:11

eze 35:11

Therefore, [as] I live, saith the Lord GOD, I will even do according to thy (g) anger, and according to thy envy which thou hast used out of thy hatred against them; and I will make myself known among (h) them, when I have judged thee.

(g) As you have done cruelly, so will you be cruelly handled.

(h) Showing that when God punishes the enemies, the godly ought to consider that he has a care over them and so praise his name: and also that the wicked rage as though there were no God, till they feel his hand to their destruction.

Ezekiel Chapter 36

Ezekiel 36:2

eze 36:2

Thus saith the Lord GOD; Because the (a) enemy had said against you, Aha, even the ancient (b) high places are ours in possession:

(a) That is, the Idumean.

(b) That is Jerusalem, which for God's promises was the chief of all the world.

Ezekiel 36:3

eze 36:3

Therefore prophesy and say, Thus saith the Lord GOD; Because they have made [you] desolate, and swallowed you up on every side, that ye might be a possession to the rest of the nations, and ye are taken up in the lips of (c) talkers, and [are] an infamy of the people:

(c) You are made a matter of talk and derision to all the world.

Ezekiel 36:5

eze 36:5

Therefore thus saith the Lord GOD; Surely in the fire of my jealousy have I spoken against the rest of the nations, and against all Edom, who have (d) appointed my land into their possession with the joy of all [their] heart, with despiteful minds, to cast it out for a prey.

(d) They appointed with themselves to have it, and therefore came with Nebuchadnezzar against Jerusalem for this purpose.

Ezekiel 36:6

eze 36:6

Prophesy therefore concerning the land of Israel, and say to the mountains, and to the hills, to the rivers, and to the valleys, Thus saith the Lord GOD; Behold, I have spoken in my jealousy and in my fury, because ye have borne the (e) shame of the nations:

(e) Because you have been a laughing stock to them.

Ezekiel 36:7

eze 36:7

Therefore thus saith the Lord GOD; I have (f) lifted up my hand, Surely the nations that [are] about you, they shall bear their shame.

(f) By making a solemn oath. See Eze 20:5

Ezekiel 36:8

eze 36:8

But ye, O mountains of Israel, ye shall (g) shoot forth your branches, and yield your fruit to my people of Israel; for they are soon to come.

(g) God declares his mercies and goodness toward his Church, who still preserves his, even when he destroys his enemies.

Ezekiel 36:11

eze 36:11

And I will multiply upon you man and beast; and they shall increase and bring fruit: and I will settle you according to your old estates, and will do better [to you] than (h) at your beginnings: and ye shall know that I [am] the LORD.

(h) Which was accomplished under Christ, to whom all these temporal deliverances directed them.

Ezekiel 36:12

eze 36:12

Yea, I will cause men to walk (i) upon you, [even] my people Israel; and they shall possess thee, and thou shalt be their inheritance, and thou shalt no more henceforth bereave them [of men].

(i) That is, on the mountains of Jerusalem.

Ezekiel 36:13

eze 36:13

Thus saith the Lord GOD; Because they say to you, Thou (k) [land] devourest men, and hast bereaved thy nations;

(k) This the enemies imputed as the reproach of the land, which God did for the sins of the people according to his just judgments.

Ezekiel 36:21

eze 36:21

But I had pity for my holy (l) name, which the house of Israel had profaned among the nations, to which they went.

(l) And therefore would not permit my Name to be had in contempt, as the heathen would have reproached me, if I had allowed my Church to perish.

Ezekiel 36:22

eze 36:22

Therefore say to the house of Israel, Thus saith the Lord GOD; I do not [this] for your sakes, O house of Israel, but for my (m) holy name's sake, which ye have profaned among the nations, to which ye went.

(m) This excludes from man all dignity and means to deserve anything by, seeing that God refers the whole to himself and that only for the glory of his holy Name.

Ezekiel 36:25

eze 36:25

Then will I sprinkle clean (n) water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you.

(n) That is, his spirit by which he reforms the heart and regenerates his. See Isa 44:3

Ezekiel 36:29

eze 36:29

I will also save you from all your uncleannesses: and I will call for the (o) grain, and will increase it, and lay no famine upon you.

(o) Under the abundance of temporal benefits he concludes the spiritual graces.

Ezekiel 36:31

eze 36:31

Then shall ye remember your own evil ways, and your doings that [were] not good, and shall (p) lothe yourselves in your own sight for your iniquities and for your abominations.

(p) You will come to true repentance and think yourselves unworthy to be of the number of God's creatures, for your ingratitude against him.

Ezekiel 36:36

eze 36:36

Then the nations that are left around you shall (q) know that I the LORD build the ruined [places, and] plant that which was desolate: I the LORD have spoken [it], and I will do [it].

(q) He declares that it ought not to be referred to the soil or plentifulness of the earth that any country is rich and abundant, but only to God's mercies, as his plagues and curses declare, when he makes it barren.

Ezekiel Chapter 37

Ezekiel 37:1

eze 37:1

The hand of the LORD was upon me, and carried me out in the spirit of the LORD, and set me down in the midst of the valley which [was] full of (a) bones,

(a) He shows by a great miracle that God has power and will deliver his people from their captivity, in as much as he is able to give life to the dead bones and bodies and raise them up again.

Ezekiel 37:9

eze 37:9

Then said he to me, Prophecy to the wind, prophesy, son of man, and say to the wind, Thus saith the Lord GOD; Come from the four (b) winds, O breath, and breathe upon these slain, that they may live.

(b) Signifying all places where the Israelites were scattered that is, the faithful will be brought to the same unity of spirit and doctrine wherever they are scattered through the world.

Ezekiel 37:13

eze 37:13

And ye shall know that I [am] the LORD, (c) when I have opened your graves, O my people, and brought you out of your graves,

(c) That is, when I have brought you out of those places and towns where you are captives.

Ezekiel 37:16

eze 37:16

Moreover, thou son of man, take thee one stick, and write upon it, For Judah, and for the children of Israel his companions: then take (d) another stick, and write upon it, For Joseph, the stick of Ephraim, and [for] all the house of Israel his companions:

(d) Which signifies the joining together of the two houses of Israel and Judah.

Ezekiel 37:19

eze 37:19

Say to them, Thus saith the Lord GOD; Behold, I will take the stick (e) of Joseph, which [is] in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, [even] with the stick of Judah, and make them one stick, and they shall be one in my hand.

(e) That is, the house of Israel.

Ezekiel 37:25

eze 37:25

And they shall dwell in the (f) land that I have given to Jacob my servant, in which your fathers have dwelt; and they shall dwell in it, [even] they, and their children, and their children's children for ever: and my servant David [shall be] their prince for ever.

(f) Meaning that the elect by Christ will dwell in heaven by Jerusalem, which is meant by the land of Canaan.

Ezekiel Chapter 38

Ezekiel 38:2

eze 38:2

Son of man, set thy face against (a) Gog, the land of Magog, the chief prince of Meshech and Tubal, and prophesy against him,

(a) Who were a people that came from Magog the son of Japheth, (Gen 10:2). Magog also here signifies a certain country so that by these two countries which had the government of Greece and Italy he means the principal enemies of the Church, (Rev 20:8).

Ezekiel 38:4

eze 38:4

And I will turn thee back, and put hooks into thy jaws, and I will bring thee forth, and all thy army, horses and horsemen, all of them clothed with all sorts [of armour, even] a great company [with] bucklers and shields, all of them (b) handling swords:

(b) He shows that the enemy would bend themselves against the Church but it would be to their own destruction.

Ezekiel 38:5

eze 38:5

(c) Persia, Cush, and Libya with them; all of them with shield and helmet:

(c) The Persians, Ethiopians and men of Africa.

Ezekiel 38:6

eze 38:6

(d) Gomer, and all his troops; the house of Togarmah of the north quarters, and all his troops: [and] many people with thee.

(d) Gomer was Japheth's son, and Togarmah the son of Gomer, and are thought to be they that inhabited Asia Minor.

Ezekiel 38:7

eze 38:7

Be thou prepared, and (e) prepare for thyself, thou, and all thy company that are assembled to thee, and be thou a guard to them.

(e) Signifying that all the people of the world would assemble themselves against the Church and Christ their head.

Ezekiel 38:10

eze 38:10

Thus saith the Lord GOD; It shall also come to pass, [that] at the same time shall things come into thy mind, and thou shalt think an (f) evil thought:

(f) That is, to molest and destroy the Church.

Ezekiel 38:11

eze 38:11

And thou shalt say, I will go up to the land of unwalled villages; (g) I will go to them that are at rest, that dwell safely, all of them dwelling without walls, and having neither bars nor gates,

(g) Meaning Israel, which had now been destroyed and was not yet built again: declaring by this the simplicity of the godly, who seek not so much to fortify themselves by outward force, as to depend on the providence and goodness of God.

Ezekiel 38:13

eze 38:13

Sheba, and Dedan, and the merchants of Tarshish, with all its young lions, shall say to thee, (h) Art thou come to take a spoil? hast thou gathered thy company to take a prey? to carry away silver and gold, to take away cattle and goods, to take a great spoil?

(h) One enemy will envy another because everyone will think to have the spoil of the Church.

Ezekiel 38:14

eze 38:14

Therefore, son of man, prophesy and say to Gog, Thus saith the Lord GOD; In that day when my people of Israel (i) dwelleth safely, shalt thou not know [it]?

(i) Will you not spy your opportunity to come against my Church when they suspect nothing?

Ezekiel 38:16

eze 38:16

And thou shalt come against my people of Israel, as a cloud to cover the land; it shall be in the (k) latter days, and I will bring thee against my land, that the nations may know me, when I (l) shall be sanctified in thee, O Gog, before their eyes.

(k) Meaning in the last age, and from the coming of Christ to the end of the world.

(l) Signifying that God will be sanctified by maintaining his church, and destroying his enemies, as in (Eze 36:23, Eze 37:28).

Ezekiel 38:17

eze 38:17

Thus saith the Lord GOD; [Art] thou he of whom I have spoken of old (m) by my servants the prophets of Israel, who prophesied in those days [many] years that I would bring thee against them?

(m) By this he declares that no affliction can come to the Church of which they have not been advertised before to teach them to endure all things with more patience when they know that God has so ordained.

Ezekiel 38:20

eze 38:20

So that the fishes of the sea, and the fowls of the heaven, and the beasts of the field, and all creeping animals that creep upon the earth, and all the men that [are] upon the face of the earth, shall shake at my presence, and the mountains shall be overturned, and the (n) steep places shall fall, and every wall shall fall to the ground.

(n) All means by which man would think to save himself will fail, the affliction in those days will be so great, and the enemies destruction will be so terrible.

Ezekiel 38:21

eze 38:21

And I will call for a sword against him (o) throughout all my mountains, saith the Lord GOD: every man's sword shall be against his brother.

(o) Against the people of God and Magog.

Ezekiel Chapter 39

Ezekiel 39:2

eze 39:2

And I will turn thee back, (a) and leave but the sixth part of thee, and will cause thee to come from the north parts, and will bring thee upon the mountains of Israel:

(a) Or, destroy you with six plagues, as in (Eze 38:22).

Ezekiel 39:4

eze 39:4

Thou (b) shalt fall upon the mountains of Israel, thou, and all thy troops, and the people that [are] with thee: I will give thee to the ravenous birds of every sort, and [to] the beasts of the field to be devoured.

(b) Meaning that by the virtue of God's word the enemy will be destroyed wherever he assails his Church.

Ezekiel 39:6

eze 39:6

And I will send a fire on Magog, and among them that dwell securely in the (c) isles: and they shall know that I [am] the LORD.

(c) That is, among all nations where the enemies of my people dwell, no matter how separate they seem.

Ezekiel 39:8

eze 39:8

Behold, (d) it is come, and it is done, saith the Lord GOD; this [is] the day of which I have spoken.

(d) That is, this plague is fully determined in my counsel and cannot be changed.

Ezekiel 39:9

eze 39:9

And they that dwell in the cities of Israel shall (e) go forth, and shall set on fire and burn the weapons, both the shields and the bucklers, the bows and the arrows, and the javelins, and the spears, and they shall burn them with fire seven years:

(e) After this destruction the Church will have great peace and tranquillity and burn all their weapons because they will no more fear the enemies. This chiefly refers to the accomplishment of Christ's kingdom when by their head Christ all enemies will be overcome.

Ezekiel 39:11

eze 39:11

And it shall come to pass in that day, [that] I will give to Gog (f) a place there of graves in Israel, the valley of the travellers on the east of the sea: and it shall stop the (g) [noses] of the travellers: and there shall they bury Gog and all his multitude: and they shall call [it] The valley of Hamongog.

(f) Which declares that the enemies will have a horrible fall.

(g) For the stink of the carcasses.

Ezekiel 39:12

eze 39:12

(h) And seven months shall the house of Israel be in burying them, that they may cleanse the land.

(h) Meaning a long time.

Ezekiel 39:14

eze 39:14

And they shall set apart men for [the] continual task of passing through the (i) land to bury with the travellers those that remain upon the face of the land, to cleanse it: after the end of seven months shall they search.

(i) Partly that the holy land should not be polluted and partly for the compassion that the children of God have even on their enemies.

Ezekiel 39:17

eze 39:17

And, thou son of man, thus saith the Lord GOD; Speak to every feathered fowl, and to every beast of the field, Assemble yourselves, and come; (k) gather yourselves on every side to my sacrifice that I do sacrifice for you, [even] a great sacrifice upon the mountains of Israel, that ye may eat flesh, and drink blood.

(k) By which he signifies the horrible destruction that would come on the enemies of his Church.

Ezekiel 39:23

eze 39:23

And the nations shall know that the house of Israel went into captivity for (l) their iniquity: because they trespassed against me, therefore I hid my face from them, and gave them into the hand of their enemies: so they all fell by the sword.

(l) The heathen will know that they did not overcome my people by their strength, neither yet by the weakness of my arm, but that this was for my people's sins.

Ezekiel Chapter 40

Ezekiel 40:1

eze 40:1

In the five and twentieth year of our captivity, in the (a) beginning of the year, in the tenth [day] of the month, in the fourteenth year after the city was smitten, in the same day the hand of the LORD was upon me, and brought me there.

(a) The Jews counted the beginning of the year after two sorts: for their feasts they began to count in March and for their other affairs in September: so that this is to be understood of September.

Ezekiel 40:3

eze 40:3

And he brought me there, and, behold, [there was] a (b) man, whose appearance [was] like the appearance of brass, with a line of flax in his hand, and a measuring reed; and he stood in the gate.

(b) Which was an angel in the form of a man, that came to measure out this building.

Ezekiel Chapter 43

And [it was] according to the appearance of the vision which I saw, [even] according to the vision that I saw (a) when I came to destroy the city: and the visions [were] like the vision that I saw by the river Chebar; and I fell upon my face.

(a) When I prophesied the destruction of the city of the Chaldeans.

Ezekiel 43:4

eze 43:4

And the (b) glory of the LORD came into the house by the way of the gate whose prospect [is] toward the east.

(b) Which was departed before, (Eze 10:4, Eze 12:22).

Ezekiel 43:7

eze 43:7

And he said to me, Son of man, the place of my throne, and the place of the soles of my feet, where I will dwell in the midst of the children of Israel for ever, and my holy name, shall the house of Israel no more (c) defile, [neither] they, nor their kings, by their harlotry, nor by the carcasses of (d) their kings in their high places.

(c) By their idolatries.

(d) He alludes to Amon and Manasseh, who were buried in their gardens near the Temple and there had erected monuments to their idols.

Ezekiel Chapter 44

Ezekiel 44:2

eze 44:2

Then said the LORD to me; This gate shall be (a) shut, it shall not be opened, and no man shall enter in by it; because the LORD, the God of Israel, hath entered in by it, therefore it shall be shut.

(a) Meaning, from the common people, but not from the priests nor the prince, read (Eze 46:8-9).

Ezekiel 44:7

eze 44:7

In that ye have brought [into my sanctuary] (b) strangers, uncircumcised in heart, and uncircumcised in flesh, to be in my sanctuary, to pollute it, [even] my house, when ye offer my bread, the fat and the blood, and they have broken my covenant because of all your abominations.

(b) For they had brought idolaters who were from other countries, to teach them their idolatry, (Eze 23:40).

Ezekiel 44:8

eze 44:8

And ye have not kept the (c) charge of my holy things: but ye have set keepers of my charge in my sanctuary for yourselves.

(c) You have not offered to me according to my Law.

Ezekiel 44:10

eze 44:10

And the (d) Levites that have gone away far from me, when Israel went astray, who went astray from me after their idols; they shall even bear their iniquity.

(d) The Levites who had committed idolatry were put from their dignity and could not be received into the priests office although they had been of the house of Aaron, but must serve in the inferior offices as to watch and to keep the doors, read (Kg2 23:9).

Ezekiel 44:15

eze 44:15

But the priests the Levites, the sons of Zadok, that (e) kept the charge of my sanctuary when the children of Israel went astray from me, they shall come near to me to minister to me, and they shall stand before me to offer to me the fat and the blood, saith the Lord GOD:

(e) Who observed the law of God and did not fall to idolatry.

Ezekiel 44:20

eze 44:20

Neither shall they (f) shave their heads, nor allow their locks to grow long; they shall only cut [the hair of] their heads.

(f) As did the infidels and heathen.

Ezekiel 44:25

eze 44:25

And they shall come near no dead person to defile themselves: but for father, or for mother, or for son, or for daughter, for brother, or for sister that hath had no husband, they may (g) defile themselves.

(g) They may be at their burial which was a defiling.

Ezekiel Chapter 45

Ezekiel 45:1

eze 45:1

Moreover, when ye shall divide by lot the land for inheritance, ye shall offer an oblation to the LORD, an (a) holy portion of the land: the length [shall be] the length of five and twenty thousand [reeds], and the breadth [shall be] ten thousand. This [shall be] holy in all its borders on every side.

(a) Of all the land of Israel the Lord only requires this portion for the temple and for the priests for the city and for the prince.

Ezekiel 45:9

eze 45:9

Thus saith the Lord GOD; Let it (b) suffice you, O princes of Israel: remove violence and spoil, and execute judgment and justice, take away your exactions from my people, saith the Lord GOD.

(b) The prophet shows that the heads must be first reformed before any good order can be established among the people.

Ezekiel 45:10

eze 45:10

Ye shall have just balances, and a just (c) ephah, and a just bath.

(c) Ephah and Bath are the same quantity save that an Ephah is a dry measure and a Bath liquid, (Lev 5:11; Kg1 5:11).

Ezekiel 45:12

eze 45:12

And the shekel [shall be] twenty gerahs: twenty shekels, (d) five and twenty shekels, fifteen shekels, shall be your maneh.

(d) That is, sixty shekels make a weight called Mina, for he joins these three parts to a Mina.

Ezekiel 45:18

eze 45:18

Thus saith the Lord GOD; In the first [month], in the first [day] of the (e) month, thou shalt take a young bull without blemish, and cleanse the sanctuary:

(e) Which was Nisan containing part of March and part of April.

Ezekiel 45:24

eze 45:24

And he shall prepare a meat offering of an ephah for a bull, and an ephah for a ram, and an (f) hin of oil for an ephah.

(f) Read (Exo 29:40).

Ezekiel Chapter 46

Ezekiel 46:5

eze 46:5

And the meat offering [shall be] an ephah for a ram, and the meat offering for the lambs (a) as he shall be able to give, and an hin of oil to an ephah.

(a) That is, as much as he will.

Ezekiel 46:7

eze 46:7

And he shall prepare a meat offering, an ephah for a bull, and an ephah for a ram, and for the lambs (b) according as his hand shall be able, and an hin of oil to an ephah.

(b) Meaning, as he will think good.

Ezekiel 46:17

eze 46:17

But if he shall give a gift of his inheritance to one of his servants, then it shall be his to the (c) year of liberty; afterward it shall return to the prince: but his inheritance shall be to his sons for them.

(c) Which was at the Jubile, (Lev 25:9).

Ezekiel 46:18

eze 46:18

Moreover the prince shall not (d) take of the people's inheritance by oppression, to thrust them out of their possession; [but] he shall give his sons inheritance out of his own possession: that my people be not dispossessed every man from his possession.

(d) But be content with that portion that God has assigned him, as in (Eze 45:8).

Ezekiel 46:20

eze 46:20

Then said he to me, This [is] the place where the priests shall boil the trespass offering and the sin offering, where they shall bake the meat offering; that they bear [them] not out into the outer court, (e) to sanctify the people.

(e) That the people should not have to do with those things which belong to the Lord, and think it lawful for them to eat them.

Ezekiel Chapter 47

Ezekiel 47:1

eze 47:1

Afterward he brought me again to the door of the house; and, behold, (a) waters issued out from under the threshold of the house eastward: for the front of the house [stood toward] the east, and the waters came down from under from the right side of the house, at the south [side] of the altar.

(a) By which are meant the spiritual graces that would be given to the Church under the kingdom of Christ.

Ezekiel 47:5

eze 47:5

Afterward he measured a thousand; [and it was] a river that I could not pass over: for the waters had risen, waters to swim in, a (b) river that could not be passed over.

(b) Signifying that the graces of God would never decrease, but ever abound in his Church.

Ezekiel 47:7

eze 47:7

Now when I had returned, behold, at the bank of the river [were] very many (c) trees on the one side and on the other.

(c) Meaning, the multitude of them that would be refreshed by the spiritual waters.

Ezekiel 47:8

eze 47:8

Then said he to me, These waters issue out toward the east country, and go down into the desert, and go into the (d) sea: [which being] brought forth into the sea, the waters shall be healed.

(d) Showing that the abundance of these graces would be so great, that all the world would be full of it, which is here meant by the Persian sea, or Genezareth, and the sea called Mediterranean, (Zac 14:8).

Ezekiel 47:9

eze 47:9

And it shall come to pass, [that] every thing that liveth, which moveth, wherever the rivers shall come, shall live: and there shall be a very great multitude of fish, because these waters shall come there: for they shall be (e) healed; and every thing shall live where the river cometh.

(e) The waters which by nature are salt and unwholesome will be made sweet and comfortable.

Ezekiel 47:10

eze 47:10

And it shall come to pass, [that] the (f) fishermen shall stand upon it from Engedi even to (g) Eneglaim; they shall be a [place] to spread forth nets; their fish shall be according to their kinds, as the fish of (h) the great sea, very many.

(f) Signifying that when God bestows his mercies in such abundance the ministers will by their preaching win many.

(g) Which were cities at the corners of the salt or dead sea.

(h) They will be here of all sorts and in as great abundance as in the great ocean where they are bred.

Ezekiel 47:11

eze 47:11

But (i) its miry places and its marshes shall not be healed; they shall be given to salt.

(i) That is, the wicked and reprobate.

Ezekiel 47:15

eze 47:15

And this [shall be] the border (k) of the land toward the north side, from the great sea, the way of Hethlon, as men go to Zedad;

(k) By the land of promise he signifies the spiritual land of which this was a figure.

Ezekiel 47:22

eze 47:22

And it shall come to pass, [that] ye shall divide it by lot for an inheritance to you, and to the strangers that sojourn among you, which shall beget children among you: and they shall be to you as born in the country among the children of Israel; (l) they shall have inheritance with you among the tribes of Israel.

(l) Meaning that in this spiritual kingdom there would be no difference between Jew nor Gentile but that all would be partakers of this inheritance in their head Christ.

Ezekiel Chapter 48

Ezekiel 48:1

eze 48:1

Now these [are] the names of the (a) tribes. From the north end to the border of the way of Hethlon, as one goeth to Hamath, Hazarenan, the border of Damascus northward, to the border of Hamath; for these are his sides east [and] west; a [portion for] Dan.

(a) The tribes after they entered into the land under Joshua divided the land somewhat otherwise then is here set forth by this vision.

Ezekiel 48:8

eze 48:8

And by the border of Judah, from the east side to the west side, (b) shall be the offering which ye shall offer of five and twenty thousand [reeds in] breadth, and [in] length as one of the [other] parts, from the east side to the west side: and the sanctuary shall be in the midst of it.

(b) That is, the portion of the ground which they will separate and appoint to the Lord which will be divided into three parts for the priests for the prince and for the city.

Ezekiel 48:16

eze 48:16

And these [shall be] the measures of it; the north side

(c) four thousand and five hundred, and the south side four thousand and five hundred, and on the east side four thousand and five hundred, and the west side four thousand and five hundred.

(c) Meaning that it would be square.

Ezekiel 48:20

eze 48:20

All the oblation [shall be] five and twenty thousand by (d) five and twenty thousand: ye shall offer the holy oblation foursquare, with the possession of the city.

(d) Every way it will be five and twenty thousand.

Ezekiel 48:22

eze 48:22

Moreover from the possession of the Levites, and from the possession of the city, [being] in the midst [of that] which is the prince's, between the border (e) of Judah and the border of Benjamin, shall be for the prince.

(e) So that Judah was on the north side of the princes and Levites portions and Benjamin on the south side.

Ezekiel 48:28

eze 48:28

And by the border of Gad, at the south side southward, the (f) border shall be even from (g) Tamar [to] the waters of strife [in] Kadesh, [and] to the (h) river toward the great sea.

(f) Which is here taken for Idumea.

(g) Which was Jericho the city of palm trees.

(h) Meaning, the Nile that runs into the sea called the Mediterranean.

Daniel

Daniel Chapter 1

Daniel 1:1

dan 1:1

In the (a) third year of the reign of Jehoiakim king of Judah came Nebuchadnezzar king of Babylon unto Jerusalem, and besieged it.

The Argument - The great providence of God, and his singular mercy towards his Church are set forth here most vividly, who never leaves his own destitute, but now in their greatest miseries and afflictions gives them Prophets, such as Ezekiel and Daniel, whom he adorned with special graces of his Holy Spirit. And Daniel above all others had most special revelations of such things as would come to the Church, even from the time that they were in captivity, to the last end of the world, and to the general resurrection, as of the four Monarchies and empires of all the world, that is, of the Babylonians, Persians, Grecians, and Romans. Also of the certain number of the times even until Christ, when all ceremonies and sacrifices would cease, because he would be the accomplishment of them: moreover he shows Christ's office and the reason of his death, which was by his sacrifice to take away sins, and to bring everlasting life. And as from the beginning God always exercised his people under the cross, so he teaches here, that after Christ is offered, he will still leave this exercise to his Church, until the dead rise again, and Christ gathers his own into his kingdom in the heavens.

(a) Read (Kg2 24:1; Jer 25:1).

Daniel 1:2

dan 1:2

And the Lord gave Jehoiakim king of Judah into his hand, with part of the vessels of the house of God: which he carried into the land of (b) Shinar to the house of his god; and he brought the vessels into the treasure house of his god.

(b) Which was a plain by Babylon, where the temple of their great god was, and is here taken for Babylon.

Daniel 1:3

dan 1:3

And the king spake unto (c) Ashpenaz the master of his (d) eunuchs, that he should bring [certain] of the children of Israel, and of the (e) king's seed, and of the princes;

(c) Who was as master of the guards.

(d) He calls them "eunuchs" whom the King nourished and brought up to be rulers of other countries afterwards.

(e) His purpose was to keep them as hostages, and so that he might show himself victorious, and also by their good entreaty and learning of his religion, they might favour him rather than the Jews, and so to be able to serve him as governors in their land. Moreover by this means the Jews might be better kept in subjection, fearing otherwise to bring hurt upon these noble men.

Daniel 1:4

dan 1:4

Children in whom [was] no blemish, but well (f) favoured, and skilful in all wisdom, and cunning in knowledge, and understanding science, and such as [had] ability in them to stand in the king's palace, and whom they might teach the (g) learning and the tongue of the Chaldeans.

(f) The King required three things: that they should be of noble birth, that they should be intelligent and learned, and that they should be of a strong and handsome nature, so that they might do him better service. This he did for his own benefit, therefore it is not to praise his liberality: yet in this he is worthy of praise, that he esteemed learning, and knew that it was a necessary means to govern by.

(g) That they might forget their own religion and country fashions to serve him the better to his purpose: yet it is not to be thought that Daniel learned any knowledge that was not godly. In all points he refused the abuse of things and superstition, insomuch that he would not eat the meat which the King appointed him, but was content to learn the knowledge of natural things.

Daniel 1:5

dan 1:5

And the king appointed them a (h) daily provision of the king's meat, and of the wine which he drank: so nourishing them (i) three years, that at the end thereof they might stand (k) before the king.

(h) That by their good entertainment they might learn to forget the mediocrity of their own people.

(i) With the intent that in this time they might learn both the manners of the Chaldeans, and also their language.

(k) As well as to serve at the table as in other offices.

Daniel 1:7

dan 1:7

Unto whom the prince of the eunuchs (l) gave names: for he gave unto Daniel [the name] of Belteshazzar; and to Hananiah, of Shadrach; and to Mishael, of Meshach; and to Azariah, of Abednego.

(l) That they might altogether forget their religion: for the Jews gave their children names which might always put them in remembrance of some point of religion. Therefore this was a great temptation and a sign of servitude, which they were not able to resist.

Daniel 1:8

dan 1:8

But Daniel purposed in his heart that he would not (m) defile himself with the portion of the king's meat, nor with the wine which he drank: therefore he requested of the prince of the eunuchs that he might not defile himself.

(m) Not that he thought any religion to be in the meat or drink (for afterwards he did eat), but because the king should not entice him by this sweet poison to forget his religion and accustomed sobriety, and that in his meat and drink he might daily remember of what people he was from. And Daniel brings this in to show how God from the beginning assisted him with his Spirit, and at length called him to be a Prophet.

Daniel 1:10

dan 1:10

And the prince of the eunuchs said unto Daniel, (n) I fear my lord the king, who hath appointed your meat and your drink: for why should he see your faces worse liking than the children which [are] of your sort? then shall ye make [me] endanger my head to the king.

(n) He supposed they did this for their religion, which was contrary to the Babylonians, and therefore in this he represents those who are of no religion: for neither would he condemn theirs, nor maintain his own.

Daniel 1:12

dan 1:12

Prove thy servants, I beseech thee, (o) ten days; and let them give us (p) pulse to eat, and water to drink.

(o) Meaning that within this space he might have the test, and that no man would be able to know about it: and thus he spoke, being moved by the Spirit of God.

(p) Not that it was a thing abominable to eat dainty meats, and to drink wine, as both before and after they did, but if they would have by this been won to the King, and had refused their own religion, that meat and drink would have been accursed.

Daniel 1:15

dan 1:15

And at the end of ten days their (q) countenances appeared fairer and fatter in flesh than all the children which did eat the portion of the king's meat.

(q) This bare feeding and that also of Moses, when he fled from the court of Egypt, declares that we must live in such sobriety as God calls us to, seeing that he will make it more profitable to us than all dainties: for his blessing alone suffices.

Daniel 1:17

dan 1:17

As for these four children, God gave them knowledge and skill in all learning (r) and wisdom: and Daniel had understanding in all (s) visions and dreams.

(r) Meaning in the liberal sciences, and natural knowledge, and not in the magical areas which are forbidden; (Deu 18:11).

(s) So that he alone was a Prophet, and none of the others: for by dreams and visions God appeared to his Prophets; (Num 12:6)

Daniel 1:18

dan 1:18

Now at the (t) end of the days that the king had said he should bring them in, then the prince of the eunuchs brought them in before Nebuchadnezzar.

(t) Of the three years mentioned above as in (Dan 1:5).

Daniel 1:21

dan 1:21

And Daniel continued [even] unto (u) the first year of king Cyrus.

(u) That is, he was esteemed in Babylon as a Prophet as long as that commonwealth stood.

Daniel Chapter 2

Daniel 2:1

dan 2:1

And in the (a) second year of the reign of Nebuchadnezzar Nebuchadnezzar dreamed (b) dreams, wherewith his spirit was (c) troubled, and (d) his sleep brake from him.

(a) The father and the son were both called by this name, so that this is meant of the son, when he reigned alone: for he also reigned in a way with his father.

(b) Not that he had many dreams, but because many matters were contained in this dream.

(c) Because it was so rare and strange a dream, that he had had nothing similar.

(d) Or, "his sleep was upon him", that is, that he was so heavy with sleep, that he began to sleep again.

Daniel 2:2

dan 2:2

Then the king commanded to call the magicians, and the astrologers, and the sorcerers, and the (e) Chaldeans, for to shew the king his dreams. So they came and stood before the king.

(e) For all these astrologers and sorcerers called themselves by this name of honour, as though all the wisdom and knowledge of the country depended upon them, and that all other countries were void of such wisdom and knowledge.

Daniel 2:4

dan 2:4

Then spake the Chaldeans to the king in (f) Syriack, O king, live for ever: tell thy servants the dream, and we will shew the interpretation.

(f) That is, in the Syrian language, which differed not much from the Chaldeans, except it seemed to be more eloquent, and therefore the learned used to speak it, as the Jewish writers do to this day.

Daniel 2:5

dan 2:5

The king answered and said to the Chaldeans, The thing is gone from me: if ye will not make known unto me the dream, with the interpretation thereof, ye (g) shall be cut in pieces, and your houses shall be made a dunghill.

(g) This is a just reward of their arrogance (who boasted of themselves that they had knowledge of all things), that they should be proved fools, and that to their perpetual shame and confusion.

Daniel 2:7

dan 2:7

They answered again and said, Let the king tell (h) his servants the dream, and we will shew the interpretation of it.

(h) In this appears their ignorance, that despite their braggings, yet they were not able to tell the dream, unless he told them of it. And if he did tell them, they would pretend knowledge where there was but mere ignorance, and so as deluders of the people they were worthy to die.

Daniel 2:13

dan 2:13

And the decree went forth that the wise [men] should be slain; and they (i) sought Daniel and his fellows to be slain.

(i) Which declares that God would not have his servant united in the company of these sorcerers and astrologers, whose arts were wicked, and therefore justly ought to die, even though the king did it upon a rage and not from zeal.

Daniel 2:22

dan 2:22

He revealeth the deep and secret things: he knoweth what [is] in the darkness, and the (k) light dwelleth with him.

(k) He shows that man has neither wisdom nor knowledge, but very dark blindness and ignorance of himself: for it comes only from God that man understands anything.

Daniel 2:23

dan 2:23

I thank thee, and praise thee, O thou God of my (l) fathers, who hast given me wisdom and (m) might, and hast made known unto me now what we desired of thee: for thou hast [now] made known unto us the king's matter.

(l) To whom you made your promise, and who lived in fear of you: by which he excludes all other gods.

(m) Meaning power to interpret it.

Daniel 2:24

dan 2:24

Therefore Daniel went in unto Arioch, whom the king had ordained to destroy the wise [men] of Babylon: he went and said thus unto him; Destroy not (n) the wise [men] of Babylon: bring me in before the king, and I will shew unto the king the interpretation.

(n) By which appears that many were slain, as in verse thirteen, and the rest at Daniel's offer were preserved on condition. Not that Daniel favoured their wicked profession, but that he had respect to

fairness, because the King proceeded according to his wicked affection, and not considering if their profession was morally correct or not.

Daniel 2:28

dan 2:28

But there is a God in (o) heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the latter days. Thy dream, and the visions of thy head upon thy bed, are these;

(o) He affirms that man by reason and craft is not able to attain to the cause of God's secrets, but the understanding only of them must come from God: by which he smites the king with a certain fear and reverence of God, that he might be the more able to receive the high mysteries that would be revealed.

Daniel 2:30

dan 2:30

But as (p) for me, this secret is not revealed to me for [any] wisdom that I have more than any living, but for [their] sakes that shall make known the interpretation to the king, and that thou mightest know the thoughts of thy heart.

(p) Because he had said that God alone must reveal the signification of this dream, the King might have asked why Daniel undertook to interpret it: and therefore he shows that he was but God's minister, and had no gifts but those which God had given him to set forth his glory.

Daniel 2:32

dan 2:32

This image's head [was] of fine (q) gold, his breast and his arms of silver, his belly and his thighs of brass,

(q) By gold, silver, brass, and iron are meant the Chaldean, Persian, Macedonian, and Roman kingdoms, which would successively rule all the world until Christ (who is here called the stone) himself comes, and destroys the last. And this was to assure the Jews that their affliction would not end with the empire of the Chaldeans, but that they should patiently await the coming of the Messiah, who would be at the end of this fourth monarchy.

Daniel 2:38

dan 2:38

And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all. Thou [art] (r) this head of gold.

(r) Daniel leaves out the kingdom of the Assyrians, which was before the Babylonian, both because it was not a monarchy and general empire, and also because he would declare the things that were to

come, until the coming of Christ, for the comfort of the elect among these wonderful alterations. And he calls the Babylonian kingdom the golden head, because in respect of the other three, it was the best, and yet it was of itself wicked and cruel.

Daniel 2:39

dan 2:39

And after thee shall arise another kingdom (s) inferior to thee, and another (t) third kingdom of brass, which shall bear rule over all the earth.

(s) Meaning, the Persians who were not inferior in dignity, power, or riches, but were worse with regard to ambition, cruelty, and every type of vice, showing that the world would grow worse and worse, until it was restored by Christ.

(t) That is, those of the Macedonians will be of brass, not alluding to the hardness of it, but to the vileness with regard to silver.

Daniel 2:40

dan 2:40

And the fourth kingdom shall be strong as iron: forasmuch as iron breaketh in pieces and subdueth all [things]: and as iron that breaketh all these, shall it break in (u) pieces and bruise.

(u) That is, the Roman empire will subdue all these others, which after Alexander were divided into the Macedonians, Grecians, Syrians, and Egyptians.

Daniel 2:41

dan 2:41

And whereas thou sawest the feet and toes, part of potters' clay, and part of iron, the kingdom shall be (x) divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay.

(x) They will have civil wars, and continual discords among themselves.

Daniel 2:43

dan 2:43

And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with (y) the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay.

(y) They will be marriages and affinities think to make themselves strong: yet they will never be united in heart.

Daniel 2:44

dan 2:44

And in the days of these kings shall the God of heaven set up a kingdom, which (z) shall never be destroyed: and the kingdom shall not be left to other people, [but] it shall break in pieces and consume all these kingdoms, and it shall stand for ever.

(z) His purpose is to show that all the kingdoms of the world are transitory, and that the kingdom of Christ alone will remain forever.

Daniel 2:45

dan 2:45

Forasmuch as thou sawest that the (a) stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream [is] certain, and the interpretation thereof sure.

(a) Meaning Christ, who was sent by God, and not set up by man, whose kingdom at the beginning would be small and without beauty to man's judgment, but would at length grow and fill the whole earth, which he calls a great mountain, as in (Dan 2:35). And this kingdom, which is not only referred to the person of Christ, but also to the whole body of his Church, and to every member of it, will be eternal: for the Spirit that is in them is eternal life; (Rom 8:10).

Daniel 2:46

dan 2:46

Then the king Nebuchadnezzar fell upon his face, and (b) worshipped Daniel, and commanded that they should offer an oblation and sweet odours unto him.

(b) Though this humbling of the king seemed to deserve commendation, yet because he united God's honour with the Prophets, it is to be reprov'd, and Daniel would have erred, if he allowed it: but it is to his credit that Daniel admonished him of his fault, and did not allow it.

Daniel 2:47

dan 2:47

The king answered unto Daniel, and said, Of a truth [it is], that your (c) God [is] a God of gods, and a Lord of kings, and a revealer of secrets, seeing thou couldest reveal this secret.

(c) This confession was but a sudden motion, as it was also in Pharaoh, (Exo 9:28), but his heart was not touched, as appeared soon afterwards.

Daniel 2:48

dan 2:48

Then the king made Daniel a great man, and gave him many great (d) gifts, and made him ruler over the whole province of Babylon, and chief of the governors over all the wise [men] of Babylon.

(d) Not that the Prophet was desirous of gifts or honour, but because by this means he might relieve his poor brethren, who were grievously oppressed in this their captivity, and he also received them, lest he should offend this cruel king, who willingly gave them.

Daniel 2:49

dan 2:49

Then Daniel (e) requested of the king, and he set Shadrach, Meshach, and Abednego, over the affairs of the province of Babylon: but Daniel [sat] in the (f) gate of the king.

(e) He did not do this for their personal profit, but that the whole Church, which was then there in affliction, might have some release and ease by this benefit.

(f) Meaning that either he was a judge, or that he had the whole authority, so than no one could be admitted to the king's presence but by him.

Daniel Chapter 3

Daniel 3:1

dan 3:1

Nebuchadnezzar the king made (a) an image of gold, whose height [was] threescore cubits, [and] the breadth thereof six cubits: he set it up in the plain of Dura, in the province of Babylon.

(a) Under pretence of religion, and holiness in making an image to his idol Bel, he sought his own ambition and vain glory: and this declares that he was not touched with the true fear of God before, but that he confessed him on a sudden motion, as the wicked when they are overcome with the greatness of his works. The Greek interpreters write that this was done eighteen years after the dream, and as may appear, the King feared lest the Jews by their religion should have altered the state of his commonwealth: therefore he meant to bring all to one type of religion, and so rather sought his own peace than God's glory.

Daniel 3:2

dan 3:2

Then Nebuchadnezzar the king sent to gather together the princes, the governors, and the captains, the judges, the treasurers, the counsellors, the sheriffs, and all the rulers of the provinces, to come to the (b) dedication of the image which Nebuchadnezzar the (c) king had set up.

(b) Showing that the idol is not known for an idol as long as he is with workmen: but when the ceremonies and customs are recited and used, and the consent of the people is there, then they think they have made a god out of a block.

(c) This was sufficient with the wicked at all times to approve their religion, if the king's authority were alleged for the establishment of it, not considering in the meantime what God's word allowed.

Daniel 3:4

dan 3:4

Then an herald cried aloud, To you it is commanded, O people, (d) nations, and languages,

(d) These are the two dangerous weapons, which Satan used to fight against the children of God, the consent of the multitude, and the cruelty of the punishment. For even though some feared God, yet the multitude who consented to the wickedness persuaded them: and here the King required not an inward consent, but an outward gesture, that the Jews might by little and little learn to forget their true religion.

Daniel 3:12

dan 3:12

There are certain Jews whom thou hast set over the affairs of the province of Babylon, (e) Shadrach, Meshach, and Abednego; these men, O king, have not regarded thee: they serve not thy gods, nor worship the golden image which thou hast set up.

(e) It seems that they named not Daniel, because he was greatly in the king's favour, thinking if these three had been destroyed, they might have had better occasion to accuse Daniel. And this declares that this policy of erecting this image was invented by the malicious flatterers who sought nothing but the destruction of the Jews, whom they accused of rebellion and ingratitude.

Daniel 3:15

dan 3:15

(f) Now if ye be ready that at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of musick, ye fall down and worship the image which I have made; [well]: but if ye worship not, ye shall be cast the same hour into the midst of a burning fiery furnace; and who [is] that God that shall deliver you out of my hands?

(f) Signifying that he would receive them to grace if they would now obey his decree.

Daniel 3:16

dan 3:16

Shadrach, Meshach, and Abednego, answered and said to the king, O Nebuchadnezzar, we (g) [are] not careful to answer thee in this matter.

(g) For they would have done injury to God, if they would have doubted in this holy cause, and therefore they say that they are resolved to die for God's cause.

Daniel 3:17

dan 3:17

If it be [so], our God whom we serve is (h) able to deliver us from the burning fiery furnace, and he will deliver [us] out of thine hand, O king.

(h) They have two points as their foundation: first on the power and providence of God over them, and second on their cause, which was God's glory, and the testifying of his true religion with their blood. And so they make open confession, that they will not so much as outwardly consent to idolatry.

Daniel 3:19

dan 3:19

Then was Nebuchadnezzar full of fury, and the form of his visage was changed against Shadrach, Meshach, and Abednego: [therefore] he spake, and commanded that they should heat the furnace one seven (i) times more than it was wont to be heated.

(i) This declares that the more that tyrants rage, and the more crafty they show themselves in inventing strange and cruel punishments, the more is God glorified by his servants, to whom he gives patience and constancy to abide the cruelty of their punishment. For either he delivers them from death, or else for this life gives them better.

Daniel 3:25

dan 3:25

He answered and said, Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the (k) Son of God.

(k) For the angels were called the sons of God because of their excellency. Therefore the king called this angel whom God sent to comfort his own in these great torments, the son of God.

Daniel 3:26

dan 3:26

Then Nebuchadnezzar came near to the mouth of the burning fiery furnace, [and] spake, and said, Shadrach, Meshach, and Abednego, ye servants of the most high God, come forth, and come [hither]. Then Shadrach, Meshach, and Abednego, (l) came forth of the midst of the fire.

(l) This commends their obedience to God, that they would not because of any fear depart out of this furnace until the appointed time, as Noah remained in the ark, until the Lord called him forth.

Daniel 3:28

dan 3:28

[Then] Nebuchadnezzar spake, and said, (m) Blessed [be] the God of Shadrach, Meshach, and Abednego, who hath sent his angel, and delivered his servants that trusted in him, and have changed the king's word, and yielded their bodies, that they might not serve nor worship any god, except their own God.

(m) He was moved by the greatness of the miracle to praise God, but his heart was not touched. And here we see that miracles are not sufficient to convert men to God, but that doctrine most chiefly be joined with them, without which there can be no faith.

Daniel 3:29

dan 3:29

Therefore I make a decree, That every people, nation, and language, which speak (n) any thing amiss against the God of Shadrach, Meshach, and Abednego, shall be cut in pieces, and their houses shall be made a dunghill: because there is no other God that can deliver after this sort.

(n) If this heathen king moved by God's Spirit would punish blasphemy, and made a law and set a punishment for such transgressors, much more ought all they that profess religion make sure that such impiety does not happen, lest according as their knowledge and responsibility is greater, so they suffer double punishment.

Daniel Chapter 4

Daniel 4:1

dan 4:1

Nebuchadnezzar the king, unto all people, nations, and languages, that dwell in all the (o) earth; Peace be multiplied unto you.

(o) Meaning, as far as his dominion extended.

Daniel 4:3

dan 4:3

How great [are] his signs! and how mighty [are] his wonders! (p) his kingdom [is] an everlasting kingdom, and his dominion [is] from generation to generation.

(p) See Dan 2:44

Daniel 4:4

dan 4:4

I Nebuchadnezzar was at (a) rest in mine house, and flourishing in my palace:

(a) There was no trouble that might cause me to dream, and therefore it came only from God.

Daniel 4:5

dan 4:5

I saw a (b) dream which made me afraid, and the thoughts upon my bed and the visions of my head troubled me.

(b) This was another dream besides that which he saw of the four empires, for Daniel both declared what that dream was, and what it meant, and here he expounds this dream.

Daniel 4:7

dan 4:7

Then came in the magicians, the astrologers, the Chaldeans, and the soothsayers: and I told the dream before them; but (c) they did not make known unto me the interpretation thereof.

(c) In that he sent abroad to others, whose ignorance in times past he had experienced, and left Daniel who was ever ready at hand, it declares the nature of the ungodly, who never seek for the servants of God unless they absolutely have to, and then they flatter to a great extent.

Daniel 4:8

dan 4:8

But at the last Daniel came in before me, whose name [was] (d) Belteshazzar, according to the name of my god, and in whom [is] the spirit of the holy gods: and before him I told the dream, [saying],

(d) This no doubt was a great grief to Daniel not only to have his name changed, but to be called by the name of a vile idol, which thing Nebuchadnezzar did to make him forget the true religion of God.

Daniel 4:9

dan 4:9

O Belteshazzar, (e) master of the magicians, because I know that the spirit of the holy gods [is] in thee, and no secret troubleth thee, tell me the visions of my dream that I have seen, and the interpretation thereof.

(e) Which also was a great grief to the Prophet, to be numbered among the sorcerers and men whose practices were wicked and contrary to God's word.

Daniel 4:10

dan 4:10

Thus [were] the visions of mine head in my bed; I saw, and behold a (f) tree in the midst of the earth, and the height thereof [was] great.

(f) By the tree is signified the dignity of a king whom God ordains to be a defence for every type of man, and whose state is profitable for mankind.

Daniel 4:13

dan 4:13

I saw in the visions of my head upon my bed, and, behold, a (g) watcher and an holy one came down from heaven;

(g) Meaning the angel of God, who neither eats nor sleeps, but is always ready to do God's will, and is not infected with man's corruption, but is always holy. And in that he commands to cut down this tree, he knew that it would not be cut down by man, but by God.

Daniel 4:16

dan 4:16

(h) Let his heart be changed from man's, and let a beast's heart be given unto him; and let seven times pass over him.

(h) By this he means that Nebuchadnezzar would not only for a time lose his kingdom, but be like a beast.

Daniel 4:17

dan 4:17

(i) This matter [is] by the decree of the watchers, and the demand by the word of the holy ones: to the intent that the living may know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth up over it the basest of men.

(i) God has decreed this judgment and the whole army of heaven has as it were joined in being a part of it, just as they also desire the execution of his decree against all those that lift up themselves against God.

Daniel 4:19

dan 4:19

Then Daniel, whose name [was] Belteshazzar, was (k) astonished for one hour, and his thoughts troubled him. The king spake, and said, Belteshazzar, let not the dream, or the interpretation thereof, trouble thee. Belteshazzar answered and said, My lord, the dream [be] to them that hate thee, and the interpretation thereof to thine enemies.

(k) He was troubled because of the great judgment of God, which he saw ordained against the king. And so the Prophets on the one hand used to make known God's judgments for the zeal they had for his glory, and on the other hand had compassion upon man. And they also considered that they would be subject to God's judgments, if he did not regard them with pity.

Daniel 4:23

dan 4:23

And whereas the king saw a watcher and an holy one coming down from heaven, and saying, Hew the tree down, and destroy it; yet leave the stump of the roots thereof in the earth, even with a band of iron and brass, in the tender grass of the field; and let it be wet with the dew of heaven, and [let] his portion [be] with the beasts of the field, (l) till seven times pass over him;

(l) By which he means a long space, as seven years. Some interpret seven months, and others seven weeks, but it seems he means seven years.

Daniel 4:25

dan 4:25

That they shall drive thee from men, and thy dwelling shall be with the beasts of the field, and they shall make thee to eat grass as (m) oxen, and they shall wet thee with the dew of heaven, and seven times shall pass over thee, till thou know that (n) the most High ruleth in the kingdom of men, and giveth it to whomsoever he will.

(m) Not that his shape or form was changed into a beast, but that he was either stricken mad, and so avoided man's company, or was cast out because of his tyranny, and so wandered among the beasts, and ate herbs and grass.

(n) Daniel shows the reason why God punished him in this way.

Daniel 4:27

dan 4:27

Wherefore, O king, let my counsel be acceptable unto thee, and (o) break off thy sins by righteousness, and thine iniquities by shewing mercy to the poor; if it may be a (p) lengthening of thy tranquillity.

(o) Cease from provoking God to anger any longer by your sins, that he may reduce the severity of his punishment, if you show by your upright life that you have true faith and repentance.

(p) Allow the errors of your former life to be made up for.

Daniel 4:29

dan 4:29

At the end of twelve (q) months he walked in the palace of the kingdom of Babylon.

(q) After Daniel had declared this vision: and this pride of his declares that it is not in man to convert to God, unless his Spirit moves him, seeing that these terrible threatenings could not move him to repent.

Daniel 4:34

dan 4:34

And at the end of the (r) days I Nebuchadnezzar lifted up mine eyes unto heaven, and mine understanding returned unto me, and I blessed the most High, and I praised and honoured him that liveth for ever, whose dominion [is] an everlasting dominion, and his kingdom [is] from generation to generation:

(r) When the term of these seven years was accomplished.

Daniel 4:35

dan 4:35

And all the inhabitants of the earth [are] reputed as nothing: and he doeth according to his (s) will in the army of heaven, and [among] the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou?

(s) He confesses God's will to be the rule of all justice, and a most perfect law, by which he governs both man and angels and devils, so that none ought to murmur or ask a reason for his doings, but only to stand content with them and give him the glory.

Daniel 4:36

dan 4:36

At the same time my reason returned unto me; and for the glory of my kingdom, mine honour and brightness returned unto me; and my counsellors and (t) my lords sought unto me; and I was established in my kingdom, and excellent majesty was added unto me.

(t) By whom it seems that he had been put from his kingdom before.

Daniel 4:37

dan 4:37

Now I Nebuchadnezzar (u) praise and extol and honour the King of heaven, all whose works [are] truth, and his ways judgment: and those that walk in pride he is able to abase.

(u) He not only praises God for his deliverance, but also confesses his fault, so that God alone may have the glory, and man the shame, and so that God may be exalted and man cast down.

Daniel Chapter 5

Daniel 5:1

dan 5:1

(a) Belshazzar the king made a great feast to a thousand of his lords, and drank wine (b) before the thousand.

(a) Daniel recites this history of King Belshazzar, Evilmerodach's son, to show God's judgments against the wicked for the deliverance of his Church, and how the prophecy of Jeremiah was true, that they would be delivered after seventy years.

(b) The kings of the east part then used to commonly sit alone, and disdained that any should sit in their company: and now to show his power, and how little he thought of his enemy, which then besieged Babylon, made a solemn banquet, and used excess in their company, which is meant here by drinking wine: thus the wicked are very lax in morals and negligent, when their destruction is at hand.

Daniel 5:2

dan 5:2

Belshazzar, while he tasted the wine, commanded to bring the golden and silver vessels which his (c) father Nebuchadnezzar had taken out of the temple which [was] in Jerusalem; that the king, and his princes, his wives, and his concubines, might drink therein.

(c) Meaning his grandfather.

Daniel 5:4

dan 5:4

They drank wine, and praised the (d) gods of gold, and of silver, of brass, of iron, of wood, and of stone.

(d) In contempt of the true God they praise their idols, not that they thought that the gold or silver were gods, but that there was a certain strength and power in them to do them good, which is also the opinion of all idolaters.

Daniel 5:5

dan 5:5

In the same hour came forth fingers of a man's hand, and wrote over (e) against the candlestick upon the plaister of the wall of the king's palace: and the king saw the part of the hand that wrote.

(e) That it might the better be seen.

Daniel 5:6

dan 5:6

Then the king's countenance was changed, and his thoughts troubled him, so that the joints of his loins were loosed, and his (f) knees smote one against another.

(f) So he that before condemned God, was moved by this sight to tremble for fear of God's judgments.

Daniel 5:7

dan 5:7

The king cried aloud to bring in (g) the astrologers, the Chaldeans, and the soothsayers. [And] the king spake, and said to the wise [men] of Babylon, Whosoever shall read this writing, and shew me the interpretation thereof, shall be clothed with scarlet, and [have] a chain of gold about his neck, and shall be the third ruler in the kingdom.

(g) Thus the wicked in their troubles seek many means, which draw them from God, because they do not seek for him who is the only comfort in all afflictions.

Daniel 5:10

dan 5:10

[Now] the (h) queen, by reason of the words of the king and his lords, came into the banquet house: [and] the queen spake and said, O king, live for ever: let not thy thoughts trouble thee, nor let thy countenance be changed:

(h) That is, his grandmother, Nebuchadnezzar's wife, who because of her age was not at the feast before, but came there when she heard of this strange news.

Daniel 5:11

dan 5:11

There is a man in thy kingdom, in whom [is] the spirit of the holy gods; and in the days of thy father light and understanding and wisdom, like the wisdom of the gods, was found in him; whom the king Nebuchadnezzar thy father, the king, [I say], thy father, made master of the (i) magicians, astrologers, Chaldeans, [and] soothsayers;

(i) Read (Dan 4:6); and this declares that both this name was odious to him, and also he did not use these vile practises, because he was not among them when all were called.

Daniel 5:14

dan 5:14

I have even heard of thee, that (k) the spirit of the gods [is] in thee, and [that] light and understanding and excellent wisdom is found in thee.

(k) For the idolaters thought that the angels had power as God, and therefore held them in the same estimation that they held God, thinking that the spirit of prophecy and understanding came from them.

Daniel 5:18

dan 5:18

O thou king, the most high God gave (l) Nebuchadnezzar thy father a kingdom, and majesty, and glory, and honour:

(l) Before he read the writing, he declares to the king his great ingratitude toward God, who could not be moved to give him the glory, considering God's wonderful work toward his grandfather, and so shows that he does not sin from ignorance but from malice.

Daniel 5:24

dan 5:24

(m) Then was the part of the hand sent from him; and this writing was written.

(m) After God had for such a long time deferred his anger, and patiently waited for your repentance.

Daniel 5:25

dan 5:25

And this [is] the writing that was written, (n) MENE, MENE, TEKEL, UPHARSIN.

(n) This word is written twice because of the certainty of the thing, showing that God had most surely decided: it signifies also that God has appointed a term for all kingdoms, and that a miserable end will come on all that raise themselves against him.

Daniel 5:31

dan 5:31

And Darius (o) the Median took the kingdom, [being] about threescore and two years old.

(o) Cyrus his son-in-law gave him this title of honour, even though Cyrus in effect had the dominion.

Daniel Chapter 6

Daniel 6:1

dan 6:1

It pleased Darius to set over the kingdom (a) an hundred and twenty princes, which should be over the whole kingdom;

(a) Read (Est 1:1).

Daniel 6:3

dan 6:3

Then this Daniel (b) was preferred above the presidents and princes, because an excellent spirit [was] in him; and the king thought to set him over the whole realm.

(b) This heathen king preferred Daniel a stranger to all his nobles and those he was familiar with, because the graces of God were more excellent in him than in others.

Daniel 6:4

dan 6:4

Then the presidents and princes (c) sought to find occasion against Daniel concerning the kingdom; but they could find none occasion nor fault; forasmuch as he [was] faithful, neither was there any error or fault found in him.

(c) Thus the wicked cannot abide the graces of God in others, but seek by every occasion to deface them: therefore against such assaults there is no better remedy than to walk upright in the fear of God, and to have a good conscience.

Daniel 6:9

dan 6:9

Wherefore king Darius (d) signed the writing and the decree.

(d) In this is condemned the wickedness of the king, who would be set up as a god, and did not care what wicked laws he approved for the maintenance of it.

Daniel 6:10

dan 6:10

Now when Daniel knew that the writing was signed, he went into his house; and his (e) windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime.

(e) Because he would not by his silence show that he consented to this wicked decree, he set open his windows toward Jerusalem when he prayed: both to stir up himself with the remembrance of God's promises to his people, when they should pray toward that temple, and also that others might

see that he would neither consent in heart nor deed for these few days to anything that was contrary to God's glory.

Daniel 6:15

dan 6:15

Then these men assembled unto the king, and said unto the king, Know, O king, that the law of the Medes and Persians [is], That no decree nor statute which the king establisheth may be (f) changed.

(f) Thus the wicked maintain evil laws by constancy and authority, which is often either weakness, or stubbornness, and the innocent as a result perish by them: and these governors neither ought to fear, nor be ashamed to break such laws.

Daniel 6:20

dan 6:20

And when he came to the den, he cried with a lamentable voice unto Daniel: [and] the king spake and said to Daniel, O Daniel, servant of the living God, is thy God, whom thou servest continually, (g) able to deliver thee from the lions?

(g) This declares that Darius was not touched with the true knowledge of God, because he doubted of his power.

Daniel 6:22

dan 6:22

My God hath sent his angel, and hath shut the lions' mouths, that they have not hurt me: forasmuch as before him (h) innocency was found in me; and also before thee, O king, have I done (i) no hurt.

(h) My just cause and uprightness in this thing in which I was charged, is approved by God.

(i) For he disobeyed the kings's wicked commandment in order to obey God, and so he did no injury to the king, who ought to command nothing by which God would be dishonoured.

Daniel 6:23

dan 6:23

Then was the king exceeding glad for him, and commanded that they should take Daniel up out of the den. So Daniel was taken up out of the den, and no manner of hurt was found upon him, because he (k) believed in his God.

(k) Because he committed himself wholly to God whose cause he defended, he was assured that nothing but good could come to him: and in this we see the power of faith, as in (Heb 11:33).

Daniel 6:24

dan 6:24

And the king commanded, and they brought those men which had accused Daniel, and they (l) cast [them] into the den of lions, them, their children, and their wives; and the lions had the mastery of them, and brake all their bones in pieces or ever they came at the bottom of the den.

(l) This is a terrible example against all the wicked who do against their conscience make cruel laws to destroy the children of God, and also admonishes princes how to punish such when their wickedness is come to light: though not in every point, or with similar circumstances, but yet to execute true justice upon them.

Daniel 6:26

dan 6:26

I make a decree, That in every dominion of my kingdom men tremble and fear (m) before the God of Daniel: for he [is] the (n) living God, and stedfast for ever, and his kingdom [that] which shall not be destroyed, and his dominion [shall be even] unto the end.

(m) This does not prove that Darius worshipped God properly, or was converted: for then he would have destroyed all superstition and idolatry, and not only given God the chief place, but also have set him up, and caused him to be honoured according to his word. But this was a specific confession of God's power, unto which he was compelled by this wonderful miracle.

(n) Who not only has life in himself, but is the only fountain of life, and quickens all things, so that without him there is no life.

Daniel Chapter 7

Daniel 7:1

dan 7:1

In the first year of Belshazzar king of Babylon Daniel had a dream and visions of his head upon his bed: (a) then he wrote the dream, [and] told the sum of the matters.

(a) Whereas the people of Israel looked for a continual peace, after the seventy years which Jeremiah had declared, he shows that this rest will not be a deliverance from all troubles, but a beginning. And therefore he encourages them to look for a continual affliction until the Messiah is uttered and revealed, by whom they would have a spiritual deliverance, and all the promises would be fulfilled. And they would have a certain experience of this in the destruction of the Babylonian kingdom.

Daniel 7:2

dan 7:2

Daniel spake and said, I saw in my vision by night, and, behold, the four winds of the heaven strove upon (b) the great sea.

(b) Which signified that there would be horrible troubles and afflictions in the world in all corners of the world, and at various times.

Daniel 7:4

dan 7:4

The first [was] like a (c) lion, and had eagle's wings: I beheld till the wings thereof were plucked, and it was lifted up from the earth, and made stand upon the feet as a man, and a man's heart was given to it.

(c) Meaning the Assyrian and Chaldean empire, which was most strong and fierce in power, and most soon to come to their authority, as though they had wings to fly: yet their wings were pulled off by the Persians, and they went on their feet, and were made like other men, which is meant here by man's heart.

Daniel 7:5

dan 7:5

And behold another beast, a second, like to a (d) bear, and it raised up itself on (e) one side, and [it had] three ribs in the (f) mouth of it between the teeth of it: (g) and they said thus unto it, Arise, devour much flesh.

(d) Meaning the Persians who were barbarous and cruel.

(e) They were small in the beginning, and were shut up in the mountains, and had no strength.

(f) That is, destroyed many kingdoms and whose hunger could not be satisfied.

(g) That is, the angels by God's commandment, who by this means punished the ingratitude of the world.

Daniel 7:6

dan 7:6

After this I beheld, and lo another, like a (h) leopard, which had upon the back of it (i) four wings of a fowl; the beast had also four heads; and (k) dominion was given to it.

(h) Meaning Alexander the king of Macedonia.

(i) That is, his four chief captains, which had the empire among them after his death. Selencus had Asia the great, Antigonus the less, Cassander and after him Antipater was king of Macedonia, and Ptolemeus had Egypt.

(k) It was not of himself nor of his own power that he gained all these countries: for his army contained only thirty thousand men, and he overcame in one battle Darius, who had one million, when he was so heavy with sleep that his eyes were hardly open, as the stories report: therefore this power was given to him from God.

Daniel 7:7

dan 7:7

After this I saw in the night visions, and behold a (l) fourth beast, dreadful and terrible, and strong exceedingly; and it had great (m) iron teeth: it devoured and brake in pieces, and stamped (n) the residue with the feet of it: and it [was] diverse from all the beasts that [were] before it; and it had (o) ten horns.

(l) That is, the Roman empire which was a monster, and could not be compared to any beast, because there was no beast that was even comparable.

(m) Signifying the tyranny and greediness of the Romans.

(n) That which the Romans could not quietly enjoy in other countries, they would give it to other kings and rulers, so that whenever they wanted to, they might take it again: which liberality is here called the stamping of the rest under the feet.

(o) That is, various and different provinces which were governed by the deputies and proconsuls: and each one of these might be compared to a king.

Daniel 7:8

dan 7:8

I considered the horns, and, behold, there came up among them another little (p) horn, before whom there were (q) three of the first horns plucked up by the roots: and, behold, in this horn [were] (r) eyes like the eyes of man, and a mouth speaking great things.

(p) Which is meant of Julius Caesar, Augustus, Tiberius, Caligula, Claudius, and Nero, etc., who were as kings in effect, but because they could not rule, except by the consent of the senate, their power is compared to a little horn. For Muhammad did not come from the Roman Empire, and the pope has no vocation of government: therefore this cannot be applied to them, and also in this prophecy the Prophet's purpose is chiefly to comfort the Jews until the revelation of Christ. Some take it for the whole body of antichrist.

(q) Meaning a certain portion of the ten horns: that is, a part from the whole estate was taken away. For Augustus took from the senate the liberty of choosing the deputies to send into the provinces, and took the governing of certain countries to himself.

(r) These Roman emperors at the first used a certain humanity and gentleness, and were content that others, as the consuls, and senate, should bear the names of dignity, so that they might have the profit. And therefore in election and counsels they would behave themselves according as did other senators: yet against their enemies and those that would resist them, they were fierce and cruel, which is here meant by the proud mouth.

Daniel 7:9

dan 7:9

I beheld till the (s) thrones were cast down, and the (t) Ancient of days did sit, whose garment [was] white as snow, and the hair of his head like the pure wool: his throne [was like] the fiery flame, [and] his wheels [as] burning fire.

(s) Meaning, the places where God and his angels would come to judge these monarchies, which judgment would begin at the first coming of Christ.

(t) That is, God who was before all times, and is here described in a way such that man's nature is able to comprehend some portion of his glory.

Daniel 7:10

dan 7:10

A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand (u) times ten thousand stood before him: the judgment was set, and the (x) books were opened.

(u) That is, an infinite number of angels, who were ready to execute his commandment.

(x) This is meant of the first coming of Christ, when the will of God was plainly revealed by his Gospel.

Daniel 7:11

dan 7:11

I beheld then (y) because of the voice of the great words which the horn spake: I beheld [even] till the beast was slain, and his body destroyed, and given to the burning flame.

(y) Meaning that he was astonished when he saw these emperors in such dignity and pride, so suddenly destroyed at the coming of Christ, when this fourth monarchy was subject to men of other nations.

Daniel 7:12

dan 7:12

As (z) concerning the rest of the beasts, they had their dominion taken away: yet their lives were prolonged for a season and time.

(z) As the three former monarchies had an end at the time that God appointed, even though they flourished for a time, so will this fourth have an end, and they that patiently wait for God's appointment, will enjoy the promises.

Daniel 7:13

dan 7:13

I saw in the night visions, and, behold, (a) [one] like the Son of man came with the clouds of heaven, and (b) came to the Ancient of days, and they brought him near before him.

(a) Which is meant of Christ, who had not yet taken upon him man's nature, neither was he yet the son of David according to the flesh, as he was afterward: but he appeared then in a figure, and that in the clouds, that is, being separated from the common sort of men by manifest signs of his divinity.

(b) That is, when he ascended into the heavens, and his divine majesty appeared, and all power was given to him, in respect that he was our mediator.

Daniel 7:14

dan 7:14

And there was given him (c) dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion [is] an everlasting dominion, which shall not pass away, and his kingdom [that] which shall not be destroyed.

(c) This is meant of the beginning of Christ's kingdom, when God the Father gave unto him all dominion, as the the Mediator, with the intent that he would continually govern his Church which is here on earth, until the time that he brought them to eternal life.

Daniel 7:15

dan 7:15

I Daniel was (d) grieved in my spirit in the midst of [my] body, and the visions of my head troubled me.

(d) Because of the strangeness of the vision.

Daniel 7:16

dan 7:16

I came near unto (e) one of them that stood by, and asked him the truth of all this. So he told me, and made me know the interpretation of the things.

(e) Meaning one of the angels, as in See Dan 7:10

Daniel 7:18

dan 7:18

But the saints of the (f) most High shall take the (g) kingdom, and possess the kingdom for ever, even for ever and ever.

(f) That is, of the most high things, because God has chosen them out of this world, that they should look up to the heavens, upon which all their hope depends.

(g) Because Abraham was appointed heir of all the world, (Rom 4:13), and in him all the faithful, therefore the kingdom of him is theirs by right, which these four beasts or tyrants would invade, and usurp until the world were restored by Christ. And this was to strengthen and encourage those that were in troubles, that their afflictions would eventually have an end.

Daniel 7:19

dan 7:19

Then I would know the truth of the fourth beast, which was (h) diverse from all the others, exceeding dreadful, whose teeth [were of] iron, and his nails [of] brass; [which] devoured, brake in pieces, and stamped the (i) residue with his feet;

(h) For the other three monarchies were governed by a king, and the Roman empire by consuls: the Romans changed their governors yearly, and the other monarchies retained them for term of life: also the Romans were the strongest of all the others, and were never at peace among themselves.

(i) Read (Dan 7:7).

Daniel 7:20

dan 7:20

And of the ten horns that [were] in his head, and [of] the other which came up, and before whom three fell; even [of] that horn that had eyes, and a mouth that spake very great things, whose (k) look [was] more stout than his fellows.

(k) This is meant of the fourth beast, which was more terrible than the others.

Daniel 7:21

dan 7:21

I beheld, and the same (l) horn made war with the saints, and prevailed against them;

(l) Meaning the Roman emperors, who were most cruel against the Church of God, both of the Jews and of the Gentiles.

Daniel 7:22

dan 7:22

Until (m) the Ancient of days came, and judgment was given to the saints of the most High; and the time came that the saints possessed the kingdom.

(m) Until God showed his power in the person of Christ, and by the preaching of the Gospel gave unto his own some rest, and so obtained a famous name in the world, and were called the Church of God, or the kingdom of God.

Daniel 7:24

dan 7:24

And the ten horns out of this kingdom [are] ten kings [that] shall arise: and another shall rise after them; and he shall be diverse from the first, and he shall subdue (n) three kings.

(n) See Dan 7:8

Daniel 7:25

dan 7:25

And he shall speak [great] words against (o) the most High, and shall wear out the saints of the most High, and think to (p) change times and laws: and they shall be given into his hand until a (q) time and times and the dividing of time.

(o) That is, will make wicked decrees and proclamations against God's word, and send throughout all their dominion, to destroy all that did profess it.

(p) These emperors will not consider that they have their power from God, but think it is in their own power to change God's laws and man's, and as it were the order of nature, as appears by Octavius, Tiberius, Calligula, Nero, Domitianus, etc.

(q) God will allow them to rage in this way against his saints for a long time, the time and times, but at length he will soften these troubles, and shorten the time for his elect's sake, (Mat 24:22), which is here meant by the dividing of time.

Daniel 7:26

dan 7:26

But the (r) judgment shall sit, and they shall take away his dominion, to consume and to destroy [it] unto the end.

(r) God by his power will restore things that were out of order, and destroy this little horn in such a way that it will never rise up again.

Daniel 7:27

dan 7:27

And the (s) kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom [is] an everlasting kingdom, and all (t) dominions shall serve and obey him.

(s) He shows why the beast would be destroyed, that is, so that his Church might have rest and quietness, which though they do not fully enjoy here, yet they have it in hope, and by the preaching of the Gospel enjoy the beginning of it, which is meant by these words, "under the whole heaven". And therefore he speaks here of the beginning of Christ's kingdom in this world, which kingdom the faithful have by the participation that they have with Christ their head.

(t) That is, some of every type that rule.

Daniel 7:28

dan 7:28

Hitherto [is] the end of the matter. As for me Daniel, my (u) cogitations much troubled me, and my countenance changed in me: but I kept the matter in my heart.

(u) Even though he had many motions in his heart which moved him to and fro to seek out this matter curiously, yet he was content with that which God revealed, and kept it in memory, and wrote it for the use of the Church.

Daniel Chapter 8

Daniel 8:1

dan 8:1

In the third year of the reign of king Belshazzar a vision appeared unto me, [even unto] me Daniel, (a) after that which appeared unto me at the first.

(a) After the general vision, he comes to certain particular visions with regard to the destruction of the monarchy of the Persians, and Macedonians: for the ruin of the Babylonians was at hand, and also he had sufficiently spoken of it.

Daniel 8:2

dan 8:2

And I saw in a vision; and it came to pass, when I saw, that I [was] at Shushan [in] the palace, which [is] in the province (b) of Elam; and I saw in a vision, and I was by the river of Ulai.

(b) That is, of Persia.

Daniel 8:3

dan 8:3

Then I lifted up mine eyes, and saw, and, behold, there stood before the river a (c) ram which had [two] horns: and the [two] horns [were] high; but one [was] (d) higher than the other, and the higher came up last.

(c) Which represented the kingdom of the Persians and Medes, which were united together.

(d) Meaning Cyrus, who after grew greater in power than Darius his uncle and father-in-law.

Daniel 8:4

dan 8:4

I saw the ram pushing westward, and northward, and southward; so that no (e) beasts might stand before him, neither [was there any] that could deliver out of his hand; but he did according to his will, and became great.

(e) That is, no kings or nations.

Daniel 8:5

dan 8:5

And as I was considering, behold, (f) an he goat came from the west on the face of the whole earth, and touched not the ground: and the goat [had] a notable (g) horn between his eyes.

(f) Meaning Alexander that came from Greece with great speed and warlike undertaking.

(g) Even though he came in the name of all Greece, yet he bore the title and dignity of the general captain, so that the strength was attributed to him, which is meant by this horn.

Daniel 8:7

dan 8:7

And I saw him come close unto the ram, and he was moved with choler against him, and (h) smote the ram, and brake his two horns: and there was no power in the ram to stand before him, but he cast him down to the ground, and stamped upon him: and there was none that could deliver the ram out of his hand.

(h) Alexander overcame Darius in two different battles, and so had the two kingdoms of the Medes and Persians.

Daniel 8:8

dan 8:8

Therefore the he goat waxed very great: and when he was strong, the great (i) horn was broken; and for it came up four (k) notable ones toward the four winds of heaven.

(i) Alexander's great power was broken: for when he had overcome all the East, he thought to return towards Greece to subdue those that had rebelled, and so died along the way.

(k) That is, who were famous: for almost in the space of fifteen years there were fifteen different successors before this monarchy was divided to these four, of which Cassander had Macedonia, Seleucus had Syria, Antigonus had Asia the less, and Ptolemeus had Egypt.

Daniel 8:9

dan 8:9

And out of one of them came forth a (l) little horn, which waxed exceeding great, toward the (m) south, and toward the (n) east, and toward the (o) pleasant [land].

(l) Which was Antiochus Epiphanes, who was of a servile and flattering nature, and also there were others between him and the kingdom: and therefore he is here called the little horn, because neither princely conditions, nor any other thing was in him, why he should obtain this kingdom.

(m) That is, towards Egypt.

(n) By which he means Ptolemais.

(o) That is, Judea.

Daniel 8:10

dan 8:10

And it waxed great, [even] to the (p) host of heaven; and it cast down [some] of the host and of the stars to the ground, and stamped upon them.

(p) Antiochus raged against the elect of God, and tread his precious stars underfoot, who are so called because they are separated from the world.

Daniel 8:11

dan 8:11

Yea, he magnified [himself] even to the (q) prince of the host, and by him the (r) daily [sacrifice] was taken away, and the place of his sanctuary was cast down.

(q) That is, God, who governs and maintains his Church.

(r) He laboured to abolish all religion, and therefore cast God's service out of his temple, which God had chosen as a little corner from all the rest of the world to have his name there truly called upon.

Daniel 8:12

dan 8:12

And (s) an host was given [him] against the daily [sacrifice] by reason of transgression, and it (t) cast down the truth to the ground; and it practised, and prospered.

(s) He shows that their sins are the cause of these horrible afflictions: and yet comforts them, in that he appoints this tyrant for a time, whom he would not allow to utterly abolish his religion.

(t) This horn will abolish for a time the true doctrine, and so corrupt God's service.

Daniel 8:13

dan 8:13

Then I heard one (u) saint speaking, and another saint said unto that certain [saint] which spake, How long [shall be] the vision [concerning] the daily [sacrifice], and the transgression of (x) desolation, to give both the sanctuary and the (y) host to be trodden under foot?

(u) Meaning that he heard one of the angels asking this question of Christ, whom he called a certain one, or a secret one, or a marvellous one.

(x) That is, the Jews' sins, which were the cause of its destruction.

(y) That is, which suppresses God's religion and his people.

Daniel 8:14

dan 8:14

And (z) he said unto me, Unto (a) two thousand and three hundred days; then shall the sanctuary be cleansed.

(z) Christ answered me for the comfort of the Church.

(a) That is, until so many natural days have passed, which make six years, and three and a half months: for the temple was profaned this long under Antiochus.

Daniel 8:15

dan 8:15

And it came to pass, when I, [even] I Daniel, had seen the vision, and sought for the meaning, then, behold, there stood before me (b) as the appearance of a man.

(b) Who was Christ who in this manner declared himself to the old fathers, how he would be God manifest in flesh.

Daniel 8:16

dan 8:16

And I heard a man's voice between [the banks of] Ulai, which called, and said, Gabriel, (c) make this [man] to understand the vision.

(c) This power to command the angel, declared that he was God.

Daniel 8:17

dan 8:17

So he came near where I stood: and when he came, I was afraid, and fell upon my face: but he said unto me, Understand, O son of man: for (d) at the time of the end [shall be] the vision.

(d) The effect of this vision will not yet appear, until a long time after.

Daniel 8:19

dan 8:19

And he said, Behold, I will make thee know what shall be in the last (e) end of the indignation: for at the time appointed the end [shall be].

(e) Meaning that great rage which Antiochus would show against the Church.

Daniel 8:22

dan 8:22

Now that being broken, whereas four stood up for it, four kingdoms shall stand up (f) out of the nation, but not (g) in his power.

(f) That is, out of Greece.

(g) They will not have similar power as Alexander had.

Daniel 8:23

dan 8:23

And in the latter time of their kingdom, when the transgressors are come to the full, a king of (h) fierce countenance, and understanding dark sentences, shall stand up.

(h) Noting that this Antiochus was impudent and cruel, and also crafty so that he could not be deceived.

Daniel 8:24

dan 8:24

And his power shall be mighty, but not (i) by his own power: and he shall destroy wonderfully, and shall prosper, and practise, and shall destroy the (k) mighty and the holy people.

(i) That is, not like Alexander's strength.

(k) Both the Gentiles that dwelt around him, and also the Jews.

Daniel 8:25

dan 8:25

And through his (l) policy also he shall cause craft to prosper in his hand; and he shall magnify [himself] in his heart, and by (m) peace shall destroy many: he shall also stand up against the (n) Prince of princes; but he shall be broken (o) without hand.

(l) Whatever he goes about by his craft, he will bring it to pass.

(m) That is, under pretence of peace, or as it were in sport.

(n) Meaning, against God.

(o) For God would destroy him with a notable plague, and so comfort his Church.

Daniel 8:26

dan 8:26

And the vision of the (p) evening and the morning which was told [is] true: wherefore shut thou up the vision; for it [shall be] for many days.

(p) Read (Dan 8:14).

Daniel 8:27

dan 8:27

And I Daniel fainted, and was sick (q) [certain] days; afterward I rose up, and did the king's business; and I was astonished at the vision, but none understood [it].

(q) Because of fear and astonishment.

Daniel Chapter 9

Daniel 9:1

dan 9:1

In the first year of Darius the son of (a) Ahasuerus, of the seed of the Medes, which was made king over the (b) realm of the Chaldeans;

(a) Who was also called Astyages.

(b) For Cyrus led with ambition, and went about wars in other countries, and therefore Darius had the title of the kingdom, even though Cyrus was king in effect.

Daniel 9:2

dan 9:2

In the first year of his reign I Daniel understood by (c) books the number of the years, whereof the word of the LORD came to Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem.

(c) For even though he was an excellent Prophet, yet he daily increased in knowledge by the reading of the scriptures.

Daniel 9:3

dan 9:3

And I set my face unto the Lord God, to (d) seek by prayer and supplications, with fasting, and sackcloth, and ashes:

(d) He does not speak of that ordinary prayer, which he used in his house three times a day, but of a rare and vehement prayer, lest their sins should cause God to delay the time of their deliverance prophesied by Jeremiah.

Daniel 9:4

dan 9:4

And I prayed unto the LORD my God, and made my confession, and said, O Lord, the (e) great and dreadful God, keeping the covenant and mercy to them that love him, and to them that keep his commandments;

(e) That is, has all power in yourself to execute your terrible judgments against obstinate sinners, as you are rich in mercy to comfort those who obey your word and love you.

Daniel 9:7

dan 9:7

O Lord, (f) righteousness [belongeth] unto thee, but unto us confusion of faces, as at this day; to the men of Judah, and to the inhabitants of Jerusalem, and unto all Israel, [that are] near, and [that are]

far off, through all the countries whither thou hast driven them, because of their trespass that they have trespassed against thee.

(f) He shows that whenever God punishes, he does it for just cause: and thus the godly never accuse him of rigour as the wicked do, but acknowledge that in themselves there is just cause why he should so treat them.

Daniel 9:8

dan 9:8

O Lord, to us [belongeth] confusion of face, to our (g) kings, to our princes, and to our fathers, because we have sinned against thee.

(g) He does not excuse the kings because of their authority, but prays chiefly for them as the chief occasions of these great plagues.

Daniel 9:10

dan 9:10

Neither have we obeyed the (h) voice of the LORD our God, to walk in his laws, which he set before us by his servants the prophets.

(h) He shows that they rebel against God, who do not serve him according to his commandment and word.

Daniel 9:11

dan 9:11

Yea, all Israel have transgressed thy law, even by departing, that they might not obey thy voice; therefore the (i) curse is poured upon us, and the oath that [is] written in the law of Moses the servant of God, because we have sinned against him.

(i) As in (Deu 27:15), or the curse confirmed by an oath.

Daniel 9:16

dan 9:16

O Lord, according to all thy (k) righteousness, I beseech thee, let thine anger and thy fury be turned away from thy city Jerusalem, thy holy mountain: because for our sins, and for the iniquities of our fathers, Jerusalem and thy people [are become] a reproach to all [that are] about us.

(k) That is, according to all your merciful promises and the performance of them.

Daniel 9:17

dan 9:17

Now therefore, O our God, hear the prayer of thy servant, and his supplications, and cause thy face to (l) shine upon thy sanctuary that is desolate, for the (m) Lord's sake.

(l) Show yourself favourable.

(m) That is, for your Christ's sake, in whom you will accept all of our prayers.

Daniel 9:18

dan 9:18

O my God, incline thine ear, and hear; open thine eyes, and behold our desolations, and the city which is called by thy name: for we do not present our supplications before thee for our (n) righteousnesses, but for thy great mercies.

(n) Declaring that the godly flee only to God's mercies, and renounce their own works, when they seek for remission of their sins.

Daniel 9:19

dan 9:19

O Lord, hear; O Lord, forgive; O Lord, (o) hearken and do; defer not, for thine own sake, O my God: for thy city and thy people are called by thy name.

(o) Thus he could not content himself with any vehemency of words: for he was so led with a fervent zeal, considering God's promise made to the city in respect of his Church, and for the advancement of God's glory.

Daniel 9:24

dan 9:24

Seventy (p) weeks are determined upon (q) thy people and upon thy holy city, to finish the (r) transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy.

(p) He alludes to Jeremiah's prophecy, who prophesied that their captivity would be seventy years: but now God's mercy would exceed his judgment seven times as much, which would be 490 years, even until the coming of Christ, and so then it would continue forever.

(q) Meaning Daniel's nation, over whom he was careful.

(r) To show mercy and to put sin out of remembrance.

Daniel 9:25

dan 9:25

Know therefore and understand, [that] from (s) the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince [shall be] seven (t) weeks, and (u) threescore and two weeks: the street shall be built again, and the wall, even in troublous times.

(s) That is, from the time that Cyrus gave them permission to depart.

(t) These weeks make forty-nine years, of which forty-six are referred to the time of the building of the temple, and three to the laying of the foundation.

(u) Counting from the sixth year of Darius, who gave the second commandment for the building of the temple are sixty-two weeks, which make 434 years, which comprehend the time from the building of the temple until the baptism of Christ.

Daniel 9:26

dan 9:26

And after threescore and two (x) weeks shall Messiah be cut off, but (y) not for himself: and the people of the (z) prince that shall come shall destroy the city and the sanctuary; and the end thereof [shall be] with a flood, and unto the end of the war desolations are determined.

(x) In this week of the seventy, will Christ come and preach and suffer death.

(y) He will seem to have no beauty, nor to be of any estimation; (Isa 53:2).

(z) Meaning Titus, Vespasians's son, who would come and destroy both the temple, and the people, without any hope of recovery.

Daniel 9:27

dan 9:27

And he (a) shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to (b) cease, (c) and for the overspreading of abominations he shall make [it] desolate, even until the consummation, and that determined shall be poured upon the desolate.

(a) By the preaching of the Gospel he affirmed his promise, first to the Jews, and after to the Gentiles.

(b) Christ accomplished this by his death and resurrection.

(c) Meaning that Jerusalem and the sanctuary would be utterly destroyed because of their rebellion against God, and their idolatry: or as some read, that the plague will be so great, that they will all be astonished at them.

Daniel Chapter 10

Daniel 10:1

dan 10:1

In the (a) third year of Cyrus king of Persia a thing was revealed unto Daniel, whose name was called Belteshazzar; and the thing [was] true, but the time appointed [was] (b) long: and he understood the thing, and had understanding of the vision.

(a) He notes this third year, because at this time the building of the temple began to be hindered by Cambyses, Cyrus's son, when the father made war in Asia minor against the Scythians, which was discouraging to the godly, and fearful to Daniel.

(b) Which is to declare that the godly should not hasten too much, but patiently abide the fulfilment of God's promise.

Daniel 10:4

dan 10:4

And in the four and twentieth day of the (c) first month, as I (d) was by the side of the great river, which [is] Hiddekel;

(c) Called Abib, which contains part of March, and part of April.

(d) Being carried by the Spirit of prophecy so that he could see the river Tigris.

Daniel 10:5

dan 10:5

Then I lifted up mine eyes, and looked, and behold a certain man (e) clothed in linen, whose loins [were] girded with fine gold of Uphaz:

(e) This was the angel of God, who was sent to assure Daniel in this prophecy that follows.

Daniel 10:8

dan 10:8

Therefore I was left alone, and saw this great vision, and there remained no strength in me: for (f) my comeliness was turned in me into corruption, and I retained no strength.

(f) So that because of fear he was like a dead man because of his deformity.

Daniel 10:10

dan 10:10

And, behold, an (g) hand touched me, which set me upon my knees and [upon] the palms of my hands.

(g) Which declares that when we are struck down with the majesty of God we cannot rise, unless he also lifts us up with his hand, which is his power.

Daniel 10:13

dan 10:13

But the (h) prince of the kingdom of Persia withstood me one and twenty days: but, lo, (i) Michael, one of the chief princes, came to help me; and I remained there with the kings of Persia.

(h) Meaning Cambyses, who reigned in his father's absence, and did not only for this time hinder the building of the temple, but would have further raged, if God had not sent me to resist him: and therefore I have stayed for the profit of the Church.

(i) Even though God could by one angel destroy all the world, yet to assure his children of his love he sends forth double power, even Michael, that is, Christ Jesus the head of angels.

Daniel 10:14

dan 10:14

Now I am come to make thee understand what shall befall thy people in the latter days: for yet the (k) vision [is] for [many] days.

(k) For even though the Prophet Daniel would end and cease, yet his doctrine would continue until the coming of Christ, for the comfort of his Church.

Daniel 10:16

dan 10:16

And, behold, (l) [one] like the similitude of the sons of men touched my lips: then I opened my mouth, and spake, and said unto him that stood before me, O my lord, (m) by the vision my sorrows are turned upon me, and I have retained no strength.

(l) This was the same angel that spoke with him before in the appearance of a man.

(m) I was overcome with fear and sorrow, when I saw the vision.

Daniel 10:19

dan 10:19

And said, O man greatly beloved, fear not: (n) peace [be] unto thee, be strong, yea, be strong. And when he had spoken unto me, I (o) was strengthened, and said, Let my lord speak; for thou hast strengthened me.

(n) He declares by this that God would be merciful to the people of Israel.

(o) Which declares that when God smites his children down, he does not immediately lift them up at once (for now the Angel had touched him twice), but by little and little.

Daniel 10:20

dan 10:20

Then said he, Knowest thou wherefore I come unto thee? and now will I return to fight with the prince of Persia: and when I am gone forth, lo, the (p) prince of Grecia shall come.

(p) Meaning that he would not only himself bridle the rage of Cambyses, but also the other kings of Persia by Alexander the King of Macedonia.

Daniel 10:21

dan 10:21

But I will shew thee that which is noted in the scripture of truth: (q) and [there is] none that holdeth with me in these things, but Michael your prince.

(q) For this angel was appointed for the defence of the Church under Christ, who is the head of it.

Daniel Chapter 11

Daniel 11:1

dan 11:1

Also I in the first year of Darius the Mede, [even] I, (a) stood to confirm and to strengthen him.

(a) The angel assures Daniel that God has given him power to perform these things, seeing that he appointed him to assist Darius when he overcame the Chaldeans.

Daniel 11:2

dan 11:2

And now will I shew thee the truth. Behold, there shall stand up yet (b) three kings in Persia; and the fourth shall be far richer than [they] all: and by his strength through his riches he shall stir up (c) all against the realm of Grecia.

(b) Of which Cambyses that now reigned was the first, the second Smerdes, the third Darius the son of Hystaspis, and the fourth Xerxes, who all were enemies to the people of God, and stood against them.

(c) For he raised up all the east countries to fight against the Grecians, and even though he had in his army 900,000 men, yet in four battles he was defeated, and fled away with shame.

Daniel 11:3

dan 11:3

And a (d) mighty king shall stand up, that shall rule with great dominion, and do according to his will.

(d) That is, Alexander the Great.

Daniel 11:4

dan 11:4

And when he shall stand up, (e) his kingdom shall be broken, (f) and shall be divided toward the (g) four winds of heaven; and not to his (h) posterity, nor according to (i) his dominion which he ruled: for his kingdom shall be plucked up, even for others beside (k) those.

(e) For when his estate was most flourishing, he overcame himself with drink, and so fell into a disease: or as some write, was poisoned by Cassander.

(f) For his twelve chief princes first divided his kingdom among themselves.

(g) After this his monarchy was divided into four: for Seleucus had Syria, Antigonus had Asia minor, Cassander had the kingdom of Macedonia, and Ptolemeus had Egypt.

(h) Thus God avenged Alexander's ambition and cruelty, in causing his posterity to be murdered, partly by their father's chief friends, and partly by one another.

(i) None of these four will be able to be compared to the power of Alexander.

(k) That is, his posterity having no part of it.

Daniel 11:5

dan 11:5

And the (l) king of the south shall be strong, and [one] of (m) his princes; and he shall be strong above him, and have dominion; his dominion [shall be] a great dominion.

(l) That is, Ptolemeus king of Egypt.

(m) That is, Antiochus the son of Seleucus, and one of Alexander's princes will be more mighty: for he would have both Asia and Syria.

Daniel 11:6

dan 11:6

And in the end of years they shall join themselves together; for the king's (n) daughter of the south shall come to the king of the north to make an agreement: but she shall not retain the power of the (o) arm; neither shall (p) he stand, nor his (q) arm: but she shall be given up, and they that brought her, and he (r) that begat her, and he that strengthened her in [these] times.

(n) That is, Bernice the daughter of Ptolemas Philadelphus will be given in marriage to Antiochus Theos, thinking by this affinity that Syria and Egypt would have a continual peace together.

(o) That power and strength will not continue: for soon after her husband's death, Bernice and her young son were slain by her stepson Seleucus Calinicus the son of Laodice, the lawful wife of Antiochus, but put away for this woman's sake.

(p) Neither Ptolemas nor Antiochus.

(q) Some read "seed", meaning the child begotten by Bernice.

(r) Some read, "she that begat her", and by this understand her nurse, who brought her up: so that all those who were part of this marriage were destroyed.

Daniel 11:7

dan 11:7

But out of a branch of her (s) roots shall [one] stand up in his estate, (t) which shall come with an army, and shall enter into the fortress of the king of the north, and shall deal against them, and shall prevail:

(s) Meaning that Ptolemas Evergetes after the death of his father Philadelphus would succeed in the kingdom, being of the same stock that Bernice was.

(t) To revenge the sister's death against Antiochus Calinicus King of Syria.

Daniel 11:8

dan 11:8

And shall also carry captives into Egypt their gods, with their princes, [and] with their precious vessels of silver and of gold; and he shall continue (u) [more] years than the king of the north.

(u) For this Ptolemais reigned forty-six years.

Daniel 11:10

dan 11:10

But his (x) sons shall be stirred up, and shall assemble a multitude of great forces: and [one] (y) shall certainly come, and overflow, and pass through: then shall he (z) return, and be stirred up, [even] to his fortress.

(x) Meaning Seleucus and Antiochus the great, the sons of Calinicus, will make war against Ptolemais Philopater, the son of Philadelphus.

(y) For his older brother Seleucus died, or was slain while the armies were preparing for war.

(z) That is, Philopater, when he will see Antiochus take great dominions from him in Syria, and also ready to invade Egypt.

Daniel 11:11

dan 11:11

And the king of the south shall be moved with choler, and shall come forth and fight with him, [even] with the king of the north: and he shall set forth a great (a) multitude; but the multitude shall be given into his hand.

(a) For Antioch had 6,000 horsemen, and 60,000 footmen.

Daniel 11:13

dan 11:13

For the king of the north (b) shall return, and shall set forth a multitude greater than the former, and shall certainly come after certain years with a great army and with much riches.

(b) After the death of Ptolemais Philopater, who left Ptolemais Epiphanes as his heir.

Daniel 11:14

dan 11:14

And in those times there shall (c) many stand up against the king of the south: also the robbers of thy (d) people shall exalt themselves to establish the vision; but they shall fall.

(c) For not only Antiochus came against him, but also Philip King of Macedonia, and these two brought great power with them.

(d) For under Onies, who falsely alleged that place of (Isa 19:19), certain of the Jews retired with him into Egypt to fulfil this prophecy: also the angel shows that all these troubles which are in the Church, are by the providence and counsel of God.

Daniel 11:15

dan 11:15

So the king of the north shall come, and cast up a mount, and take the most fenced cities: and the arms of the south shall (e) not withstand, neither his chosen people, neither [shall there be any] strength to withstand.

(e) The Egyptians were not able to resist Stopas, Antiochus' captain.

Daniel 11:16

dan 11:16

But he that cometh against him shall do according to his own will, and none shall stand before him: and he shall stand in the (f) glorious land, which by his hand shall be consumed.

(f) He shows that he will not only afflict the Egyptians, but also the Jews, and will enter into their country, of which he admonished them before, that they may know that all these things came by God's providence.

Daniel 11:17

dan 11:17

He shall also (g) set his face to enter with the strength of his whole kingdom, and upright ones with him; thus shall he do: and he shall give him the (h) daughter of women, corrupting (i) her: but (k) she shall not stand [on his side], neither be for him.

(g) This was the second battle that Antiochus fought against Ptolemas Epiphanes.

(h) That is, a beautiful woman who was Cleopatra, Antiochus' daughter.

(i) For he did not regard the life of his daughter in respect of the kingdom of Egypt.

(k) She will not agree to his wicked counsel, but will love her husband, as her duty requires, and not seek his destruction.

Daniel 11:18

dan 11:18

After this shall he turn his face unto the (l) isles, and shall take many: but a prince for his own behalf (m) shall cause the reproach offered by him to cease; without his own reproach he shall cause [it] to turn upon (n) him.

(l) That is, towards Asia, Greece, and those isles which are in the Mediterranean Sea: for the Jews called all countries which were divided by the sea "isles".

(m) For whereas Antiochus was accustomed to condemn the Romans, and put their ambassadors to shame in all places, Attilius the consul, or Lucius Scipio put him to flight, and caused his shame to turn on his own head.

(n) By his wicked life, and obedience to foolish counsel.

Daniel 11:19

dan 11:19

Then he shall turn his face toward the fort of (o) his own land: but he shall stumble and fall, and not be (p) found.

(o) For fear of the Romans he will flee to his strongholds.

(p) For when as under the pretence of poverty he would have robbed the temple of Jupiter Dodomeus, the countrymen slew him.

Daniel 11:20

dan 11:20

(q) Then shall stand up in his estate a raiser of taxes [in] the glory of the kingdom: but within few days he shall be destroyed, neither in (r) anger, nor in battle.

(q) That is, Seleuchus will succeed his father Antiochus.

(r) Not by foreign enemies, or battle, but by treason.

Daniel 11:21

dan 11:21

And in his estate shall stand up a (s) vile person, to whom they shall not give the honour of the kingdom: but he shall come in peaceably, and obtain the kingdom by flatteries.

(s) Who was Antiochus Epiphanes, who as is thought was the occasion of Seleucus his brother's death, and was of a vile, cruel, and flattering nature, and defrauded his brother's son of the kingdom, and usurped the kingdom without the consent of the people.

Daniel 11:22

dan 11:22

And with the (t) arms of a flood shall they be overflown from before him, and shall be broken; yea, also the prince of the (u) covenant.

(t) He shows that great foreign powers will come to help the young son of Seleucus against his uncle Antiochus, and yet will be overthrown.

(u) Meaning Ptolemais Philopater's son, who was this child's cousin, and is here called the prince of the covenant, because he was the chief, and all others followed his conduct.

Daniel 11:23

dan 11:23

And after (x) the league [made] with him he shall work deceitfully: for he shall come up, and shall become strong with a (y) small people.

(x) For after the battle, Philometor and his uncle Antiochus made a league.

(y) For he came upon him by surprise, and when he did not suspect his uncle Antiochus at all.

Daniel 11:24

dan 11:24

He shall enter peaceably even upon the fattest places of the province; and he shall do [that] which his fathers (z) have not done, nor his fathers' fathers; he shall scatter among them the prey, and spoil, and riches: [yea], and he shall forecast his devices against the strong holds, even for a (a) time.

(z) Meaning, in Egypt.

(a) He will content himself with the small strongholds for a time, but will always labour by craft to attain to the chiefest.

Daniel 11:25

dan 11:25

And he shall stir up his power and his courage against the king of the south with a great army; and the king of the south shall be stirred up to battle with a very great and mighty army; but he shall not (b) stand: for they shall forecast devices against him.

(b) He will be overcome with treason.

Daniel 11:26

dan 11:26

Yea, they that feed of the portion of (c) his meat shall destroy him, and his army (d) shall overflow: and many shall fall down slain.

(c) Signifying his princes and the chief men about him.

(d) Declaring that his soldiers will break out and venture their life to stay and to be slain for the safeguard of their prince.

Daniel 11:27

dan 11:27

And both these kings' hearts [shall be] to do (e) mischief, and they shall speak lies at one table; but it shall not prosper: for (f) yet the end [shall be] at the time appointed.

(e) The uncle and the nephew will make truce, and banquet together, yet in their hearts they will imagine mischief against one another.

(f) Signifying that it depends not on the counsel of men to bring things to pass, but on the providence of God, who rules the kings by a secret bridle, so that they cannot do what they themselves wish.

Daniel 11:28

dan 11:28

Then shall he return into his land with great (g) riches; and his heart [shall be] against the holy covenant; and he shall do [exploits], and return to his own land.

(g) Which he will take from the Jews in spoiling Jerusalem and the temple, and this is told them before to exhort them to be patient, knowing that all things are done by God's providence.

Daniel 11:30

dan 11:30

For the ships (h) of Chittim shall come against him: therefore he shall be grieved, and return, and have indignation against the holy covenant: so shall he do; he shall even return, (i) and have intelligence with them that forsake the holy covenant.

(h) That is, the Roman power will come against him: for P. Popilius the ambassador appointed him to depart in the Romans' name, which he obeyed, although with grief, and to avenge his rage he came against the people of God the second time.

(i) With the Jews who will forsake the covenant of the Lord: for first he was called against the Jews by Jason the high priest, and this second time by Menelaus.

Daniel 11:31

dan 11:31

And arms (k) shall stand on his part, and they shall pollute the sanctuary (l) of strength, and shall take away the daily [sacrifice], and they shall place the abomination that maketh desolate.

(k) A great faction of the wicked Jews will join with Antiochus.

(l) So called because the power of God was not at all diminished, even though this tyrant set up in the temple the image of Jupiter Olympius, and so began to corrupt the pure service of God.

Daniel 11:32

dan 11:32

And such as do wickedly (m) against the covenant shall he corrupt by flatteries: but the people that do know their God shall be strong, and do [exploits].

(m) Meaning those who had the name of Jews, but indeed were not Jews at all, for they sold their souls, and betrayed their brethren for gain.

Daniel 11:33

dan 11:33

And they that understand among the (n) people shall instruct many: (o) yet they shall fall by the sword, and by flame, by captivity, and by spoil, [many] days.

(n) Those that remain constant among the people will teach others by their example, and edify many in the true religion.

(o) By which he exhorts the godly to constancy, even though they should perish a thousand times, and even though their miseries endure ever so long.

Daniel 11:34

dan 11:34

Now when they shall fall, they shall be holpen with a (p) little help: but many shall cleave to them (q) with flatteries.

(p) As God will not leave his Church destitute, yet he will not deliver it all at once, but help in such a way that they may still seem to fight under the cross, as he did in the time of the Maccabees, of which he here prophesies.

(q) That is, there will even be among this small number many hypocrites.

Daniel 11:35

dan 11:35

And [some] of them (r) of understanding shall fall, to try them, and to purge, and to make [them] white, [even] to the time of the end: because [it is] yet for a time appointed.

(r) That is, of those that fear God and will lose their life for the defence of true religion. Signifying also that the Church must continually be tried and purged, and ought to look for one persecution after another: for God has appointed the time, and therefore we must obey.

Daniel 11:36

dan 11:36

And the (s) king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods, and shall prosper till the indignation (t) be accomplished: for that that is determined shall be done.

(s) Because the angels purpose is to show the whole course of the persecutions of the Jews until the coming of Christ, he now speaks of the monarchy of the Romans, which he notes by the name of a king, who were without religion and condemned the true God.

(t) So long the tyrants will prevail as God has appointed to punish his people: but he shows that it is but for a time.

Daniel 11:37

dan 11:37

Neither shall he regard the (u) God of his fathers, nor the desire (x) of women, nor regard any god: for he shall magnify himself above all.

(u) The Romans will observe no certain form of religion as other nations, but will change their gods at their pleasures, indeed, they will condemn them and prefer themselves to their gods.

(x) Signifying that they would be without all humanity: for the love of women is taken for singular or great love, as (Sa2 1:26).

Daniel 11:38

dan 11:38

But in his estate shall he honour the (y) God of forces: and a god whom his fathers knew not shall he honour with (z) gold, and silver, and with precious stones, and pleasant things.

(y) That is, the god of power and riches: they will esteem their own power above all their gods and worship it.

(z) Under pretence of worshipping the gods, they will enrich their city with the most precious jewels of all the world, because by this all men would hold them in admiration for their power and riches.

Daniel 11:39

dan 11:39

Thus shall he do in (a) the most strong holds with a strange god, whom he shall acknowledge [and] increase with glory: and he shall cause them to rule over many, and shall divide the land for gain.

(a) Even though in their hearts they had no religion, yet they did acknowledge the gods, and worshipped them in their temples, lest they should have been despised as atheists. But this was to increase their fame and riches, and when they gained any country, they made others the rulers of it in such a way that the profit always came to the Romans.

Daniel 11:40

dan 11:40

And at the time of the end shall the king of the (b) south push at him: and the king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships; and he shall enter into the countries, and shall overflow and pass over.

(b) That is, both the Egyptians and the Syrians will at length fight against the Romans, but they will be overcome.

Daniel 11:41

dan 11:41

He shall enter also into the (c) glorious land, and many [countries] shall be overthrown: but these shall escape out of his hand, [even] Edom, and Moab, and the chief of the children of Ammon.

(c) The angel forewarns the Jews that when they should see the Romans invade them, and that the wicked would escape their hands, that then they should think that all this was done by God's providence, seeing that he warned them of it so long before, and therefore he would still preserve them.

Daniel 11:44

dan 11:44

But tidings out of the east and out of the north shall (d) trouble him: therefore he shall go forth (e) with great fury to destroy, and utterly to make away many.

(d) Hearing that Crassus was slain, and Antonius defeated.

(e) For Augustus overcame the Parthians, and recovered that which Antonius had lost.

Daniel 11:45

dan 11:45

And he shall plant the tabernacles (f) of his palace between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him.

(f) The Romans after this reigned quietly throughout all countries, and from sea to sea, and in Judea: but at length because of their cruelty God will destroy them.

Daniel Chapter 12

Daniel 12:1

dan 12:1

And at that (a) time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation [even] to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book.

(a) The angel here notes two things: first that the Church will be in great affliction and trouble at Christ's coming, and next that God will send his angel to deliver it, whom he here calls Michael, meaning Christ, who is proclaimed by the preaching of the Gospel.

Daniel 12:2

dan 12:2

And many (b) of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame [and] everlasting contempt.

(b) Meaning all will rise at the general resurrection, which thing he here names because the faithful should always consider that: for in the earth there will be no sure comfort.

Daniel 12:3

dan 12:3

And they that be (c) wise shall shine as the brightness of the firmament; and they that (d) turn many to righteousness as the stars for ever and ever.

(c) Who have kept the true fear of God and his religion.

(d) He chiefly means the ministers of God's word, and next all the faithful who instruct the ignorant, and bring them to the true knowledge of God.

Daniel 12:4

dan 12:4

But thou, O Daniel, (e) shut up the words, and seal the book, (f) [even] to the time of the end: many shall run to and fro, and knowledge shall be increased.

(e) Even though the most part despise this prophecy, yet make sure you keep it and esteem it as a treasure.

(f) Until the time that God has appointed for the full revelation of these things: and then many will run to and fro to search for the knowledge of these mysteries, which things they obtain now by the light of the Gospel.

Daniel 12:5

dan 12:5

Then I Daniel looked, and, behold, there stood other two, the one on this side of the bank of the (g) river, and the other on that side of the bank of the river.

(g) Which was the Tigris.

Daniel 12:7

dan 12:7

And I heard the man clothed in linen, which [was] upon the waters of the river, when he held up his (h) right hand and his left hand unto heaven, and swore by him that liveth for ever that [it shall be] for a (i) time, times, and an half; and when he shall have accomplished (k) to scatter the power of the holy people, all these [things] shall be finished.

(h) Which was as it were a double oath, and did the more confirm the thing.

(i) Meaning, a long time, a longer time, and at length a short time: signifying that their troubles would have an end.

(k) When the Church will be scattered and diminished in such a way as it will seem to have no power.

Daniel 12:11

dan 12:11

And from the time [that] the (l) daily [sacrifice] shall be taken away, and the abomination that maketh desolate set up, [there (m) shall be] a thousand two hundred and ninety days.

(l) From the time that Christ by his sacrifice will take away the sacrifices and ceremonies of the Law.

(m) Signifying that the time will be long until Christ's second coming, and yet the children of God ought not to be discouraged, even though it is deferred.

Daniel 12:12

dan 12:12

Blessed [is] he that waiteth, and cometh to the thousand three hundred and (n) five and thirty days.

(n) In this number he adds a month and a half to the former number, signifying that it is not in man to appoint the time of Christ's coming, but that they are blessed that patiently wait for his appearing.

Daniel 12:13

dan 12:13

But go (o) thou thy way till the end [be]: for thou shalt rest, and stand in thy lot at the end of the days.

(o) The angel warns the Prophet patiently to wait, until the time appointed comes, signifying that he should depart this life, and rise again with the elect, when God had sufficiently humbled and purged his Church.

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Hosea

Hosea Chapter 1

Hosea 1:1

hos 1:1

The word of the LORD that came unto Hosea, the son of Beeri, in the days (a) of Uzziah, Jotham, Ahaz, [and] Hezekiah, (b) kings of Judah, and in the days of Jeroboam the son of Joash, king of Israel.

The Argument - After the ten tribes had fallen away from God by the wicked and subtle counsel of Jeroboam, the son of Neba, and instead of his true service commanded by his word, worshipped him according to their own imaginings and traditions of men, giving themselves to most vile idolatry and superstition, the Lord from time to time sent them Prophets to call them to repentance. But they grew even worse and worse, and still abused God's benefits. Therefore now when their prosperity was at the highest under Jeroboam, the son of Joash, God sent Hosea and Amos to the Israelites (as he did at the same time send Isaiah and Micah to those of Judah) to condemn them for their ingratitude. And whereas they thought themselves to be greatly in the favour of God, and to be his people, the Prophet calls them bastards and children born in adultery: and therefore shows them that God would take away their kingdom, and give them to the Assyrians to be led away captives. Thus Hosea faithfully executed his office for the space of seventy years, though they remained still in their vices and wickedness and derided the Prophets, and condemned God's judgments. And because they would neither be discouraged with threatening only, nor should they flatter themselves by the sweetness of God's promises, he sets before them the two principal parts of the Law, which are the promise of salvation, and the doctrine of life. For the first part he directs the faithful to the Messiah, by whom alone they would have true deliverance: and for the second, he uses threatenings and menaces to bring them from their wicked manners and vices: and this is the chief scope of all the Prophets, either by God's promises to allure them to be godly, or else by threatenings of his judgments to scare them from vice. And even though the whole Law contains these two points, yet the Prophets moreover note distinctly both the time of God's judgments and the manner.

(a) Also called Azariah, who being a leper was disposed from his kingdom.

(b) So that it may be gathered by the reign of these four kings that he preached about eighty years.

Hosea 1:2

hos 1:2

The beginning of the word of the LORD by Hosea. And the LORD said to Hosea, Go, take unto thee a wife (c) of whoredoms and children of whoredoms: for the land hath committed great whoredom, [departing] from the LORD.

(c) That is, one that has been a harlot for a long time: not that the Prophet did this thing in effect, but he saw this in a vision, or else was commanded by God to set forth under this parable or figure the idolatry of the Synagogue, and of the people her children.

Hosea 1:3

hos 1:3

So he went and took (d) Gomer the daughter of Diblaim; which conceived, and bare him a son.

(d) Gomer signifies a consumption or corruption, and rotten clusters of figs, declaring that they were all corrupt like rotten figs.

Hosea 1:4

hos 1:4

And the LORD said unto him, Call his name (e) Jezreel; for yet a little [while], and I will avenge the blood of Jezreel upon the house of (f) Jehu, and will cause to cease the kingdom of the house of Israel.

(e) Meaning that they would no longer be called Israelites, which name they boasted because Israel did prevail with God: but that they were as bastards, and therefore should be called Jezreelites, that is, scattered people, alluding to Jezreel, which was the chief city of the ten tribes under Ahab, where Jehu shed so much blood; (Kg1 18:45).

(f) I will be avenged upon Jehu for the blood that he shed in Jezreel: for even though God stirred him up to execute his judgments, yet he did them for his own ambition, and not for the glory of God as the intended goal: for he built up that idolatry which he had destroyed.

Hosea 1:5

hos 1:5

And it shall come to pass at that (g) day, that I will break the bow of Israel in the valley of Jezreel.

(g) When the measure of their iniquity is full, and I will take vengeance and destroy all their administration and strength.

Hosea 1:6

hos 1:6

And she conceived again, and bare a daughter. And [God] said unto him, Call her name (h) Loruhamah: for I will no more have mercy upon the house of Israel; but I will utterly (i) take them away.

(h) That is, not obtaining mercy: by which he signifies that God's favour had departed from them.

(i) For the Israelites never returned after they were taken captives by the Assyrians.

Hosea 1:7

hos 1:7

But I will have mercy upon the house of Judah, and will (k) save them by the LORD their God, and will not save them by bow, nor by sword, nor by battle, by horses, nor by horsemen.

(k) For after their captivity he restored them miraculously by the means of Cyrus; (Ezr 1:1).

Hosea 1:9

hos 1:9

Then said [God], Call his name (l) Loammi: for ye [are] not my people, and I will not be your [God].

(l) That is, not my people.

Hosea 1:10

hos 1:10

Yet the number of the (m) children of Israel shall be as the sand of the sea, which cannot be measured nor numbered; and it shall come to pass, [that] in the place where it was said unto them, Ye [are] not my people, [there] it shall be said unto them, [Ye are] the sons of the living God.

(m) Because they thought that God could not have been true in his promise unless he had preserved them, he declares that though they were destroyed, yet the true Israelites who are the sons of the promise, would be without number, who consist both of the Jews and the Gentiles; (Rom 9:26).

Hosea 1:11

hos 1:11

Then shall the children of Judah and the children of Israel be (n) gathered together, and appoint themselves one head, and they shall come up out of the land: for great [shall be] the day of Jezreel.

(n) That is, after the captivity of Babylon, when the Jews were restored: but chiefly this refers to the time of Christ, who would be the head both of the Jews and Gentiles.

(o) The calamity and destruction of Israel will be so great, that to restore them will be a miracle.

Hosea Chapter 2

Hosea 2:1

hos 2:1

Say ye unto your (a) brethren, Ammi; and to your sisters, Ruhamah.

(a) Seeing that I have promised you deliverance, it remains that you encourage one another to embrace this promise, considering that you are my people on whom I will have mercy.

Hosea 2:2

hos 2:2

Plead with your (b) mother, plead: for she [is] not my wife, neither [am] I her husband: let her therefore put away her whoredoms out of her sight, and her adulteries (c) from between her breasts;

(b) God shows that the fault was not in him, that he forsook them, but in their Synagogue, and their idolatries; (Isa 50:1).

(c) Meaning that their idolatry was so great, that they were not ashamed, but boasted of it; (Eze 16:25).

Hosea 2:3

hos 2:3

Lest I strip her naked, and (d) set her as in the day that she was (e) born, and make her as a wilderness, and set her like a dry land, and slay her with thirst.

(d) For even though his people were as a harlot for their idolatries, yet he had left them with their dress and dowry and certain signs of his favour, but if they continued still, he would utterly destroy them.

(e) When I brought her out of Egypt. See Eze 16:4

Hosea 2:4

hos 2:4

And I will not have mercy upon her children; for they [be] the (f) children of whoredoms.

(f) That is bastards, and begotten in adultery.

Hosea 2:5

hos 2:5

For their mother hath played the harlot: she that conceived them hath done shamefully: for she said, I will go after my (g) lovers, that give [me] my bread and my water, my wool and my flax, mine oil and my drink.

(g) Meaning the idol which they served, and by whom they thought they had wealth and abundance.

Hosea 2:6

hos 2:6

Therefore, behold, I will hedge up (h) thy way with thorns, and make a wall, that she shall not find her paths.

(h) I will punish you so that you may then test whether your idols can help you, and bring you into such straightness that you will have no lust to play the harlot.

Hosea 2:7

hos 2:7

And she shall follow after her lovers, but she shall not overtake them; and she shall seek them, but shall not find [them]: then shall she say, (i) I will go and return to my first husband; for then [was it] better with me than now.

(i) This he speaks of the faithful, who are truly converted, and also shows the use and profit of God's punishments.

Hosea 2:8

hos 2:8

For she did not know that I (k) gave her corn, and wine, and oil, and multiplied her silver and gold, [which] they prepared for Baal.

(k) This declares that idolaters defraud God of his honour, when they attribute his benefits to their idols.

Hosea 2:9

hos 2:9

Therefore will I return, and take away (l) my corn in the time thereof, and my wine in the season thereof, and will recover my wool and my flax [given] to cover her nakedness.

(l) Signifying that God will take away his benefits, when man by his ingratitude abuses them.

Hosea 2:10

hos 2:10

And now will I discover her (m) lewdness in the sight of her lovers, and none shall deliver her out of mine hand.

(m) That is, all her service, ceremonies, and inventions by which she worshipped her idols.

Hosea 2:13

hos 2:13

And I will visit upon her the days of (n) Baalim, wherein she burned incense to them, and she decked herself with her (o) earrings and her jewels, and she went after her lovers, and forgot me, saith the LORD.

(n) I will punish her for her idolatry.

(o) By showing how harlots trim themselves to please others, he declares how superstitious idolaters set a great part of their religion in adorning themselves on their holy days.

Hosea 2:14

hos 2:14

Therefore, behold, I will (p) allure her, and bring her into the wilderness, and speak comfortably unto her.

(p) By my benefits in offering her grace and mercy, even in that place where she will think herself destitute of all help and comfort.

Hosea 2:15

hos 2:15

And I will give her her vineyards from thence, and the valley (q) of Achor for a door of hope: and she shall (r) sing there, as in the days of her youth, and as in the day when she came up out of the land of Egypt.

(q) Which was a plentiful valley, and in which they had great comfort when they came out of the wilderness, as in (Jos 7:26), and is called the door of hope, because it was a departing from death and an entry into life.

(r) She will then praise God as she did when she was delivered out of Egypt.

Hosea 2:16

hos 2:16

And it shall be at that day, saith the LORD, [that] thou shalt call me (s) Ishi; and shalt call me no more (t) Baali.

(s) That is, my husband, knowing that I am united to you by a covenant which could not be violated.

(t) That is, my master: which name was applied to their idols.

Hosea 2:17

hos 2:17

For I will take away the names of Baalim out of her mouth, and they shall no more be remembered by their (u) name.

(u) No idolatry will come into their mouth at all, but they will fear me purely according to my word.

Hosea 2:18

hos 2:18

And in that day will I make a covenant for them with the (x) beasts of the field, and with the fowls of heaven, and [with] the creeping things of the ground: and I will break the bow and the sword and the battle out of the earth, and will make them to lie down safely.

(x) Meaning that he will so bless them that all creatures will favour them.

Hosea 2:20

hos 2:20

I will even betroth thee unto me in (y) faithfulness: and thou shalt know the LORD.

(y) With a covenant that will never be broken.

Hosea 2:21

hos 2:21

And it shall come to pass in that day, I will hear, saith the LORD, I will hear (z) the heavens, and they shall hear the earth;

(z) Then will the heaven desire rain for the earth, which will bring forth things for the use of man.

Hosea Chapter 3

Hosea 3:1

hos 3:1

Then said the LORD unto me, (a) Go yet, love a woman beloved of [her] friend, yet an adulteress, according to the love of the LORD toward the children of Israel, who look to other gods, and (b) love flagons of wine.

(a) In this the Prophet represents the person of God, who loved his Church before he called her, and did not withdraw his love when she gave herself to idols.

(b) That is, gave themselves wholly to pleasure, and could not stop, as those that are given to drunkenness.

Hosea 3:2

hos 3:2

So (c) I bought her to me for fifteen [pieces] of silver, and [for] an homer of barley, and an half homer of barley:

(c) Yet I loved her and paid a small portion for her, lest she would have perceived the greatness of my love, and abused me, and not been under duty: for fifteen pieces of silver was but half the price of a slave; (Exo 21:32).

Hosea 3:3

hos 3:3

And I said unto her, Thou shalt abide for (d) me many days; thou shalt not play the harlot, and thou shalt not be for [another] man: so [will] I also [be] for thee.

(d) I will try you a long time as in your widowhood, whether you will be mine or not.

Hosea 3:4

hos 3:4

For the children of Israel shall (e) abide many days without a king, and without a (f) prince, and without a sacrifice, and without an image, and without an ephod, and [without] teraphim:

(e) Meaning not only all the time of their captivity, but also until Christ.

(f) That is, they would neither have administration nor religion, and their idols also in which they put their confidence, would be destroyed.

Hosea 3:5

hos 3:5

Afterward shall the children of Israel return, and seek the LORD their God, and (g) David their king; and shall fear the LORD and his goodness in the latter days.

(g) This is meant of Christ's kingdom, which was promised to David to be eternal; (Psa 72:17).

Hosea Chapter 4

Hosea 4:1

hos 4:1

Hear the word of the LORD, ye children of Israel: for the LORD (a) hath a controversy with the inhabitants of the land, because [there is] no truth, nor mercy, nor knowledge of God in the land.

(a) Because the people would not obey the admonitions of the Prophets, he accuses them before the judgment seat of God, against whom they chiefly offended; (Isa 7:13) (Zac 12:10; Mic 6:1,2).

Hosea 4:2

hos 4:2

By swearing, and lying, and killing, and stealing, and committing adultery, they break out, and (b) blood toucheth blood.

(b) In every place appears a liberality to most wicked vices, so that one follows right after another.

Hosea 4:4

hos 4:4

Yet (c) let no man strive, nor reprove another: for thy people [are] as they that strive with the priest.

(c) As though he would say that it was in vain to rebuke them, for no man can endure it: indeed, they will speak against the prophets and priests whose office it is chiefly to rebuke them.

Hosea 4:5

hos 4:5

Therefore shalt thou fall in the (d) day, and the prophet also shall fall with thee in the night, and I will destroy thy (e) mother.

(d) You will both perish together as one, because the former would not obey, and the other, because he would not admonish.

(e) That is, the synagogue in which you boast.

Hosea 4:6

hos 4:6

My people are destroyed for lack of knowledge: because (f) thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me: seeing (g) thou hast forgotten the law of thy God, I will also forget thy children.

(f) That is, the priests will be cast off, because for lack of knowledge they are not able to execute their charge, and instruct others; (Deu 33:3; Mal 2:7).

(g) Meaning the whole body of the people, who were weary with hearing the word of God.

Hosea 4:7

hos 4:7

As they were (h) increased, so they sinned against me: [therefore] will I change their glory into shame.

(h) The more I was beneficial to them.

Hosea 4:8

hos 4:8

(i) They eat up the sin of my people, and they set their heart on their iniquity.

(i) That is, the priests seek to eat the people's offerings, and flatter them in their sins.

Hosea 4:9

hos 4:9

And there shall be, like people, like (k) priest: and I will punish them for their ways, and reward them their doings.

(k) Signifying that as they have sinned together, so will they be punished together.

Hosea 4:10

hos 4:10

For they shall eat, and not have enough: they shall (l) commit whoredom, and shall not increase: because they have left off to take heed to the LORD.

(l) Showing that their wickedness will be punished in all ways: for even though they think by the multitude of wives to have many children, yet they will be deceived of their hope.

Hosea 4:11

hos 4:11

(m) Whoredom and wine and new wine take away the heart.

(m) In giving themselves to pleasures, they become like brute beasts.

Hosea 4:12

hos 4:12

My (n) people ask counsel at their stocks, and their staff declareth unto them: for the (o) spirit of whoredoms hath caused [them] to err, and they have gone a whoring from under their God.

(n) Thus he speaks by derision in calling them his people, who now because of their sins they were not his people: for they sought help from stocks or wooden images and sticks or idols.

(o) They are carried away with madness.

Hosea 4:13

hos 4:13

They sacrifice upon the tops of the mountains, and burn incense upon the hills, under oaks and poplars and elms, because the shadow thereof [is] good: therefore your daughters shall (p) commit whoredom, and your spouses shall commit adultery.

(p) Because they take away God's honour, and give it to idols: therefore he will give them up to their lusts, so that they will dishonour their own bodies; (Rom 1:28).

Hosea 4:14

hos 4:14

I will not (q) punish your daughters when they commit whoredom, nor your spouses when they commit adultery: for themselves are separated with whores, and they sacrifice with harlots: therefore the people [that] doth not understand shall fall.

(q) I will not correct your shame to bring you to proper living, but will let you run headlong to your own damnation.

Hosea 4:15

hos 4:15

Though thou, Israel, play the harlot, [yet] (r) let not Judah offend; and come not ye unto (s) Gilgal, neither go ye up to (t) Bethaven, nor swear, The LORD liveth.

(r) God complains that Judah is infected, and wants them to learn to return in time.

(s) For even though the Lord had honoured this place by his presence, yet because it was abused by their idolatry, he did not want his people to resort there.

(t) He calls Bethel, that is, the house of God, Bethaven, that is, the house of iniquity, because of their abominations set up there, signifying that no place is holy, where God is not purely worshipped.

Hosea 4:16

hos 4:16

For Israel slideth back as a backsliding heifer: now the LORD will feed them as a (u) lamb in a large place.

(u) God will so disperse them, that they will not remain in any certain place.

Hosea 4:18

hos 4:18

Their drink is sour: they have committed whoredom continually: her rulers [with] shame do love, (x) Give ye.

(x) They are so shameless in receiving bribes, that they command men to bring them to them.

Hosea 4:19

hos 4:19

The wind hath (y) bound her up in her wings, and they shall be ashamed because of their sacrifices.

(y) To carry them suddenly away.

Hosea Chapter 5

Hosea 5:1

hos 5:1

Hear ye this, O priests; and hearken, ye house of Israel; and give ye ear, O house of the king; for judgment [is] toward you, because ye have been a (a) snare on Mizpah, and a net spread upon Tabor.

(a) The priests and princes caught the poor people in their snares, as the fowlers did the birds, in these two high mountains.

Hosea 5:2

hos 5:2

And the revolvers are profound to make (b) slaughter, though I [have been] a (c) rebuker of them all.

(b) Even though they seemed to be given altogether to holiness, and to sacrifices which here he calls slaughter in contempt.

(c) Though I had admonished them continually by my Prophets.

Hosea 5:3

hos 5:3

I know (d) Ephraim, and Israel is not hid from me: for now, O Ephraim, thou committest whoredom, [and] Israel is defiled.

(d) They boasted themselves not only to be Israelites, but also Ephraimites, because their King Jeroboam came from that tribe.

Hosea 5:5

hos 5:5

And the (e) pride of Israel doth testify to his face: therefore shall Israel and Ephraim fall in their iniquity; Judah also shall fall with them.

(e) Meaning their condemning of all admonitions.

Hosea 5:7

hos 5:7

They have dealt treacherously against the LORD: for they have begotten (f) strange children: now shall (g) a month devour them with their portions.

(f) That is, their children are degenerate, so that there is no hope in them.

(g) Their destruction is not far off.

Hosea 5:8

hos 5:8

Blow ye the cornet in Gibeah, [and] the trumpet in Ramah: cry aloud [at] Bethaven, after thee, O (h) Benjamin.

(h) That is, all of Israel that was included under this tribe, signifying that the Lord's plagues would pursue them from place to place until they were destroyed.

Hosea 5:9

hos 5:9

Ephraim shall be desolate in the day of rebuke: among the tribes of Israel have I made (i) known that which shall surely be.

(i) By the success they will know that I have surely determined this.

Hosea 5:10

hos 5:10

The princes of Judah were like them that (k) remove the bound: [therefore] I will pour out my wrath upon them like water.

(k) They have turned upside down all political order and all manner of religion.

Hosea 5:11

hos 5:11

Ephraim [is] oppressed [and] broken in judgment, because he willingly walked after the (l) commandment.

(l) That is, after King Jeroboam's commandment, and did not rather follow God.

Hosea 5:13

hos 5:13

When Ephraim saw his sickness, and Judah [saw] his wound, then went Ephraim to (m) the Assyrian, and sent to king (n) Jareb: yet could he not heal you, nor cure you of your wound.

(m) Instead of seeking for remedy from God's hand.

(n) Who was king of the Assyrians.

Hosea Chapter 6

Hosea 6:1

hos 6:1

Come, and let (a) us return unto the LORD: for he hath torn, and he will heal us; he hath smitten, and he will bind us up.

(a) He shows the people that they ought to turn to the Lord, so that he might stop his plagues.

Hosea 6:2

hos 6:2

After two days will (b) he revive us: in the third day he will raise us up, and we shall live in his sight.

(b) Though he correct us from time to time, yet his help will not be far off, if we return to him.

Hosea 6:4

hos 6:4

O Ephraim, what shall I do unto thee? O Judah, what shall I do unto thee? for (c) your goodness [is] as a morning cloud, and as the early dew it goeth away.

(c) You seem to have a certain holiness and repentance, but it is very sudden, and as a morning cloud.

Hosea 6:5

hos 6:5

Therefore have I (d) hewed [them] by the prophets; I have slain them by the words of my mouth: and thy (e) judgments [are as] the light [that] goeth forth.

(d) I have still laboured by my prophets, and as it were prepared you to bring you to correction, but all was in vain: for my word was not food to feed them, but a sword to slay them.

(e) My doctrine which I taught you, was most evident.

Hosea 6:6

hos 6:6

For I desired (f) mercy, and not sacrifice; and the knowledge of God more than burnt offerings.

(f) He shows to what his doctrine was aimed at, that they should unite the obedience of God, and the love of their neighbour, with outward sacrifices.

Hosea 6:7

hos 6:7

But they (g) like men have transgressed the covenant: there have they dealt treacherously against me.

(g) That is, like small and weak persons.

Hosea 6:8

hos 6:8

(h) Gilead [is] a city of them that work iniquity, [and is] polluted with blood.

(h) Which was the place where the priests dwelt, and which should have been best instructed in my word.

Hosea 6:11

hos 6:11

Also, O Judah, he hath set an (i) harvest for thee, when I returned the captivity of my people.

(i) That is, imitates your idolatry, and has taken grafts of your trees.

Hosea Chapter 7

Hosea 7:1

hos 7:1

When I would have healed Israel, then the iniquity of Ephraim was discovered, and the wickedness of Samaria: for they commit falsehood; and (a) the thief cometh in, [and] the troop of robbers spoileth without.

(a) Meaning that there was no one type of vice among them, but that they were subject to all wickedness, both secret and open.

Hosea 7:3

hos 7:3

They make the (b) king glad with their wickedness, and the princes with their lies.

(b) They esteem their wicked king Jeroboam above God, and seek how to flatter and please him.

Hosea 7:4

hos 7:4

They [are] all adulterers, as an (c) oven heated by the baker, [who] ceaseth from raising after he hath kneaded the dough, until it be leavened.

(c) He compares the rage of the people to a burning oven which the baker heats, until his dough is leavened and raised.

Hosea 7:5

hos 7:5

In the (d) day of our king the princes have made [him] sick with bottles of wine; he stretched out his hand with scorners.

(d) They used all indulgence and excess in their feasts and solemnities, by which their king was overcome with being fed too much, and brought into diseases, and who delighted in flatteries.

Hosea 7:7

hos 7:7

They are all hot as an oven, and have (e) devoured their judges; all their kings are fallen: [there is] none among them that calleth unto me.

(e) By their doing God has deprived them of all good rulers.

Hosea 7:8

hos 7:8

Ephraim, he hath (f) mixed himself among the people; Ephraim is a cake not turned.

(f) That is, he counterfeited the religion of the Gentiles, yet is but as a cake baked on the one side, and raw on the other, that is, neither thoroughly hot, nor thoroughly cold, but partly a Jew, and partly a Gentile.

Hosea 7:9

hos 7:9

Strangers have devoured his strength, and he knoweth [it] not: yea, (g) gray hairs are here and there upon him, yet he knoweth not.

(g) Which are a token of his manifold afflictions.

Hosea 7:11

hos 7:11

Ephraim also is like a silly dove without (h) heart: they call to Egypt, they go to Assyria.

(h) That is, without all judgment, as those that cannot tell whether it is better to cleave only to God, or to seek the help of man.

Hosea 7:12

hos 7:12

When they shall go, I will spread my net upon them; I will bring them down as the fowls of the heaven; I will chastise them, as their (i) congregation hath heard.

(i) According to my curses made to the whole congregation of Israel.

Hosea 7:13

hos 7:13

Woe unto them! for they have fled from me: destruction unto them! because they have transgressed against me: though I have (k) redeemed them, yet they have spoken lies against me.

(k) That is, at different times redeemed them, and delivered them from death.

Hosea 7:14

hos 7:14

And they have not cried unto me with their heart, (l) when they howled upon their beds: (m) they assemble themselves for corn and wine, [and] they rebel against me.

(l) When they were in affliction, and cried out in pain, they did not seek me for help.

(m) They only seek their own benefit and wealth, and care not for me their God.

Hosea 7:16

hos 7:16

They return, [but] not to the most High: they are like a deceitful bow: their princes shall fall by the sword for the rage (n) of their tongue: this [shall be] their derision in the land of Egypt.

(n) Because they boast of their own strength, and do not care what they speak against me and my servants; (Psa 73:9).

Hosea Chapter 8

Hosea 8:1

hos 8:1

[Set] the trumpet to thy (a) mouth. [He shall come] as an eagle against the house of the LORD, because they have transgressed my covenant, and trespassed against my law.

(a) God encourages the Prophet to signify the speedy coming of the enemy against Israel, which was once the people of God.

Hosea 8:2

hos 8:2

Israel shall (b) cry unto me, My God, we know thee.

(b) They will cry like hypocrites, but not from the heart, as their deeds declare.

Hosea 8:4

hos 8:4

They have set up (c) kings, but not by me: they have made princes, and I knew [it] not: of their silver and their gold have they made them idols, that they may be cut off.

(c) That is, Jeroboam, by whom they sought their own liberty, and to obey my will.

Hosea 8:5

hos 8:5

Thy calf, O Samaria, hath cast [thee] off; mine anger is kindled against them: how long [will it be] ere they attain to (d) innocency?

(d) That is, upright judgment and a godly life.

Hosea 8:6

hos 8:6

(e) For from Israel [was] it also: the workman made it; therefore it [is] not God: but the calf of Samaria shall be broken in pieces.

(e) Meaning the calf was invented by themselves, and by their fathers in the wilderness.

Hosea 8:7

hos 8:7

For they have (f) sown the wind, and they shall reap the whirlwind: it hath no stalk: the bud shall yield no meal: if so be it yield, the strangers shall swallow it up.

(f) Showing that their religion has but a show, and in itself is but vanity.

Hosea 8:9

hos 8:9

For they are gone up to Assyria, a (g) wild ass alone by himself: Ephraim hath hired lovers.

(g) They never cease, but run to and fro to seek help.

Hosea 8:10

hos 8:10

Yea, though they have hired among the nations, now will I gather them, and they shall sorrow a little for the (h) burden of the king of princes.

(h) That is, for the king and the princes will lay upon them: and by this means the Lord brings them to repentance.

Hosea 8:12

hos 8:12

I have written to him the great things of my law, [but] they were counted as a (i) strange thing.

(i) In this way the idolaters consider the word of God as strange with regard to their own invention.

Hosea 8:13

hos 8:13

They sacrifice flesh [for] the sacrifices of mine offerings, and eat [it; but] the (k) LORD accepteth them not; now will he remember their iniquity, and visit their sins: they shall return to Egypt.

(k) Saying that they offer it to the Lord, but he accepts no service which he himself has not appointed.

Hosea Chapter 9

Hosea 9:1

hos 9:1

Rejoice not, O Israel, for joy, (a) as [other] people: for thou hast gone a whoring from thy God, thou hast loved (b) a reward upon every cornfloor.

(a) For even though all other people should escape, yet you will be punished.

(b) You have committed idolatry in hope of reward, and to have your barns filled ((Jer 44:17)), as a harlot that had rather live by playing the whore, than to be provided for by her own husband.

Hosea 9:2

hos 9:2

(c) The floor and the winepress shall not feed them, and the new wine shall fail in her.

(c) These outward things that you seek will be taken from you.

Hosea 9:4

hos 9:4

They shall not offer (d) wine [offerings] to the LORD, neither shall they be pleasing unto him: their sacrifices [shall be] unto them as the bread of mourners; all that eat thereof shall be polluted: for their bread (e) for their soul shall not come into the house of the LORD.

(d) All their doings both with regard to administration and religion, will be rejected as polluted things.

(e) The meat offering which they offered for themselves.

Hosea 9:5

hos 9:5

What will ye do (f) in the solemn day, and in the day of the feast of the LORD?

(f) When the Lord will take away all the occasions of serving him, which will be the most grievous part of your captivity, when you will see yourselves cut off from God.

Hosea 9:6

hos 9:6

For, lo, they are gone because of (g) destruction: Egypt shall gather them up, Memphis shall bury them: the pleasant [places] for their silver, nettles shall possess them: thorns [shall be] in their tabernacles.

(g) Even though they think to escape by fleeing the destruction that is at hand, yet they will be destroyed in the place where they flee for help.

Hosea 9:7

hos 9:7

The days of visitation are come, the days of recompence are come; Israel shall know [it]: (h) the prophet [is] a fool, the spiritual man [is] mad, for the multitude of thine iniquity, and the great hatred.

(h) Then they will know that they were deluded by those who claimed themselves to be their prophets and spiritual men.

Hosea 9:8

hos 9:8

The watchman of Ephraim (i) [was] with my God: [but] the prophet [is] a snare of a fowler in all his ways, [and] hatred in the house of his God.

(i) The Prophet's duty is to bring men to God, and not to be a snare to pull them from God.

Hosea 9:9

hos 9:9

They (k) have deeply corrupted [themselves], as in the days of Gibeah: [therefore] he will remember their iniquity, he will visit their sins.

(k) This people is so rooted in their wickedness, that Gibeah, which was similar to Sodom, was never more corrupt; (Jdg 19:22).

Hosea 9:10

hos 9:10

I found Israel like (l) grapes in the wilderness; I saw your fathers as the firstripe in the fig tree at her first time: [but] they went to Baalpeor, and separated themselves unto [that] shame; and [their] abominations were according (m) as they loved.

(l) Meaning, that he esteemed them and delighted in them in this way.

(m) They were as abominable to me, as their lovers the idols.

Hosea 9:11

hos 9:11

[As for] Ephraim, their glory shall fly away like a bird, from the birth, (n) and from the womb, and from the conception.

(n) Signifying that God would destroy their children by these different means, and so consume them by little and little.

Hosea 9:13

hos 9:13

Ephraim, as I saw (o) Tyrus, [is] planted in a pleasant place: but Ephraim shall bring forth his children to the murderer.

(o) As they kept tender plants in their houses in Tyrus to preserve them from the cold air of the sea, so was Ephraim at the first to me: but now I will give him to the slaughter.

Hosea 9:14

hos 9:14

Give them, O LORD: what wilt thou give? give them a (p) miscarrying womb and dry breasts.

(p) The Prophet seeing the great plagues of God toward Ephraim, prays to God to make them barren, rather than that this great slaughter should come upon their children.

Hosea 9:15

hos 9:15

All their wickedness [is] in (q) Gilgal: for there I hated them: for the wickedness of their doings I will drive them out of mine house, I will love them no more: all their princes [are] revolvers.

(q) The chief cause of their destruction is that they commit idolatry, and corrupt my religion in Gilgal.

Hosea Chapter 10

Hosea 10:1

hos 10:1

Israel [is] an (a) empty vine, he bringeth forth fruit unto himself: according to the multitude of his fruit he hath increased the altars; according to the (b) goodness of his land they have made goodly images.

(a) Of which though the grapes were gathered, yet always as it gathered new strength it increased in new wickedness, so that the correction which should have brought them to obedience, only proclaimed their stubbornness.

(b) As they were rich and had abundance.

Hosea 10:2

hos 10:2

Their heart is (c) divided; now shall they be found faulty: he shall break down their altars, he shall spoil their images.

(c) That is, from God, by serving their false gods.

Hosea 10:3

hos 10:3

For now they shall say, We have no (d) king, because we feared not the LORD; what then should a king do to us?

(d) The day will come that God will take away their king, and then they will feel the fruit of their sins, and how they trusted in him in vain; (Kg2 17:6-7).

Hosea 10:4

hos 10:4

They have spoken words, swearing falsely in making (e) a covenant: thus (f) judgment springeth up as hemlock in the furrows of the field.

(e) In promising to be faithful toward God.

(f) In this way their integrity and fidelity which they pretended, was nothing but bitterness and grief.

Hosea 10:5

hos 10:5

The inhabitants of Samaria shall (g) fear because of the calves of Bethaven: for the people thereof shall mourn over it, and the (h) priests thereof [that] rejoiced on it, for the glory thereof, because it is departed from it.

(g) When the calf will be carried away.

(h) These were certain idolatrous priests, who wore black apparel during their sacrifices, and cried with a loud voice: which superstition Elijah derided, (Kg1 18:27). See Kg2 23:5

Hosea 10:8

hos 10:8

The high places also of (i) Aven, the sin of Israel, shall be destroyed: the thorn and the thistle shall come up on their altars; and they shall say to the mountains, Cover us; and to the hills, Fall on us.

(i) This he speaks in contempt of Bethel. See Hos 4:15

Hosea 10:9

hos 10:9

O Israel, thou hast (k) sinned from the days of Gibeah: there they (l) stood: the battle in Gibeah against the children of iniquity did not (m) overtake them.

(k) In those days you were as wicked as the Gibeonites, as God there partly declared: for your zeal could not be good in executing God's judgments, seeing your own deeds were as wicked as theirs.

(l) That is, to fight, or, the Israelites remained in that stubbornness from that time.

(m) The Israelites were not moved by the example of the Gibeonites to cease from their sins.

Hosea 10:10

hos 10:10

[It is] in my desire (n) that I should chastise them; and the people shall be gathered against them, when they shall bind themselves in their two (o) furrows.

(n) Because they are so desperate, I will delight to destroy them.

(o) That is, when they have gathered all their strength together.

Hosea 10:11

hos 10:11

And Ephraim [is as] an heifer [that is] taught, [and] loveth to (p) tread out [the corn]; but I passed over upon her (q) fair neck: I will make Ephraim to ride; Judah shall plow, [and] Jacob shall break his clods.

(p) In which is pleasure, whereas in plowing there is labour and pain.

(q) I will lay my yoke upon her fat neck.

Hosea 10:12

hos 10:12

Sow to yourselves in righteousness, reap in mercy; (r) break up your fallow ground: for [it is] time to seek the LORD, till he come and rain righteousness upon you.

(r) See Jer 4:3

Hosea 10:14

hos 10:14

Therefore shall a tumult arise among thy people, and all thy fortresses shall be spoiled, as (s)
Shalman spoiled Betharbel in the day of battle: the mother was dashed in pieces upon [her] children.

(s) That is, Shalmaneser in the destruction of that city spared neither type nor age.

Hosea Chapter 11

Hosea 11:1

hos 11:1

When Israel (a) [was] a child, then I loved him, and called my son out of Egypt.

(a) While the Israelites were in Egypt, and did not provoke my wrath by their malice and ingratitude.

Hosea 11:2

hos 11:2

[As] they called them, so they (b) went from them: they sacrificed unto Baalim, and burned incense to graven images.

(b) They rebelled and went a contrary way when the Prophets called them to repentance.

Hosea 11:4

hos 11:4

I drew them with cords (c) of a man, with bands of love: and I was to them as they that take off the yoke on their jaws, and I laid meat unto them.

(c) That is, friendly, and not as beasts or slaves.

Hosea 11:5

hos 11:5

He shall not return into the land of Egypt, but the Assyrian shall be his (d) king, because they refused to return.

(d) Seeing that they condemn all this kindness, they will be led captive into Assyria.

Hosea 11:7

hos 11:7

And my people are bent to backsliding from me: though (e) they called them to the most High, none at all would exalt [him].

(e) That is, the Prophets.

Hosea 11:8

hos 11:8

(f) How shall I give thee up, Ephraim? [how] shall I deliver thee, Israel? how shall I make thee as (g) Admah? [how] shall I set thee as Zeboim? mine heart is turned within me, (h) my repentings are kindled together.

(f) God considers with himself, and that with a certain grief, how to punish them.

(g) Which were two of the cities that were destroyed with Sodom; (Deu 29:23).

(h) Meaning that his love with which he first loved them positioned him between doubt and assurance in terms of what to do: and in this appears his Fatherly affection, that his mercy toward his own will overcome his judgments, as he declares in the next verse.

Hosea 11:9

hos 11:9

I will not execute the fierceness of mine anger, I will not return to destroy Ephraim: for I [am] God, and not man; the Holy One in the midst of thee: and I will not (i) enter into the city.

(i) To consume you, but will cause you to yield, and so have mercy on you: and this is meant of the final number who will walk after the Lord.

Hosea 11:11

hos 11:11

(k) They shall tremble as a bird out of Egypt, and as a dove out of the land of Assyria: and I will place them in their houses, saith the LORD.

(k) The Egyptians and the Assyrians will be afraid when the Lord maintains his people.

Hosea 11:12

hos 11:12

Ephraim compasseth me about with lies, and the house of Israel with deceit: but Judah yet ruleth with (l) God, and is faithful with the saints.

(l) Governs their state according to God's word, and does not degenerate.

Hosea Chapter 12

Hosea 12:1

hos 12:1

Ephraim feedeth (a) on wind, and followeth after the east wind: he daily increaseth lies and desolation; and they do make a covenant with the Assyrians, and (b) oil is carried into Egypt.

(a) That is, flatters himself with vain confidence.

(b) Meaning presents to get friendship.

Hosea 12:2

hos 12:2

The LORD hath also a controversy with (c) Judah, and will punish Jacob according to his ways; according to his doings will he recompense him.

(c) Which in those points was similar to Ephraim, but not in idolatry.

Hosea 12:3

hos 12:3

He took his brother by the heel in the womb, and by his strength he had (d) power with God:

(d) Seeing that God in this way preferred Jacob their father, Judah's ingratitude was the more to be abhorred.

Hosea 12:4

hos 12:4

Yea, he had (e) power over the angel, and prevailed: he wept, and made supplication unto him: (f) he found him [in] Bethel, and there he spake with us;

(e) Read (Gen 32:24-32).

(f) God found Jacob as he lay sleeping in Bethel (Gen 28:12), and spoke with him there in such a way that the fruit of that speech appertained to the whole body of the people, of which we are.

Hosea 12:7

hos 12:7

[He is] (g) a merchant, the balances of deceit [are] in his hand: he loveth to oppress.

(g) As for Ephraim, he is more like the wicked Canaanites than godly Abraham or Jacob.

Hosea 12:8

hos 12:8

And Ephraim said, Yet I am become rich, I have found me out substance: [in] all my labours they shall find none iniquity in me (h) that [were] sin.

(h) Thus way the wicked measure God's favour by outward prosperity, and like hypocrites cannot endure that any should reprove their doings.

Hosea 12:9

hos 12:9

And I [that am] the LORD thy God from the land of Egypt will yet make thee to dwell in tabernacles, as in (i) the days of the solemn feast.

(i) Seeing you will not acknowledge my benefits, I will bring you again to dwell in tents, as in the feast of the Tabernacles, which you now condemn.

Hosea 12:11

hos 12:11

[Is there] (k) iniquity [in] Gilead? surely they are vanity: they sacrifice bullocks in Gilgal; yea, their altars [are] as heaps in the furrows of the fields.

(k) The people thought that no man dare have spoken against Gilead, that holy place, and yet the Prophet says that all their religion was but vanity.

Hosea 12:12

hos 12:12

(l) And Jacob fled into the country of Syria, and Israel served for a wife, and for a wife he kept [sheep].

(l) If you boast of your riches and nobility, you seem to reproach your father, who was a poor fugitive and servant.

Hosea 12:13

hos 12:13

And by a (m) prophet the LORD brought Israel out of Egypt, and by a prophet was he preserved.

(m) Meaning Moses, by which appears that whatever they have, it comes from God's free goodness.

Hosea Chapter 13

Hosea 13:1

hos 13:1

When Ephraim spake (a) trembling, he (b) exalted himself in Israel; but when he offended in Baal, (c) he died.

(a) He shows the excellency and authority that this tribe had above all the rest.

(b) He made a king of his tribe.

(c) The Ephraimites are not far from destruction, and have lost their authority.

Hosea 13:2

hos 13:2

And now they sin more and more, and have made them molten images of their silver, [and] idols according to their own understanding, all of it the work of the craftsmen: they say of them, (d) Let the men that sacrifice kiss the calves.

(d) "Let the men that sacrifice" or "while they sacrifice men". The false prophets persuaded the idolaters to offer their children after the example of Abraham, and he shows how they would exhort one another to the same, and to kiss and worship these calves which were their idols.

Hosea 13:4

hos 13:4

Yet I [am] the LORD thy God (e) from the land of Egypt, and thou shalt know no god but me: for [there is] no saviour beside me.

(e) He calls them to repentance, and reproves their ingratitude.

Hosea 13:9

hos 13:9

O Israel, thou (f) hast destroyed thyself; but in me [is] thine help.

(f) Your destruction is certain, and my benefits toward you declare that it comes not from me: therefore your own malice, idolatry, and vain confidence in men must necessarily be the cause of it.

Hosea 13:10

hos 13:10

(g) I will be thy king: where [is any other] that may save thee in all thy cities? and thy judges of whom thou saidst, Give me a king and princes?

(g) I am all one; (Jam 1:17).

Hosea 13:12

hos 13:12

The iniquity of Ephraim [is] (h) bound up; his sin [is] hid.

(h) It is surely laid up to be punished, as in (Jer 17:1).

Hosea 13:13

hos 13:13

The sorrows of a travailing woman shall come upon him: he [is] an unwise son; for he should not stay long in [the place of] the (i) breaking forth of children.

(i) But would come out of the womb, that is out of these dangers in which he is, and not wait to be suppressed.

Hosea 13:14

hos 13:14

I will ransom them from the power of the grave; I will redeem them from death: O (k) death, I will be thy plagues; O grave, I will be thy destruction: (l) repentance shall be hid from mine eyes.

(k) Meaning that no power will resist God when he will deliver his own, but even in death he will give them life.

(l) Because they will not turn to me, I will change my purpose.

Hosea Chapter 14

Hosea 14:1

hos 14:1

O Israel, (a) return unto the LORD thy God; for thou hast fallen by thine iniquity.

(a) He exhorts them to repentance to avoid all these plagues, exhorting them to declare by words their obedience and repentance.

Hosea 14:2

hos 14:2

Take with you words, and turn to the LORD: say unto him, (b) Take away all iniquity, and receive [us] graciously: so will we render the calves of our (c) lips.

(b) He shows them that they ought to confess their sins.

(c) Declaring that this is the true sacrifice that the faithful can offer, even thanks and praise; (Heb 13:15).

Hosea 14:3

hos 14:3

Asshur shall (d) not save us; we will not ride upon horses: neither will we say any more to the work of our hands, [Ye are] our gods: for in thee the fatherless findeth mercy.

(d) We will forsake all vain confidence and pride.

Hosea 14:4

hos 14:4

(e) I will heal their backsliding, I will love them freely: for mine anger is turned away from him.

(e) He declares how ready God is to receive those that do repent.

Hosea 14:7

hos 14:7

They that dwell under his (f) shadow shall return; they shall revive [as] the corn, and grow as the vine: the scent thereof [shall be] as the wine of Lebanon.

(f) Whoever unites themselves to this people will be blessed.

Hosea 14:8

hos 14:8

Ephraim [shall say], What have I to do any more with idols? I (g) have heard [him], and observed him: I [am] like a green fir tree. From me is thy fruit found.

(g) God shows how prompt he is to hear his own when they repent, and to offer himself as a protection and safeguard for them, as a most sufficient fruit and benefit.

Hosea 14:9

hos 14:9

Who [is] (h) wise, and he shall understand these [things]? prudent, and he shall know them? for the ways of the LORD [are] right, and the just shall walk in them: but the transgressors shall fall therein.

(h) Signifying that the true wisdom and knowledge consists in this, even to rest upon God.

Joel

Joel Chapter 1

Joel 1:1

joe 1:1

The word of the LORD that came to Joel the son of Pethuel.

The Argument - The Prophet Joel first rebukes those of Judah, that being now punished with a great plague of famine, still remain obstinate. Secondly, he threatens greater plagues, because they grow daily to a more hardness of heart and rebellion against God in spite of his punishments. Thirdly, he exhorts them to repentance, showing that it must be earnest, and proceed from the heart, because they had grievously offended God. And in doing this, Joel promises that God will be merciful, and not forget his covenant that he made with their fathers, but will send his Christ, who will gather the scattered sheep, and restore them to life and liberty, even though they seem to be dead.

Joel 1:2

joe 1:2

Hear this, ye (a) old men, and give ear, all ye inhabitants of the land. Hath (b) this been in your days, or even in the days of your fathers?

(a) Signifying the princes, the priests, and the governors.

(b) He calls the Jews to the consideration of God's judgments, who had now plagued the fruits of the ground for the space of four years, which was because of their sins, and to call them to repentance.

Joel 1:5

joe 1:5

Awake, ye (c) drunkards, and weep; and howl, all ye drinkers of wine, because of the new wine; for it is cut off from your mouth.

(c) Meaning, that the reason for their excess and drunkenness was taken away.

Joel 1:6

joe 1:6

For (d) a nation is come up upon my land, strong, and without number, whose teeth [are] the teeth of a lion, and he hath the cheek teeth of a great lion.

(d) This was another plague with which God had punished them when he stirred up the Assyrians against them.

Joel 1:8

joe 1:8

Lament like a virgin girded with sackcloth for the (e) husband of her youth.

(e) Mourn grievously as a woman who has lost her husband, to whom she has been married in her youth.

Joel 1:9

joe 1:9

The meat offering and the drink offering is (f) cut off from the house of the LORD; the priests, the LORD'S ministers, mourn.

(f) The signs of God's wrath appeared in his temple, in so much that God's service was discontinued.

Joel 1:10

joe 1:10

The field is wasted, the land mourneth; for the corn is wasted: (g) the new wine is dried up, the oil languisheth.

(g) All comfort and substance for nourishment is taken away.

Joel 1:13

joe 1:13

(h) Gird yourselves, and lament, ye priests: howl, ye ministers of the altar: come, lie all night in sackcloth, ye ministers of my God: for the meat offering and the drink offering is withholden from the house of your God.

(h) He shows that the only means to avoid God's wrath, and to have all things restored, is true repentance.

Joel 1:15

joe 1:15

Alas for the day! for the (i) day of the LORD [is] at hand, and as a destruction from the Almighty shall it come.

(i) We see by these great plagues that utter destruction is at hand.

Joel 1:20

joe 1:20

The beasts of the field cry also unto thee: for the rivers of waters are dried up, and the (k) fire hath devoured the pastures of the wilderness.

(k) That is, drought.

Joel Chapter 2

Joel 2:1

joe 2:1

Blow ye (a) the trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble: for the day of the LORD cometh, for [it is] nigh at hand;

(a) He shows the great judgments of God which are at hand, unless they repent.

Joel 2:2

joe 2:2

A (b) day of darkness and of gloominess, a day of clouds and of thick darkness, as the morning spread upon the mountains: a (c) great people and a strong; there hath not been ever the like, neither shall be any more after it, [even] to the years of many generations.

(b) Of affliction and trouble.

(c) Meaning, the Assyrians.

Joel 2:3

joe 2:3

A fire devoureth before them; and behind them a flame burneth: the land [is] as the garden of (d) Eden before them, and behind them a desolate wilderness; yea, and nothing shall escape them.

(d) The enemy destroyed our plentiful country, wherever he went.

Joel 2:6

joe 2:6

Before their face the people shall be much pained: all faces (e) shall gather blackness.

(e) They will be pale and black because of fear, as in (Nah 2:10).

Joel 2:8

joe 2:8

Neither shall one (f) thrust another; they shall walk every one in his path: and [when] they fall upon the sword, they shall not be wounded.

(f) For none will be able to resist them.

Joel 2:10

joe 2:10

The earth shall quake before them; the heavens shall tremble: the (g) sun and the moon shall be dark, and the stars shall withdraw their shining:

(g) Read (Joe 2:31; Isa 13:10; Eze 32:7; Joe 3:15; Mat 24:29)

Joel 2:11

joe 2:11

And the LORD shall (h) utter his voice before his army: for his camp [is] very great: for [he is] strong that executeth his word: for the day of the LORD [is] great and very terrible; and who can abide it?

(h) The Lord will stir up the Assyrians to execute his judgments.

Joel 2:13

joe 2:13

And (i) rend your heart, and not your garments, and turn unto the LORD your God: for he [is] gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil.

(i) Mortify your affections and serve God with pureness of heart, and not with ceremonies.

Joel 2:14

joe 2:14

Who knoweth [if] he will (k) return and repent, and leave a blessing behind him; [even] a meat offering and a drink offering unto the LORD your God?

(k) He speaks this to stir up their slothfulness, and not that he doubted of God's mercies, if they did repent. For the way in which God repents, See Jer 18:8

Joel 2:16

joe 2:16

Gather the people, sanctify the congregation, assemble the elders, gather the (l) children, and those that suck the breasts: let the bridegroom go forth of his chamber, and the bride out of her closet.

(l) That as all have sinned, so all may show forth signs of their repentance, so that men seeing the children who are not free from God's wrath, might be the more deeply touched with the consideration of their own sins.

Joel 2:18

joe 2:18

Then will the LORD be (m) jealous for his land, and pity his people.

(m) If they repent he shows that God will preserve and defend them with a most fervent affection.

Joel 2:20

joe 2:20

But I will remove far off from you the (n) northern [army], and will drive him into a land barren and desolate, with his face toward the (o) east sea, and his hinder part toward the utmost sea, and his stink shall come up, and his ill savour shall come up, because he hath done great things.

(n) That is, the Assyrians your enemies.

(o) Called the Salt Sea, or Persian Sea: meaning, that even though this army was so great that it filled all from this sea to the Mediterranean Sea, yet he would scatter them.

Joel 2:23

joe 2:23

Be glad then, ye children of Zion, and rejoice in the LORD your God: for he hath given you the former rain (p) moderately, and he will cause to come down for you the rain, the former rain, and the latter rain in the first [month].

(p) That is, such as would come by just measure, and would be sent when God was reconciled with them.

Joel 2:28

joe 2:28

And it shall come to pass afterward, [that] I will pour (q) out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream (r) dreams, your young men shall see visions:

(q) That is, in greater abundance, and more broadly than in times past. And this was fulfilled under Christ, when God's graces and his Spirit under the Gospel were abundantly given to the Church; (Isa 44:3; Act 2:17) (Joh 7:38-39).

(r) As they had visions and dreams in ancient times, so will they now have clearer revelations.

Joel 2:30

joe 2:30

And I will shew (s) wonders in the heavens and in the earth, blood, and fire, and pillars of smoke.

(s) He warns the faithful what terrible things would come, with the intent that they should not look for continual quietness in this world: and yet in all these troubles he would preserve them.

Joel 2:31

joe 2:31

The (t) sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the LORD come.

(t) The order of nature will seem to be changed because of the horrible afflictions that will be in the world; (Isa 13:10; Eze 32:7; Joe 3:15; Mat 24:29).

Joel 2:32

joe 2:32

And it shall come to pass, [that] whosoever shall call (u) on the name of the LORD shall be delivered: for in mount Zion and in Jerusalem shall be deliverance, as the LORD hath said, and in the (x) remnant whom the LORD shall call.

(u) God's judgments are for the destruction of the unbelievers, and to exhort the godly to call upon the name of God, who will give them salvation.

(x) Meaning the Gentiles by this; (Rom 10:13).

Joel Chapter 3

Joel 3:1

joe 3:1

For, behold, in (a) those days, and in that time, when I shall bring again the captivity of Judah and Jerusalem,

(a) When I will deliver my Church, which consists of both Jews and Gentiles.

Joel 3:2

joe 3:2

I will also gather all nations, and will bring them down into the (b) valley of Jehoshaphat, and will plead with them there for my people and [for] my heritage Israel, whom they have scattered among the nations, and parted my land.

(b) It appears that he alludes to the great victory of Jehoshaphat, whom God used without man's help to destroy the enemies, (Ch2 20:20-26); also he is referring to this word Jehoshaphat, which signifies pleading or judgment, because God would judge the enemies of his Church, as he did there.

Joel 3:3

joe 3:3

And they have cast lots for my people; and have (c) given a boy for an harlot, and sold a girl for wine, that they might drink.

(c) That which the enemy received for the sale of my people, they bestowed upon harlots and drink.

Joel 3:4

joe 3:4

Yea, and (d) what have ye to do with me, O Tyre, and Zidon, and all the coasts of Palestine? will ye render me (e) a recompence? and if ye recompense me, swiftly [and] speedily will I return your recompence upon your own head;

(d) He takes the cause of his Church in hand against the enemy, as though the injury were done to himself.

(e) Have I done you wrong, that you will render me the same?

Joel 3:8

joe 3:8

And I will sell your sons and your daughters into the hand of the children of Judah, and they (f) shall sell them to the Sabians, to a people far off: for the LORD hath spoken [it].

(f) For afterward God sold them by Nebuchadnezzar and Alexander the Great, because of the love he had for his people, and by this they were comforted, as though they themselves had sold them.

Joel 3:10

joe 3:10

(g) Beat your plowshares into swords, and your pruninghooks into spears: let the weak say, I [am] strong.

(g) When I will execute my judgments against my enemies, I will cause everyone to be ready, and to prepare their weapons to destroy one another, for my Church's sake.

Joel 3:13

joe 3:13

Put ye in the (h) sickle, for the harvest is ripe: come, get you down; for the press is full, the fats overflow; for their wickedness [is] great.

(h) In this way he will encourage the enemies when their wickedness is completely ripe to destroy one another, which he calls the valley of God's judgment.

Joel 3:16

joe 3:16

The LORD also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake: but the LORD [will be] the (i) hope of his people, and the strength of the children of Israel.

(i) God assures his own against all trouble, that when he destroys his enemies, his children will be delivered.

Joel 3:17

joe 3:17

So shall ye know that I [am] the LORD your God dwelling in Zion, my holy mountain: then shall Jerusalem be holy, and there shall no strangers pass (k) through her any more.

(k) The strangers will no longer destroy his Church: and if they do, it is the fault of the people, who by their sins make the breach for the enemy.

Joel 3:18

joe 3:18

And it shall come to pass in that day, [that] the mountains shall (l) drop down new wine, and the hills shall flow with milk, and all the rivers of Judah shall flow with waters, and a fountain shall come forth of the house of the LORD, and shall water the valley of Shittim.

(l) He promises to his Church abundance of graces, See Eze 47:1, which would water and comfort the most barren places; (Amo 9:13).

Joel 3:19

joe 3:19

(m) Egypt shall be a desolation, and Edom shall be a desolate wilderness, for the violence [against] the children of Judah, because they have shed innocent blood in their land.

(m) The malicious enemies will have no part of these graces.

Joel 3:21

joe 3:21

For I will (n) cleanse their blood [that] I have not cleansed: for the LORD dwelleth in Zion.

(n) He had allowed his Church before this to lie in their filthiness, but now he promises to cleanse them and to make them pure unto himself.

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Amos

Amos Chapter 1

Amos 1:1

amo 1:1

The words of Amos, who was among the herdmen of (a) Tekoa, which he saw concerning Israel in the days of Uzziah king of Judah, and in the days of (b) Jeroboam the son of Joash king of Israel, two years before the (c) earthquake.

The Argument - Among many other Prophets that God raised up to admonish the Israelites of his plagues for their wickedness and idolatry, he stirred up Amos, who was a herdman or shepherd of a poor town, and gave him both knowledge and constancy to reprove all estates and degrees, and to make known God's horrible judgments against them, unless they repented in time. And he showed them, that if God did not spare the other nations around them, who had lived as it were in ignorance of God compared to them, but for their sins punished them, then they could look for nothing, but a horrible destruction, unless they turned to the Lord in true repentance. And finally, he comforts the godly with hope of the coming of the Messiah, by whom they would have perfect deliverance and salvation.

(a) Which was a town five miles from Jerusalem in Judea, but he prophesied in Israel.

(b) In his days the kingdom of Israel flourished the most.

(c) Which as Josephus writes, was when Uzziah would have usurped the priest's office, and therefore was smitten with leprosy.

Amos 1:2

amo 1:2

And he said, The LORD will roar from Zion, and utter his voice from Jerusalem; and the habitations of the shepherds shall mourn, and the top (d) of Carmel shall wither.

(d) Whatever is fruitful and pleasant in Israel, will shortly perish.

Amos 1:3

amo 1:3

Thus saith the LORD; For (e) three transgressions of Damascus, and for four, I will not turn away [the punishment] thereof; because they have (f) threshed Gilead with threshing instruments of iron:

(e) He shows first that all the people round about would be destroyed for their manifold sins: which are meant by three and four, which make seven, so that the Israelites would the more deeply consider God's judgments toward them.

(f) If the Syrians will not be spared for committing this cruelty against one city, it is not possible that Israel would escape punishment, which has committed so many and such grievous sins against God and man.

Amos 1:4

amo 1:4

But I will send a fire into the house of Hazael, which shall devour the (g) palaces of Benhadad.

(g) The antiquity of their buildings will not avoid my judgments. See Jer 49:27

Amos 1:5

amo 1:5

I will break also the bar of Damascus, and cut off the inhabitant from the plain of Aven, and him that holdeth the sceptre from the house of Eden: and the people of Syria shall go into captivity unto (h) Kir, saith the LORD.

(h) Tiglath Pileser led the Assyrians captive, and brought them to Cyrene, which he here calls Kir.

Amos 1:6

amo 1:6

Thus saith the LORD; For three transgressions of Gaza, and for four, I will not turn away [the punishment] thereof; because they (i) carried away captive the whole captivity, to deliver [them] up to Edom:

(i) They united themselves with the Edomites their enemies, who carried them away captive.

Amos 1:9

amo 1:9

Thus saith the LORD; For three transgressions of Tyrus, and for four, I will not turn away [the punishment] thereof; because they delivered up the whole captivity to Edom, and remembered not the (k) brotherly covenant:

(k) For Esau (from whom came the Edomites) and Jacob were brothers, therefore they ought to have admonished them by their brotherly friendship, and not to have provoked them to hatred.

Amos 1:11

amo 1:11

Thus saith the LORD; For three transgressions of Edom, and for four, I will not turn away [the punishment] thereof; because he did pursue his brother with the sword, and did cast off all pity, and his anger did tear perpetually, and he kept his wrath (l) for ever:

(l) He was a continual enemy to him.

Amos 1:13

amo 1:13

Thus saith the LORD; For three transgressions of the children of Ammon, and for four, I will not turn away [the punishment] thereof; because they (m) have ripped up the women with child of Gilead, that they might enlarge their border:

(m) He notes the great cruelty of the Ammonites, that did not spare the women, but most tyrannously tormented them, and yet the Ammonites came from Lot, who was of the household of Abraham.

Amos Chapter 2

Amos 2:1

amo 2:1

Thus saith the LORD; For three transgressions of Moab, and for four, I will not turn away [the punishment] thereof; because he burned the (a) bones of the king of Edom into lime:

(a) For the Moabites were so cruel against the King of Edom, that they burnt his bones after he was dead: which declared their barbarous rage, that they would avenge themselves upon the dead.

Amos 2:4

amo 2:4

Thus saith the LORD; For three transgressions of Judah, and for four, (b) I will not turn away [the punishment] thereof; because they have despised the law of the LORD, and have not kept his commandments, and their lies caused them to err, after the which their fathers have walked:

(b) Seeing that the Gentiles who did have as much knowledge were punished in this way, Judah which was so fully instructed by the Lord's will, should not think that they would escape.

Amos 2:6

amo 2:6

Thus saith the LORD; For three transgressions of (c) Israel, and for four, I will not turn away [the punishment] thereof; because they sold the righteous for silver, and the poor for a pair of (d) shoes;

(c) If he did not spare Judah unto whom his promises were made, much more he will not spare this degenerate kingdom.

(d) They esteemed most vile bribes more than men's lives.

Amos 2:7

amo 2:7

That pant after the (e) dust of the earth on the head of the poor, and turn aside the way of the meek: and a man and his father will go in unto the [same] maid, to profane my holy name:

(e) When they have robbed him and thrown him to the ground, they open wide their mouths for his life.

Amos 2:8

amo 2:8

And they lay [themselves] down upon clothes laid to pledge (f) by every altar, and they (g) drink the wine of the condemned [in] the house of their god.

(f) Thinking that by these ceremonies, that is, by sacrificing, and by being near my altar, they may excuse all of their other wickedness.

(g) They rob others and offer it to God, thinking that he will exempt them, when he is made partaker of their iniquity.

Amos 2:9

amo 2:9

Yet destroyed I the (h) Amorite before them, whose height [was] like the height of the cedars, and he [was] strong as the oaks; yet I destroyed his fruit from above, and his roots from beneath.

(h) The destruction of their enemies and his mercy toward them, should have caused their hearts to melt because of love toward him.

Amos 2:11

amo 2:11

And I raised up of your sons for prophets, and of (i) your young men for Nazarites. [Is it] not even thus, O ye children of Israel? saith the LORD.

(i) You condemned my benefits, and abused my graces, and craftily went about to stop the mouths of my Prophets.

Amos 2:13

amo 2:13

Behold, I am (k) pressed under you, as a cart is pressed [that is] full of sheaves.

(k) You have wearied me with your sins; (Isa 1:14).

Amos 2:14

amo 2:14

Therefore the flight shall perish from the (l) swift, and the strong shall not strengthen his force, neither shall the mighty deliver himself:

(l) None will be delivered by any means.

Amos Chapter 3

Amos 3:2

amo 3:2

You (a) only have I known of all the families of the earth: therefore I will punish you for all your iniquities.

(a) I have only chosen you to be mine among all other people, and yet you have forsaken me.

Amos 3:3

amo 3:3

Can two walk together, except they be (b) agreed?

(b) By this the Prophet signifies that he speaks not of himself, but as God guides and moves him, which is called the agreement between God and his Prophets.

Amos 3:4

amo 3:4

Will a (c) lion roar in the forest, when he hath no prey? will a young lion cry out of his den, if he have taken nothing?

(c) Will God threaten by his Prophet, unless there is some great occasion?

Amos 3:5

amo 3:5

(d) Can a bird fall in a snare upon the earth, where no gin [is] for him? shall [one] take up a (e) snare from the earth, and have taken nothing at all?

(d) Can anything come without God's providence?

(e) Will his threatenings be in vain?

Amos 3:6

amo 3:6

(f) Shall a trumpet be blown in the city, and the people not be afraid? shall there (g) be evil in a city, and the LORD hath not done [it]?

(f) Will the Prophet's threaten God's judgments and the people not be afraid?

(g) Does any adversity come without God's appointment? (Isa 45:7)

Amos 3:7

amo 3:7

Surely the Lord GOD will do nothing, but he (h) revealeth his secret unto his servants the prophets.

(h) God does not deal with the Israelites as he does with other people: for he always warns them before of his plagues by his Prophets.

Amos 3:8

amo 3:8

The lion hath roared, who will not fear? the Lord GOD hath spoken, who can but (i) prophesy?

(i) Because the people always murmured against the Prophets, he shows that God's Spirit moved them to speak as they did.

Amos 3:9

amo 3:9

Publish in the palaces at (k) Ashdod, and in the palaces in the land of Egypt, and say, Assemble yourselves upon the mountains of Samaria, and behold the great tumults in the midst thereof, and the oppressed in the midst thereof.

(k) He calls the strangers, such as the Philistines and Egyptians, to be witness of God's judgments against the Israelites for their cruelty and oppression.

Amos 3:10

amo 3:10

For they know not to do right, saith the LORD, who store up violence and robbery (l) in their palaces.

(l) The fruit of their cruelty and theft appears by their great riches, which they have in their houses.

Amos 3:12

amo 3:12

Thus saith the LORD; As the shepherd taketh (m) out of the mouth of the lion two legs, or a piece of an ear; so shall the children of Israel be taken out that dwell in Samaria in the corner of a bed, and in (n) Damascus [in] a couch.

(m) When the lion has satisfied his hunger, the shepherd finds a leg or a piece of an ear, to show that the sheep have been torn by his teeth.

(n) Where they thought to have had a sure stronghold, and to have been in safety.

Amos Chapter 4

Amos 4:1

amo 4:1

Hear this word, ye (a) kine of Bashan, that [are] in the mountain of Samaria, which oppress the poor, which crush the needy, which say to their masters, (b) Bring, and let us drink.

(a) Thus he calls the princes and governors, who being overwhelmed with the great abundance of God's benefits, forgot God, and therefore he calls them by the name of beasts and not of men.

(b) They encourage those who have authority over the people to oppress them, so that they may have profit by it.

Amos 4:2

amo 4:2

The Lord GOD hath sworn by his holiness, that, lo, the days shall come upon you, that he will take you away with (c) hooks, and your posterity with fishhooks.

(c) He alludes to fishers, who catch fish by hooks or thorns.

Amos 4:4

amo 4:4

Come to (d) Bethel, and transgress; at Gilgal multiply transgression; and bring your sacrifices every morning, [and] your tithes after three (e) years:

(d) He speaks this in contempt of those who resorted to those places, thinking that their great devotion and good intention was sufficient to have bound God to them.

(e) Read (Deu 14:28).

Amos 4:5

amo 4:5

And offer a sacrifice of thanksgiving (f) with leaven, and proclaim [and] publish the free offerings: for this (g) liketh you, O ye children of Israel, saith the Lord GOD.

(f) As (Lev 7:13).

(g) You only delight in these outward ceremonies and care for nothing else.

Amos 4:6

amo 4:6

And I also have given you (h) cleanness of teeth in all your cities, and want of bread in all your places: yet have ye not returned unto me, saith the LORD.

(h) That is, lack of bread and meat.

Amos 4:7

amo 4:7

And also I have withholden the rain from you, when [there were] yet three (i) months to the harvest: and I caused it to rain upon one city, and caused it not to rain upon another city: one piece was rained upon, and the piece whereupon it rained not withered.

(i) I stopped the rain until the fruits of the earth were destroyed with drought, and yet you would not consider to return to me by repentance.

Amos 4:8

amo 4:8

So two [or] three cities wandered unto one city, to drink water; but they were (k) not satisfied: yet have ye not returned unto me, saith the LORD.

(k) They could not find enough water where they had heard that it had rained.

Amos 4:10

amo 4:10

I have sent among you the pestilence after the manner of (l) Egypt: your young men have I slain with the sword, and have taken away your horses; and I have made the stink of your camps to come up unto your nostrils: yet have ye not returned unto me, saith the LORD.

(l) As I plagued the Egyptians; (Exo 9:10).

Amos 4:11

amo 4:11

I have overthrown [some] of you, as God overthrew Sodom and Gomorrah, and ye were as a (m) firebrand plucked out of the burning: yet have ye not returned unto me, saith the LORD.

(m) You were almost all consumed, and a few of you were wonderfully preserved; (Kg2 14:26).

Amos 4:12

amo 4:12

Therefore thus will I do unto thee, O Israel: [and] because I will do this unto thee, prepare to (n) meet thy God, O Israel.

(n) Turn to him by repentance.

Amos Chapter 5

Amos 5:2

amo 5:2

The (a) virgin of Israel is fallen; she shall no more rise: she is forsaken upon her land; [there is] none to raise her up.

(a) He so calls them, because they so boasted of themselves, or because they were given to lustfulness and daintiness.

Amos 5:3

amo 5:3

For thus saith the Lord GOD; The city that went out [by] a thousand shall leave (b) an hundred, and that which went forth [by] an hundred shall leave ten, to the house of Israel.

(b) Meaning, that the tenth part would hardly be saved.

Amos 5:5

amo 5:5

But seek not Bethel, nor enter into (c) Gilgal, and pass not to Beersheba: for Gilgal shall surely go into captivity, and Bethel shall come to nought.

(c) In those places they worshipped new idols, which before served for the true honour of God: therefore he says that these will not save them.

Amos 5:7

amo 5:7

Ye who turn (d) judgment to wormwood, and leave off righteousness in the earth,

(d) Instead of judgment and fairness they execute cruelty and oppression.

Amos 5:8

amo 5:8

[Seek him] that (e) maketh the seven stars and Orion, and turneth the shadow of death into the morning, and maketh the day dark with night: that calleth for the waters of the sea, and poureth them out upon the face of the earth: The LORD [is] his name:

(e) He describes the power of God; (Job 9:9).

Amos 5:10

amo 5:10

They hate him (f) that rebuketh in the gate, and they abhor him that speaketh uprightly.

(f) They hate the Prophets, who reprove them in the open assemblies.

Amos 5:11

amo 5:11

Forasmuch therefore as your treading [is] upon the poor, and (g) ye take from him burdens of wheat: ye have built houses of hewn stone, but ye shall not dwell in them; ye have planted pleasant vineyards, but ye shall not drink wine of them.

(g) You take both his money and also his food, with which he should live.

Amos 5:13

amo 5:13

Therefore (h) the prudent shall keep silence in that time; for it [is] an evil time.

(h) God will so plague them that they will not allow the godly to open their mouths once to admonish them of their faults.

Amos 5:16

amo 5:16

Therefore the LORD, the God of hosts, the Lord, saith thus; Wailing [shall be] in all streets; and they shall say in all the highways, Alas! alas! and they shall call the (i) husbandman to mourning, and such as are skilful of lamentation to wailing.

(i) So that people of all types will have reason to lament because of the great plagues.

Amos 5:18

amo 5:18

Woe unto you that (k) desire the day of the LORD! to what end [is] it for you? the day of the LORD [is] darkness, and not light.

(k) He speaks in this way because the wicked and hypocrites said they were content to endure God's judgments, whereas the godly tremble and fear; (Jer 30:7; Joe 2:2, Joe 2:11), (Zep 1:15).

Amos 5:22

amo 5:22

Though ye offer me burnt offerings and your meat offerings, (l) I will not accept [them]: neither will I regard the peace offerings of your fat beasts.

(l) Because you have corrupted my true service, and remain obstinate in your vices; (Isa 1:11; Jer 6:10).

Amos 5:24

amo 5:24

But let judgment run down as (m) waters, and righteousness as a mighty stream.

(m) Do your duty to God, and to your neighbour, and so you will plentifully feel his grace, if you show your abundant affections according to God's word.

Amos 5:26

amo 5:26

But ye have borne the tabernacle of your (n) Moloch and Chiun your images, the star of your god, which ye made to yourselves.

(n) That idol which you esteemed as your king, and carried about as you did Chiun, in which images you thought that there was a certain divinity.

Amos Chapter 6

Amos 6:1

amo 6:1

Woe to (a) them [that are] at ease in Zion, and trust in the mountain of Samaria, (b) [which are] named chief of the nations, to whom the house of Israel came!

(a) The Prophet threatens the wealthy, who did not regard God's plagues, nor threatenings by his Prophets.

(b) These two cities were famous from their first inhabitants the Canaanites: and seeing that before they did not avail those that were born here, why should you think that they should save you who were brought in to dwell in other men's possessions?

Amos 6:2

amo 6:2

Pass ye unto Calneh, and see; and from thence go ye to Hamath the great: then go down to Gath of the Philistines: [be (c) they] better than these kingdoms? or their border greater than your border?

(c) If God has destroyed these excellent cities in three different kingdoms, that is Babylon, Syria, and that of the Philistines, and has narrowed their wide borders more than yours yet are, do you think that you are better, or that you will escape?

Amos 6:3

amo 6:3

Ye that put far away the (d) evil day, and cause the seat of violence to come near;

(d) You that continue still in your wickedness, and think that God's plagues are not at hand, but give yourselves to all idleness, lustfulness, and disorder.

Amos 6:5

amo 6:5

That chant to the sound of the viol, [and] invent to themselves instruments of musick, like (e) David;

(e) As he caused different types of instruments to be made to serve God's glory, so these did strive to invent as many to serve their unrestrained affections and lusts.

Amos 6:6

amo 6:6

That drink wine in bowls, and anoint themselves with the chief ointments: but they are not (f) grieved for the affliction of Joseph.

(f) They did not pity their brethren, of which many were now slain and carried away captive.

Amos 6:7

amo 6:7

Therefore now shall they go captive with the first that go captive, and the (g) banquet of them that stretched themselves shall be removed.

(g) Some read "the sorrow of them that stretched themselves is at hand".

Amos 6:8

amo 6:8

(h) The Lord GOD hath sworn by himself, saith the LORD the God of hosts, I abhor (i) the excellency of Jacob, and hate his palaces: therefore will I deliver up the city with all that is therein.

(h) Read (Jer 51:14).

(i) That is, the riches and pomp.

Amos 6:10

amo 6:10

And a man's uncle (k) shall take him up, and he that burneth him, to bring out the bones out of the house, and shall say unto him that [is] by the (l) sides of the house, [Is there] yet [any] with thee? and he shall say, No. Then shall he say, (m) Hold thy tongue: for we may not make mention of the name of the LORD.

(k) The destruction will be so great, that almost none will be left to bury the dead: and therefore they will burn them at home, to carry out the burnt ashes with more ease.

(l) That is, to some neighbour that dwells near by.

(m) They will be so astonished at this destruction, that they will not boast any more of the name of God, and that they are his people: but they will be silent when they hear God's name, and abhor it, as those that are desperate, or reprobate.

Amos 6:12

amo 6:12

Shall horses (n) run upon the rock? will [one] plow [there] with oxen? for ye have turned judgment into gall, and the fruit of righteousness into (o) hemlock:

(n) He compares them to barren rocks, upon which it is in vain to bestow labour: showing that God's benefits can have no place among them.

(o) Read (Amo 5:7).

Amos 6:13

amo 6:13

Ye which rejoyce in a thing of nought, which say, Have we not taken to us (p) horns by our own strength?

(p) That is, power and glory.

Amos 6:14

amo 6:14

But, behold, I will raise up against you a nation, O house of Israel, saith the LORD the God of hosts; and they shall afflict you from the entering in of (q) Hemath unto the river of the wilderness.

(q) From one corner of the country to another.

Amos Chapter 7

Amos 7:1

amo 7:1

Thus hath the Lord GOD shewed unto me; and, behold, he formed (a) grasshoppers in the beginning of the shooting up of the latter growth; and, lo, [it was] the latter growth (b) after the king's mowings.

(a) To devour the land: and he alludes to the invading of the enemies.

(b) After the public commandment for mowing was given: or as some read, when the king's sheep were shorn.

Amos 7:3

amo 7:3

The LORD (c) repented for this: It shall not be, saith the LORD.

(c) That is, stopped this plague at my prayer.

Amos 7:4

amo 7:4

Thus hath the Lord GOD shewed unto me: and, behold, the Lord GOD called to contend by fire, (d) and it devoured the great deep, and did eat up a part.

(d) Meaning, that God's indignation was inflamed against the stubbornness of this people.

Amos 7:7

amo 7:7

Thus he shewed me: and, behold, the Lord stood upon a wall [made] by a plumbline, (e) with a plumbline in his hand.

(e) Signifying that this would be the last measuring of the people, and that he would defer his judgment no longer.

Amos 7:10

amo 7:10

(f) Then Amaziah the priest of Bethel sent to Jeroboam king of Israel, saying, Amos hath conspired against thee in the midst of the house of Israel: the land is not able to bear all his words.

(f) That is, when Amos had prophesied that the king would be destroyed: for the wicked priest more for hatred he had for the Prophet than for love toward the king, thought this accusation sufficient to condemn him. However, only what the Prophet said could take place.

Amos 7:12

amo 7:12

Also (g) Amaziah said unto Amos, O thou seer, go, flee thee away into the land of Judah, and there eat bread, and prophesy there:

(g) When this instrument of Satan was not able to accomplish his purpose by the king, he tried by another practice, that was, to scare the Prophet, that he might depart, and not reprove their idolatry there openly, and so hinder his profit.

Amos 7:14

amo 7:14

Then answered Amos, and said to Amaziah, I [was] no (h) prophet, neither [was] I a prophet's son; but I [was] an herdman, and a gatherer of sycamore fruit:

(h) Thus he shows by his extraordinary calling, that God had given him a charge, which he must necessarily execute.

Amos 7:17

amo 7:17

Therefore thus saith the LORD; (i) Thy wife shall be an harlot in the city, and thy sons and thy daughters shall fall by the sword, and thy land shall be divided by line; and thou shalt die in a polluted land: and Israel shall surely go into captivity forth of his land.

(i) In this way God used to approve the authority of his Prophets, by his plagues and judgments against those who were malicious enemies as in (Jer 28:12-17; Jer 29:21-26), as this day he does against those that persecute the ministers of his Gospel.

Amos Chapter 8

Amos 8:2

amo 8:2

And he said, Amos, what seest thou? And I said, A basket of (a) summer fruit. Then said the LORD unto me, The end is come upon my people of Israel; I will not again pass by them any more.

(a) Which signified the ripeness of their sins, and the readiness of God's judgments.

Amos 8:3

amo 8:3

And the songs of the temple shall be howlings in that day, saith the Lord GOD: [there shall be] many dead bodies in every place; they shall cast [them] forth with (b) silence.

(b) There will be none left to mourn for them.

Amos 8:4

amo 8:4

Hear this, O ye that (c) swallow up the needy, even to make the poor of the land to fail,

(c) By stopping the sale of food and necessary things which you have gotten into your own hands, and so cause the poor to spend quickly that little that they have, and at length because of need to become your slaves.

Amos 8:5

amo 8:5

Saying, When will the (d) new moon be gone, that we may sell corn? and the sabbath, that we may set forth wheat, making (e) the ephah small, and the shekel great, and falsifying the balances by deceit?

(d) When the scarcity had come they were so greedy for gain, that they thought the holy day to be a hindrance to them.

(e) That is, the measure small, and the price great.

Amos 8:8

amo 8:8

Shall not the land tremble for this, and every one mourn that dwelleth therein? and it shall rise up wholly as a flood; and it shall be cast out and (f) drowned, as [by] the flood of Egypt.

(f) That is, the inhabitants of the land will be drowned, as the Nile drowns many when it overflows.

Amos 8:9

amo 8:9

And it shall come to pass in that day, saith the Lord GOD, that I will cause the (g) sun to go down at noon, and I will darken the earth in the clear day:

(g) In the midst of their prosperity, I will send great affliction.

Amos 8:12

amo 8:12

And they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the (h) word of the LORD, and shall not find [it].

(h) By which he shows that they will not only perish in body, but also in soul for lack of God's word, which is the food of it.

Amos 8:14

amo 8:14

They that swear by the sin (i) of Samaria, and say, Thy god, O Dan, liveth; and, (k) The manner of Beersheba liveth; even they shall fall, and never rise up again.

(i) For the idolaters used to swear by their idols, which here he calls their sin: and the papists yet swear by theirs.

(k) That is, the common manner of worshipping, and the service or religion used there.

Amos Chapter 9

Amos 9:1

amo 9:1

I saw the Lord standing upon the (a) altar: and he said, Smite the lintel of the door, that the posts may shake: and cut them in the (b) head, all of them; and I will slay the last of them with the sword: he that fleeth of them shall not flee away, and he that escapeth of them shall not be delivered.

(a) Which was at Jerusalem: for he did not appear in the idolatrous places of Israel.

(b) Both the most important of them, and also the common people.

Amos 9:3

amo 9:3

And though they hide themselves in the top of Carmel, I will search and take them out thence; and though they be hid from my sight in the bottom of the sea, thence will I command the (c) serpent, and he shall bite them:

(c) He shows that God will declare himself as an enemy to them in all places, and that his elements and all his creatures will be enemies to destroy them.

Amos 9:6

amo 9:6

[It is] he that buildeth his (d) stories in the heaven, and hath founded his troop in the earth; he that calleth for the waters of the sea, and poureth them out upon the face of the earth: The LORD [is] his name.

(d) He declares by the wonderful power of God, by the making of the heavens and the elements, that it is not possible for man to escape his judgments when he punishes.

Amos 9:7

amo 9:7

[Are] ye not as children of the Ethiopians (e) unto me, O children of Israel? saith the LORD. Have not I brought up Israel out of the land of Egypt? and the Philistines from (f) Caphtor, and the Syrians from Kir?

(e) Am I more bound to you than to the Ethiopians, or other people? Yet I have bestowed upon you greater benefits.

(f) Read (Jer 47:4).

Amos 9:8

amo 9:8

Behold, the eyes of the Lord GOD [are] upon the sinful kingdom, and I will destroy it from off the face of the earth; saving that I will not utterly (g) destroy the house of Jacob, saith the LORD.

(g) Though he destroys the rebellious multitude, yet he will always reserve the remnant of his Church to call upon his name.

Amos 9:9

amo 9:9

For, lo, I will command, and I will sift the house of Israel among all nations, like as [corn] is sifted in a sieve, yet shall not the (h) least grain fall upon the earth.

(h) Meaning that none of his own would perish in his wrath.

Amos 9:11

amo 9:11

In that day will I raise up the (i) tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old:

(i) I will send the promised Messiah, and restore by him the spiritual Israel; (Act 15:16).

Amos 9:12

amo 9:12

That they may possess the remnant of (k) Edom, and of all the heathen, which are called by my name, saith the LORD that doeth this.

(k) Meaning, the very enemies (as were the Edomites) and others would be united with the Jews in one society and body, of which Christ would be the head.

Amos 9:13

amo 9:13

Behold, the days come, saith the LORD, that the plowman shall (l) overtake the reaper, and the treader of grapes him that soweth seed; and the mountains shall (m) drop sweet wine, and all the hills shall melt.

(l) Signifying, that there will be great abundance of all things, so that when one type of fruit is ripe, another would follow, and every one in order; (Lev 26:5).

(m) Read (Joe 3:18).

Amos 9:14

amo 9:14

(n) And I will bring again the captivity of my people of Israel, and they shall build the waste cities, and inhabit [them]; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them.

(n) The accomplishment of this is under Christ, when they are planted in this Church, out of which they can never be pulled, after they have once been grafted into it.

Obadiah

Obadiah Chapter 1

Obadiah 1:1

oba 1:1

The vision of Obadiah. Thus saith the Lord GOD concerning Edom; (a) We have heard a rumour from the LORD, and an ambassador is sent among the heathen, Arise ye, and (b) let us rise up against her in battle.

The Argument - The Idumeans, who came from Esau, were mortal enemies always to the Israelites, who came from Jacob, and therefore did not only vex them continually with various types of cruelty, but also stirred up others to fight against them. Therefore when they were now in their greatest prosperity, and did most triumph against Israel, which was in great affliction and misery, God raised up his Prophet to comfort the Israelites. For God had now determined to destroy their adversaries, who did so severely vex them, and to send them those who would deliver them, and set up the kingdom of the Messiah which he had promised.

(a) God has certainly revealed to his prophets, that he will raise up the heathen to destroy the Edomites, concerning which the rumour is now proclaimed; (Jer 49:14).

(b) Thus the heathen encourage themselves to rise against Edom.

Obadiah 1:3

oba 1:3

The (c) pride of thine heart hath deceived thee, thou that dwellest in the clefts of the rock, whose habitation [is] high; that saith in his heart, Who shall bring me down to the ground?

(c) Which despises all others in respect of yourself, and yet you are but a handful in comparison with others, and you are shut up among the hills as separate from the rest of the world.

Obadiah 1:5

oba 1:5

(d) If thieves came to thee, if robbers by night, (how art thou cut off!) would they not have stolen till they had enough? if the grapegatherers came to thee, would they not leave [some] grapes?

(d) God will so destroy them that he will leave none, even though thieves when they come take but until they have enough, and they that gather grapes always leave some behind them. See Jer 49:9

Obadiah 1:7

oba 1:7

All the men of thy confederacy (e) have brought thee [even] to the border: the men that were at peace with thee have deceived thee, [and] prevailed against thee; [they that eat] thy (f) bread have laid a wound under thee: [there is] none understanding in him.

(e) Those in whom you trusted to have help and friendship, will be your enemies and destroy you.

(f) That is, your familiar friends and guests have by secret practices destroyed you.

Obadiah 1:10

oba 1:10

For [thy] violence against thy (g) brother Jacob shame shall cover thee, and thou shalt be cut off for ever.

(g) He shows the reason why the Edomites were so severely punished: that is, because they were enemies to his Church, whom he now comforts by punishing their enemies.

Obadiah 1:11

oba 1:11

In the day that thou stoodest (h) on the other side, in the day that the strangers carried away captive his forces, and foreigners entered into his gates, and cast lots upon Jerusalem, even thou [wast] as one of them.

(h) When Nebuchadnezzar came against Jerusalem, you joined with him, and had part of the spoil, and so rejoiced when my people (that is, your brother), were afflicted, whereas you should have pitied and helped your brother.

Obadiah 1:12

oba 1:12

But thou shouldest not have looked on the day of thy brother in the day that he became (i) a stranger; neither shouldest thou have rejoiced over the children of Judah in the day of their destruction; neither shouldest thou have spoken proudly in the day of distress.

(i) When the Lord deprived them of their former dignity, and delivered them to be carried into captivity.

Obadiah 1:15

oba 1:15

For the day (k) of the LORD [is] near upon all the heathen: as thou hast done, it shall be done unto thee: thy reward shall return upon thine own head.

(k) When he will summon all the heathen, and send them to destroy you.

Obadiah 1:16

oba 1:16

For as ye have (l) drunk upon my holy mountain, [so] shall all the heathen drink continually, yea, they shall drink, and they shall swallow down, and they shall be (m) as though they had not been.

(l) That is, rejoiced and triumphed.

(m) The Edomites will be utterly destroyed, and yet in spite of all the enemies I will reserve my Church and restore it.

Obadiah 1:18

oba 1:18

And the house of Jacob shall be (n) a fire, and the house of Joseph a flame, and the house of Esau for stubble, and they shall kindle in them, and devour them; and there shall not be [any] remaining of the house of Esau; for the LORD hath spoken [it].

(n) God attributes this power to consume his enemies to his Church, which power properly belongs only to himself; (Isa 10:17; Deu 4:24; Heb 12:29).

Obadiah 1:19

oba 1:19

And [they of] the south shall possess the (o) mount of Esau; and [they of] the plain the Philistines: and they shall possess the fields of Ephraim, and the fields of Samaria: and Benjamin [shall possess] Gilead.

(o) He describes how the Church will be enlarged and have great possessions: but this is mainly accomplished under Christ, when that faithful are made heirs and lords of all things by him who is their head.

Obadiah 1:20

oba 1:20

And the captivity of this host of the children of Israel [shall possess] that of the (p) Canaanites, [even] unto Zarephath; and the captivity of Jerusalem, which [is] in Sepharad, shall possess the cities of the south.

(p) By the Canaanites, the Jews mean the Dutchmen, and by Zarephath, France, and by Sepharad, Spain.

Obadiah 1:21

oba 1:21

And (q) saviours shall come up on mount Zion to judge the mount of Esau; and the kingdom shall be the LORD'S.

(q) Meaning that God will raise up in his Church those who will rule and govern for the defence of it, and for the destruction of his enemies under the Messiah, whom the Prophet here calls the Lord and head of this kingdom.

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Jonah

Jonah Chapter 1

Jonah 1:1

jon 1:1

Now the word of the LORD came (a) unto Jonah the son of Amittai, saying,

The Argument - When Jonah had long prophesied in Israel and had little profited, God gave him specific charge to go and denounce his judgments against Nineveh, the chief city of the Assyrians, because he had appointed that those who were of the heathen, should convert by the mighty power of his word. And this was so that within three day's preaching, Israel might see how horribly they had provoked God's wrath, who for the space of so many years, had not converted to the Lord, for so many prophets and such diligent preaching. He prophesied under Jonah, and Jeroboam; (Kg2 14:25).

(a) After he had preached a long time in Israel: and so Ezekiel, after he had prophesied in Judah for a time, had visions in Babylon; (Eze 1:1).

Jonah 1:2

jon 1:2

Arise, go to (b) Nineveh, that (c) great city, and cry against it; for their wickedness is come up before me.

(b) For seeing the great obstipation of the Israelites, he sent his Prophet to the Gentiles, that they might provoke them to repentance, or at least make them inexcusable: for Nineveh was the chief city of the Assyrians.

(c) For as authors write, it contained in circuit about forty-eight miles, and had 1500 towers, and at this time there were 120,000 children in it; (Jon 4:11).

Jonah 1:3

jon 1:3

But Jonah rose up to (d) flee unto Tarshish from the presence of the LORD, and went down to (e) Joppa; and he found a ship going to Tarshish: so he paid the fare thereof, and went down into it, to go with them unto Tarshish from the (f) presence of the LORD.

(d) By which he declares his weakness, that would not promptly follow the Lord's calling, but gave place to his own reason, which persuaded him that he would not profit these people at all, seeing he had done such little good among his own people; (Jon 4:2).

(e) Which was the haven, and port to take shipping there, also called Joppa.

(f) From that vocation to which God had called him, and in which he would have assisted him.

Jonah 1:5

jon 1:5

Then the mariners were afraid, and cried every man unto his god, and cast forth the wares that [were] in the ship into the sea, to lighten [it] of them. But Jonah was gone down (g) into the sides of the ship; and he lay, and was fast asleep.

(g) As one that would have cast off this care and concern by seeking rest and quietness.

Jonah 1:6

jon 1:6

So the shipmaster came to him, and said unto him, What meanest thou, O sleeper? arise, call upon thy (h) God, if so be that God will think upon us, that we perish not.

(h) As they had called on their idols, which declares that idolaters have no rest nor certainty, but in their troubles seek what they do not even know.

Jonah 1:7

jon 1:7

And they said every one to his fellow, Come, and let us cast (i) lots, that we may know for whose cause this evil [is] upon us. So they cast lots, and the lot fell upon Jonah.

(i) Which declares that the matter was very extreme and in doubt, which was God's way of getting them to test for the cause: and this may not be done except in matters of great importance.

Jonah 1:14

jon 1:14

Wherefore they cried unto the LORD, and said, (k) We beseech thee, O LORD, we beseech thee, let us not perish for this man's life, and lay not upon us innocent blood: for thou, O LORD, hast done as it pleased thee.

(k) This declares that the very wicked in their time of need flee to God for help, and also that they are touched with a certain fear of shedding man's blood, whereas they know no manifest sign of wickedness.

Jonah 1:16

jon 1:16

Then the men (l) feared the LORD exceedingly, and offered a sacrifice unto the LORD, and made vows.

(l) They were touched with a certain repentance of their past life, and began to worship the true God by whom they saw themselves as wonderfully delivered. But this was done for fear, and not from a pure heart and affection, neither according to God's word.

Jonah 1:17

jon 1:17

Now the LORD had prepared a great fish to swallow up Jonah. And Jonah was in the (m) belly of the fish three days and three nights.

(m) Thus the Lord would chastise his Prophet with a most terrible spectacle of death, and by this also strengthened and encouraged him of his favour and support in this duty which was commanded him.

Jonah Chapter 2

Jonah 2:1

jon 2:1

Then Jonah prayed unto the LORD his God (a) out of the fish's belly,

(a) Being now swallowed up by death, and seeing no remedy to escape, his faith broke out to the Lord, knowing that out of this very hell he was able to deliver him.

Jonah 2:2

jon 2:2

And said, I cried by reason of mine affliction unto the LORD, and he heard me; out of the belly (b) of hell cried I, [and] thou heardest my voice.

(b) For he was now in the fishes belly as in a grave or place of darkness.

Jonah 2:4

jon 2:4

Then I said, I am (c) cast out of thy sight; yet I will look again toward thy holy temple.

(c) This declared what his prayer was, and how he laboured between hope and despair, considering the neglect of his vocation, and God's judgments for it: but yet in the end faith gained the victory.

Jonah 2:6

jon 2:6

I went down to the bottoms of the mountains; the earth with her bars [was] about me for ever: yet hast thou brought up my (d) life from corruption, O LORD my God.

(d) You have delivered me from the belly of the fish and all these dangers, as it were raising me from death to life.

Jonah 2:8

jon 2:8

They that observe lying (e) vanities forsake their own (f) mercy.

(e) Those that depend upon anything except on God alone.

(f) They refuse their own felicity, and that goodness which they would otherwise receive from God.

Jonah Chapter 3

Jonah 3:1

jon 3:1

And the word of the LORD came unto (a) Jonah the second time, saying,

(a) This is a great declaration of God's mercy, that he receives him again, and sends him forth as his Prophet, who had before shown such great weakness.

Jonah 3:3

jon 3:3

So Jonah arose, and went unto Nineveh, according to the word of the LORD. Now Nineveh was an exceeding (b) great city of three days' journey.

(b) See Jon 1:2

Jonah 3:4

jon 3:4

And Jonah began to enter into the city a day's (c) journey, and he cried, and said, Yet forty days, and Nineveh shall be overthrown.

(c) He went forward one day in the city and preached, and so he continued until the city was converted.

Jonah 3:5

jon 3:5

So the people of Nineveh (d) believed God, and proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them.

(d) For he declared that he was a Prophet sent to them from God, to make known his judgments against them.

Jonah 3:7

jon 3:7

And he caused [it] to be proclaimed and published through Nineveh by the decree of the king and his nobles, saying, Let neither man nor (e) beast, herd nor flock, taste any thing: let them not feed, nor drink water:

(e) Not that the dumb beasts had sinned or could repent, but that by their example man might be astonished, considering that for his sin the anger of God hung over all creatures.

Jonah 3:8

jon 3:8

But let man and beast be covered with sackcloth, and (f) cry mightily unto God: yea, let them turn every one from his evil way, and from the violence that [is] in their hands.

(f) He exhorted that the men should earnestly call to God for mercy.

Jonah 3:9

jon 3:9

(g) Who can tell [if] God will turn and repent, and turn away from his fierce anger, that we perish not?

(g) For partly from the threatening of the prophet, and partly from his own conscience, he doubted whether God would show them mercy.

Jonah 3:10

jon 3:10

And God saw their (h) works, that they turned from their evil way; and (i) God repented of the evil, that he had said that he would do unto them; and he did [it] not.

(h) That is, the fruits of their repentance, which proceeded from faith, which God had planted by the ministry of his Prophet.

(i) See Jer 18:8

Jonah Chapter 4

Jonah 4:1

jon 4:1

But it displeased (a) Jonah exceedingly, and he was very angry.

(a) Because by this he would be taken as a false prophet, and so the name of God, which he preached, would be blasphemed.

Jonah 4:2

jon 4:2

And he prayed unto the LORD, and said, I pray thee, O LORD, [was] not this my saying, when I was yet in my country? Therefore I fled before unto (b) Tarshish: for I knew that thou [art] a gracious God, and merciful, slow to anger, and of great kindness, and repentest thee of the evil.

(b) Read (Jon 1:3).

Jonah 4:3

jon 4:3

Therefore now, O LORD, take, I beseech thee, my life (c) from me; for [it is] better for me to die than to live.

(c) Thus he prayed from grief, fearing that God's name by this forgiveness might be blasphemed, as though he sent his Prophets forth to make known his judgments in vain.

Jonah 4:4

jon 4:4

Then said the LORD, Doest thou well to be (d) angry?

(d) Will you judge when I do things for my glory, and when I do not?

Jonah 4:5

jon 4:5

So Jonah went out of the city, and sat on the east side of the city, and there made him a booth, and sat under it in the shadow, (e) till he might see what would become of the city.

(e) For he doubted as yet whether God would show them mercy or not, and therefore after forty days he departed out of the city, to see what God would do.

Jonah 4:6

jon 4:6

And the LORD God prepared a (f) gourd, and made [it] to come up over Jonah, that it might be a shadow over his head, to deliver him from his grief. So Jonah was exceeding glad of the gourd.

(f) Which was a further means to cover him from the heat of the sun, as he remained in his booth.

Jonah 4:9

jon 4:9

And God said to Jonah, Doest thou well to be angry for the gourd? And he said, I do well to be (g) angry, [even] unto death.

(g) This declares the great inconveniences into which God's servants fall when they give place to their own affections, and do not in all things willingly submit themselves to God.

Jonah 4:11

jon 4:11

And should (h) not I spare Nineveh, that great city, wherein are more than sixscore thousand persons that (i) cannot discern between their right hand and their left hand; and [also] much cattle?

(h) Thus God mercifully reproves him who would pity himself and this gourd, and yet would keep God from showing his compassion to so many thousand people.

(i) Meaning that they were children and infants.

Micah

Micah Chapter 1

Micah 1:1

mic 1:1

The word of the LORD that came to Micah the (a) Morasthite in the days of Jotham, Ahaz, [and] Hezekiah, kings of Judah, which he saw concerning Samaria and Jerusalem.

The Argument - Micah the prophet of the tribe of Judah served in the work of the Lord concerning Judah and Israel at least thirty years: during which time Isaiah prophesied. He declares the destruction first of the one kingdom, and then of the other, because of their manifold wickedness, but chiefly because of their idolatry. And to this end he notes the wickedness of the people, the cruelty of the princes and governors, and the allowing of the false prophets, and the delighting in them. Then he sets forth the coming of Christ, his kingdom, and the felicity of it. This Prophet was not that Micah who resisted Ahab and all his false prophets, (Kg1 22:8) but another with the same name.

(a) Born in Mareshah, a city of Judah.

Micah 1:2

mic 1:2

Hear, (b) all ye people; hearken, O earth, and all that therein is: and let the Lord GOD be witness against you, the Lord from his holy temple.

(b) Because of the malice and obstinacy of the people, whom he had so often exhorted to repentance, he summons them to God's judgments, taking all creatures, and God himself as witness, that the preaching of the Prophets, which they have abused, will be avenged.

Micah 1:3

mic 1:3

For, behold, the LORD cometh forth out of his place, and will come (c) down, and tread upon the high places of the earth.

(c) Meaning by this that God will come to judgment against the strong cities and strongholds.

Micah 1:5

mic 1:5

For the transgression of Jacob [is] all this, and for the sins of the house of Israel. What [is] the transgression of Jacob? [is it] not (d) Samaria? and what [are] the high (e) places of Judah? [are they] not Jerusalem?

(d) Samaria, which should have been an example to all Israel of true religion and justice, was the dirty pool and the tank that all idolatry and corruption was kept alive in, and who prided themselves in their father Jacob, and boasted of him.

(e) That is, the idolatry and infection.

Micah 1:7

mic 1:7

And all the graven images thereof shall be beaten to pieces, and all the (f) hires thereof shall be burned with the fire, and all the idols thereof will I lay desolate: for she gathered [it] of the hire of an harlot, and they shall return (g) to the hire of an harlot.

(f) Which they gathered by evil practices, and thought that their idols had enriched them with these wages because of their service to them.

(g) The gain that came by their idols will be consumed as a thing of nothing: for as the wages or riches of harlots are wickedly gotten, so are they vilely and quickly spent.

Micah 1:10

mic 1:10

Declare ye [it] not at (h) Gath, weep ye not at all: in the house of (i) Aphrah roll thyself in the dust.

(h) Lest the Philistines our enemies rejoice at our destruction.

(i) Which was a city near to Jerusalem (Jos 18:23), there called Ophrah, and signifies dust: therefore he wants them to mourn and roll themselves in the dust, for their dusty city.

Micah 1:11

mic 1:11

Pass ye away, thou inhabitant of (k) Saphir, having thy shame naked: the inhabitant of Zaanan came not forth in the mourning of Bethzel; he shall (l) receive of you his standing.

(k) These were cities by which the enemy would pass as he came to Judah.

(l) He will not depart before he has overcome you, and so you will pay for his staying.

Micah 1:12

mic 1:12

For the inhabitant of Maroth waited carefully for good: but evil came down from the LORD unto the (m) gate of Jerusalem.

(m) For Rabshakeh had shut up Jerusalem, so that they could not send to help them.

Micah 1:13

mic 1:13

O thou inhabitant of Lachish, bind the chariot to the (n) swift beast: she (o) [is] the beginning of the sin to the daughter of Zion: for the transgressions of Israel were found in thee.

(n) To flee away: for Sennacherib laid siege first to that city, and remained there when he sent his captains and army against Jerusalem.

(o) You first received the idolatry of Jeroboam, and so infected Jerusalem.

Micah 1:14

mic 1:14

Therefore shalt thou give presents to (p) Moreshethgath: the houses of Achzib [shall be] a lie to the kings of Israel.

(p) You will bribe the Philistines your neighbours, but they will deceive you, as well as those of Jerusalem.

Micah 1:15

mic 1:15

Yet will I bring an (q) heir unto thee, O inhabitant of Mareshah: he shall come unto Adullam (r) the glory of Israel.

(q) He prophesies against his own city: and because it signified a heritage, he says that God would send an heir to possess it.

(r) For so they thought themselves because of the strength of their cities.

Micah Chapter 2

Micah 2:1

mic 2:1

Woe to them that devise iniquity, and work evil upon their beds! (a) when the morning is light, they practise it, because it is in the power of their hand.

(a) As soon as they rise, they execute their wicked devices of the night, and according to their ability hurt others.

Micah 2:4

mic 2:4

In that day shall [one] take up a parable against you, and lament with a doleful lamentation, [and] say, (b) We be utterly spoiled: he hath changed the portion of my people: how hath he removed [it] from me! turning away he hath divided our fields.

(b) Thus the Jews lament and say that there is no hope of restitution, seeing their possessions are divided among the enemies.

Micah 2:5

mic 2:5

Therefore thou shalt have none that shall cast a cord by lot in (c) the congregation of the LORD.

(c) You will have no more lands to divide as you had in times past, and as you used to measure them in the Jubilee.

Micah 2:6

mic 2:6

(d) Prophecy ye not, [say they to them that] prophesy: (e) they shall not prophesy to them, [that] they shall not take shame.

(d) Thus the people warn the prophets that they speak to them no more, for they cannot endure their threatenings.

(e) God says that they will not prophesy, nor receive any more of their rebukes or taunts.

Micah 2:7

mic 2:7

O [thou that art] named the house of Jacob, is the spirit of the LORD straitened? (f) [are] these his doings? do not my words do good to him (g) that walketh uprightly?

(f) Are these your works according to his Law?

(g) Do not the godly find my words comfortable?

Micah 2:8

mic 2:8

Even (h) of late my people is risen up as an enemy: ye pull off the (i) robe with the garment from them that pass by securely as men averse from war.

(h) That is, in past times.

(i) The poor can have no benefit from them, but they rob them, as though they were enemies.

Micah 2:9

mic 2:9

The women of my people have ye cast out from their pleasant houses; from their children have ye taken away (k) my glory for ever.

(k) That is, their substance and living, which is God's blessing, and as it were part of his glory.

Micah 2:10

mic 2:10

Arise ye, and depart; for this [is] not [your] (l) rest: because it is polluted, it shall destroy [you], even with a sore destruction.

(l) Jerusalem will not be your safeguard, but rather the cause of your destruction.

Micah 2:11

mic 2:11

If a man (m) walking in the spirit and falsehood do lie, [saying], (n) I will prophesy unto thee of wine and of strong drink; he shall even be the prophet of this people.

(m) That is, show himself to be a prophet.

(n) He shows what prophets they delight in, that is, in flatterers, who tell them pleasant tales, and speak of their benefits.

Micah 2:12

mic 2:12

I will surely assemble, O Jacob, (o) all of thee; I will surely gather the remnant of Israel; I will put them together as the sheep of Bozrah, as the flock in the midst of their fold: they shall make great noise by reason of [the multitude of] men.

(o) To destroy you.

Micah 2:13

mic 2:13

The (p) breaker is come up before them: they have broken up, and have passed through the gate, and are gone out by it: and their king shall pass before them, and the LORD (q) on the head of them.

(p) The enemy will break their gates and walls, and lead them into Chaldea.

(q) To drive them forward, and to help their enemies.

Micah Chapter 3

Micah 3:1

mic 3:1

And I said, Hear, I pray you, O heads of Jacob, and ye princes of the house of Israel; [Is it] not for you to know (a) judgment?

(a) That thing which is just and lawful, both to govern my people properly, and also to clear your own conscience.

Micah 3:2

mic 3:2

Who hate the good, and love the evil; (b) who pluck off their skin from off them, and their flesh from off their bones;

(b) The Prophet condemns the wicked governors not only of covetousness, theft, and murder, but compares them to wolves, lions, and most cruel beasts.

Micah 3:4

mic 3:4

Then (c) shall they cry unto the LORD, but he will not hear them: he will even hide his face from them at that time, as they have behaved themselves ill in their doings.

(c) That is, when I will punish their wickedness: for though I hear the godly before they cry (Isa 65:24), yet I will not hear these even though they cry; (Isa 1:15) (Eze 8:18; Jam 2:13; Pe1 3:11-12).

Micah 3:5

mic 3:5

Thus saith the LORD concerning the prophets that make my people err, that (d) bite with their teeth, and cry, Peace; and he that putteth not into their mouths, they even prepare war against him.

(d) They devour all their substance, and then flatter them, promising that all will go well. But if someone does not feed them, then they invent all ways to do evil.

Micah 3:6

mic 3:6

Therefore (e) night [shall be] unto you, that ye shall not have a vision; and it shall be dark unto you, that ye shall not divine; and the sun shall go down over the prophets, and the day shall be dark over them.

(e) As you have loved to walk in darkness, and to prophesy lies, so God will reward you with gross blindness and ignorance, so that when all others will see the bright beams of God's grace, you will as blind men grope as in the night.

Micah 3:7

mic 3:7

Then shall the seers be ashamed, and the diviners confounded: yea, they shall all cover (f) their lips; for [there is] no answer of God.

(f) When God will reveal them to the world, they will be afraid to speak: for all will know that they were but false prophets, and did give a false notion of the word of God.

Micah 3:8

mic 3:8

But truly I am full (g) of power by the spirit of the LORD, and of judgment, and of might, to declare unto Jacob his transgression, and to Israel his sin.

(g) The Prophet being assured of his vocation by the Spirit of God, sets himself alone against all the wicked, showing how God gave him gifts, ability and knowledge, to discern between good and evil, and also steadfastness and endurance to reprove the sins of the people, and not to flatter them.

Micah 3:10

mic 3:10

They build up Zion with (h) blood, and Jerusalem with iniquity.

(h) They will say that they are the people of God, and abuse his name, as a pretence to disguise their hypocrisy.

Micah 3:12

mic 3:12

Therefore shall Zion for your sake be (k) plowed [as] a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of the forest.

(k) Read (Jer 26:18).

Micah Chapter 4

Micah 4:1

mic 4:1

But in the (a) last days it shall come to pass, [that] the mountain of the house of the LORD shall be established in the top of the mountains, and it shall be exalted above the (b) hills; and people shall flow unto it.

(a) When Christ will come, and the temple will be destroyed.

(b) See Isa 2:2

Micah 4:2

mic 4:2

And many nations shall come, and say, Come, and let us go up to the mountain of the LORD, and to the house of the God of Jacob; and he will (c) teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the LORD from Jerusalem.

(c) He shows that there is no true Church, except where the people are taught by God's pure word.

Micah 4:3

mic 4:3

And he shall judge among many people, and (d) rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into (e) pruninghooks: nation shall not lift up a sword against nation, neither shall they (f) learn war any more.

(d) By his corrections and threatenings he will bring the people into subjection who are in the utmost corners of the world.

(e) They will abstain from all evil doing, and exercise themselves in godliness and in well doing to others.

(f) Read (Isa 2:4)

Micah 4:5

mic 4:5

For all people will walk (g) every one in the name of his god, and we will walk in the name of the LORD our God for ever and ever.

(g) He shows that the people of God ought to remain constant in their religion, even if all the world should give themselves to their superstition and idolatry.

Micah 4:7

mic 4:7

And I will make her that halted (h) a remnant, and her that was cast far off a strong nation: and the LORD shall reign over them in mount Zion from henceforth, even for ever.

(h) I will cause that Israel, who is now as one lame and halting, and so almost destroyed, to live again, and grow into a great people.

Micah 4:8

mic 4:8

And thou, O (i) tower of the flock, the strong hold of the daughter of Zion, unto thee shall it come, even (k) the first dominion; the kingdom shall come to the daughter of Jerusalem.

(i) Meaning Jerusalem, where the Lord's flock was gathered.

(k) The flourishing state of the kingdom, as it was under David and Solomon, which thing was accomplished for the Church by the coming of Christ.

Micah 4:9

mic 4:9

Now why dost thou cry out aloud? [is (l) there] no king in thee? is thy counsellor perished? for pangs have taken thee as a woman in travail.

(l) In the meantime he shows that they would endure great troubles and temptations, when they saw themselves neither to have king nor counsel.

Micah 4:12

mic 4:12

But they (m) know not the thoughts of the LORD, neither understand they his counsel: for he shall gather them as the sheaves into the floor.

(m) He shows that the faithful ought not to measure God's judgments by the braggings and threatenings of the wicked, but by these are admonished to lift up their hearts to God to call for deliverance.

Micah 4:13

mic 4:13

Arise and thresh, (n) O daughter of Zion: for I will make thine horn iron, and I will make thy hoofs brass: and thou shalt beat in pieces many people: and I will consecrate their gain unto the LORD, and their substance unto the Lord of the whole earth.

(n) God gives his Church this victory, as often as he overcomes their enemies: but the accomplishment of this will be at the last coming of Christ.

Micah Chapter 5

Micah 5:1

mic 5:1

Now gather thyself in troops, O daughter (a) of troops: he hath laid siege against us: they shall smite the judge of Israel with a rod upon the cheek.

(a) He forewarns them of the dangers that will come before they enjoy these comforts, showing that inasmuch as Jerusalem was accustomed with her garrisons to trouble others, the Lord would now cause other garrisons to vex her, and that her rulers would be hit on the face most contemptuously.

Micah 5:2

mic 5:2

But thou, Bethlehem Ephratah, [though] thou be (b) little among the thousands of Judah, [yet] out of thee shall he come forth unto me [that is] to be ruler in Israel; whose (c) goings forth [have been] from of old, from everlasting.

(b) For so the Jews divided their country that for every thousand there was a chief captain: and because Bethlehem was not able to make a thousand, he calls it little. But yet God will raise up his captain and governor in it: and thus it is not the least by reason of this benefit. See Mat 2:6

(c) He shows that the coming of Christ and all his ways were appointed by God from all eternity.

Micah 5:3

mic 5:3

Therefore will he give them up, until the time [that] (d) she which travaileth hath brought forth: then the remnant of his brethren shall return unto the children of Israel.

(d) He compares the Jews to women with child, who for a time would have great sorrows, but at length they would have a comfortable deliverance; (Joh 16:21).

Micah 5:4

mic 5:4

And he shall (e) stand and feed in the strength of the LORD, in the majesty of the name of the LORD his God; and they shall abide: for now shall he be great unto the ends of the earth.

(e) That is, Christ's kingdom will be stable and everlasting, and his people, the Gentiles as well as the Jews, will dwell in safety.

Micah 5:5

mic 5:5

And this [man] (f) shall be the peace, when the Assyrian shall come into our land: and when he shall tread in our palaces, then shall we raise against him seven shepherds, and eight principal men.

(f) This Messiah will be a sufficient safeguard for us, and though the enemy invades us for a time, yet will God stir up many who will be able to deliver us.

Micah 5:6

mic 5:6

And they shall waste the (g) land of Assyria with the sword, and the land of Nimrod in the entrances thereof: thus shall he (h) deliver [us] from the Assyrian, when he cometh into our land, and when he treadeth within our borders.

(g) These whom God will raise up for the deliverance of his Church, will destroy all the enemies of it, who are meant here by the Assyrians and Babylonians, who were the chief enemies at that time.

(h) By these governors will God deliver us when the enemy comes into our land.

Micah 5:7

mic 5:7

And the (i) remnant of Jacob shall be in the midst of many people as a dew from the LORD, as the showers upon the grass, that tarrieth not for man, nor waiteth for the sons of men.

(i) This remnant or Church which God will deliver will only depend on God's power and defence (as does the grass of the field), and not on the hope of man.

Micah 5:10

mic 5:10

And it shall come to pass in that day, saith the LORD, that I will cut off thy (k) horses out of the midst of thee, and I will destroy thy chariots:

(k) I will destroy all things in which you put your confidence, such as your vain self-reliance and idolatry, and in doing this I will be helping you.

Micah 5:15

mic 5:15

And I will execute vengeance in anger and fury upon the heathen, (l) such as they have not heard.

(l) It will be so terrible that nothing like it has been heard of.

Micah Chapter 6

Micah 6:1

mic 6:1

Hear ye now what the LORD saith; Arise, contend thou before the (a) mountains, and let the hills hear thy voice.

(a) He took the high mountains and hard rocks as witnesses against the obstinacy of his people.

Micah 6:4

mic 6:4

For I (b) brought thee up out of the land of Egypt, and redeemed thee out of the house of servants; and I sent before thee Moses, Aaron, and Miriam.

(b) I have not hurt you, but bestowed infinite benefits upon you.

Micah 6:5

mic 6:5

O my people, remember now what Balak king of Moab consulted, and what Balaam the son of Beor answered him from (c) Shittim unto Gilgal; that ye may know the (d) righteousness of the LORD.

(c) That is, remember my benefits from the beginning, how I delivered you from Balaam's curse, and also spared you from Shittim which was in the plain of Moab, until I brought you into the promised land.

(d) That is, the truth of his promise and his manifold benefits toward you.

Micah 6:6

mic 6:6

Wherewith (e) shall I come before the LORD, [and] bow myself before the high God? shall I come before him with burnt offerings, with calves of a year old?

(e) Thus the people by hypocrisy ask how to please God, and are content to offer sacrifices, but will not change their lives.

Micah 6:7

mic 6:7

Will the LORD be pleased with thousands of rams, [or] with ten thousands of rivers of oil? shall I give my (f) firstborn [for] my transgression, the fruit of my body [for] the sin of my soul?

(f) There is nothing so dear to man, but the hypocrites will offer it to God, if they think by this to avoid his anger. But they will never be brought to mortify their own affections, and to give themselves willingly to serve God as he commands.

Micah 6:8

mic 6:8

He hath shewed thee, O man, what [is] good; and what doth the LORD require of thee, (g) but to do justly, and to love mercy, and to walk humbly with thy God?

(g) The Prophet in few words calls them to the observation of the second table of the ten commandments, to know if they will obey God correctly or not, saying that God has commanded them to do this.

Micah 6:9

mic 6:9

The LORD'S voice crieth unto the (h) city, and [the man of] wisdom shall see thy name: hear ye the rod, and who hath appointed it.

(h) Meaning, that when God speaks to any city or nation, the godly will acknowledge his majesty and not consider the mortal man that brings the threatening, but God that sends it.

Micah 6:12

mic 6:12

For the rich men thereof (i) are full of violence, and the inhabitants thereof have spoken lies, and their tongue [is] deceitful in their mouth.

(i) That is, of Jerusalem.

Micah 6:14

mic 6:14

Thou shalt eat, but not be satisfied; and (k) thy casting down [shall be] in the midst of thee; and thou (l) shalt take hold, but shalt not deliver; and [that] which thou deliverest will I give up to the sword.

(k) You will be consumed with inward grief and evils.

(l) Meaning that the city would go about to save her men, as they that lay hold of that which they would preserve.

Micah 6:16

mic 6:16

For the (m) statutes of Omri are kept, and all the works of the house of Ahab, and ye walk in their counsels; that I should make thee a desolation, and the inhabitants thereof an hissing: therefore ye shall bear the reproach of my people.

(m) You have received all the corruption and idolatry with which the ten tribes were infected under Omri and Ahab his son: and to excuse your doings, you allege the King's authority by his statutes, and also wisdom and policy in so doing, but you will not escape punishment. But as I have shown

you great favour, and taken you for my people, so will your plagues be according as your sins; (Luk 12:47).

Micah Chapter 7

Micah 7:1

mic 7:1

Woe is me! for I am as when they have gathered the (a) summer fruits, as the grape gleanings of the vintage: [there is] no cluster to eat: my soul desired the firstripe fruit.

(a) The Prophet takes upon himself the voice of the earth, which complains that all her fruits are gone, so that none are left: that is, that there is no godly man remaining, for all are given to cruelty and deceit, so that none spares his own brother.

Micah 7:2

mic 7:2

The good [man] is perished out of the earth: and [there is] none upright among men: (b) they all lie in wait for blood; they hunt every man his brother with a net.

(b) He shows that the prince, the judge, and the rich man are all linked together to do evil, and to disguise the deeds of one another.

Micah 7:3

mic 7:3

That they may do evil with both hands earnestly, the prince asketh, and the judge [asketh] for a reward; and the (c) great [man], he uttereth his mischievous desire: so (d) they wrap it up.

(c) That is, the rich man that is able to give money, abstains from no wickedness or injury.

(d) These men agree among themselves, and conspire with one another to do evil.

Micah 7:4

mic 7:4

The best of them [is] as (e) a brier: the most upright [is sharper] than a thorn hedge: the day of (f) thy watchmen [and] thy visitation cometh; now shall be their perplexity.

(e) They that are of most estimation and are counted most honest among them, are but thorns and briars to prick.

(f) Meaning the prophets and governors.

Micah 7:7

mic 7:7

Therefore (g) I will look unto the LORD; I will wait for the God of my salvation: my God will hear me.

(g) The Prophet shows that the only remedy for the godly in desperate evils, is to flee to God for help.

Micah 7:8

mic 7:8

Rejoice not against me, (h) O mine enemy: when I fall, I shall arise; when I sit in darkness, the LORD [shall be] a light unto me.

(h) This is spoken in the voice of the Church, which calls the malignant church her enemy.

Micah 7:11

mic 7:11

[In] (i) the day that thy walls are to be built, [in] that day shall (k) the decree be far removed.

(i) That is, when God will show himself to be a deliverer of his Church, and a destroyer of his enemies.

(k) Meaning the cruel empire of the Babylonians.

Micah 7:12

mic 7:12

[In] that day [also] he shall come even to thee from (l) Assyria, and [from] the fortified cities, and from the fortress even to the river, and from sea to sea, and [from] mountain to mountain.

(l) When the Church will be restored, those that were enemies before will come out of all the corners of the world to her, so that neither fortresses, rivers, seas, nor mountains will be able to stop them.

Micah 7:13

mic 7:13

Notwithstanding the land shall be desolate because of them that dwell therein, for the fruit of (m) their doings.

(m) Before this grace appears, he shows how grievously the hypocrites themselves will be punished, seeing that the earth itself, which cannot sin, will be made waste because of their wickedness.

Micah 7:14

mic 7:14

(n) Feed thy people with thy rod, the flock of thine heritage, which dwell solitarily [in] the wood, in the midst of Carmel: let them feed [in] Bashan and Gilead, as in the days of old.

(n) The Prophet prays to God to be merciful to his Church, when they would be scattered abroad as in solitary places in Babylon, and to be beneficial to them as in times past.

Micah 7:15

mic 7:15

(o) According to the days of thy coming out of the land of Egypt will I shew unto him marvellous [things].

(o) God promises to be favourable to his people, as he had been before.

Micah 7:16

mic 7:16

The nations shall see and be confounded at all their might: they shall (p) lay [their] hand upon [their] mouth, (q) their ears shall be deaf.

(p) They will be as dumb men, and dare brag no more.

(q) They will be astonished and afraid to hear men speak, lest they should hear of their destruction.

Micah 7:17

mic 7:17

They shall (r) lick the dust like a serpent, they shall move out of their holes like worms of the earth: they shall be afraid of the LORD our God, and shall fear because of thee.

(r) They will fall flat on the ground because of fear.

Micah 7:18

mic 7:18

Who [is] a God like unto thee, that pardoneth iniquity, and (s) passeth by the transgression of the remnant of his heritage? he retaineth not his anger for ever, because he delighteth [in] mercy.

(s) As though he did not see it, ignoring it.

Micah 7:19

mic 7:19

He will turn again, he will have compassion upon us; he will subdue our iniquities; and thou wilt cast all (t) their sins into the depths of the sea.

(t) Meaning his elect.

Micah 7:20

mic 7:20

Thou wilt perform the (u) truth to Jacob, [and] the mercy to Abraham, which thou hast sworn unto our fathers from the days of old.

(u) The Church is assured that God will perform the truth of his merciful promise, which he had made long ago to Abraham, and to all that would apprehend the promise by faith.

Nahum

Nahum Chapter 1

Nahum 1:1

nah 1:1

The (a) burden of Nineveh. (b) The book of the vision of Nahum the (c) Elkoshite.

The Argument - As those of Nineveh showed themselves prompt and ready to receive the word of God at Jonah's preaching, and so turned to the Lord by repentance, so after a certain time they gave themselves to worldly means to increase their dominion, rather than seeking to continue in that fear of God, and path in which they had begun. They cast off the care of religion, and so returned to their vomit and provoked God's just judgment against them, in afflicting his people. Therefore their city Nineveh was destroyed, and Meroch-baladan, king of Babel (or as some think, Nebuchadnezzar) enjoyed the empire of the Assyrians. But because God has a continual care for his Church, he stirs up his Prophet to comfort the godly, showing that the destruction of their enemies would be for their consolation: and as it seems, he prophesies around the time of Hezekiah, and not in the time of Manasseh his son, as the Jews write.

(a) See Isa 13:1

(b) The vision or revelation, which God commanded Nahum to write concerning the Ninevites.

(c) That is, born in a poor village in the tribe of Simeon.

Nahum 1:2

nah 1:2

God [is] (d) jealous, and the LORD revengeth; the LORD revengeth, and (e) [is] furious; the LORD will take vengeance on his adversaries, and he reserveth [wrath] for his enemies.

(d) Meaning, of his glory.

(e) With his own he is but angry for a time, but his anger is never appeased toward the reprobate, even though he defers it for a time.

Nahum 1:3

nah 1:3

The (f) LORD [is] slow to anger, and great in power, and will not at all acquit [the wicked]: the LORD hath his way in the whirlwind and in the storm, and the clouds [are] the dust of his feet.

(f) Thus the wicked would make God's mercy an occasion to sin, but the Prophet wishes them to consider his power and justice.

Nahum 1:6

nah 1:6

(g) Who can stand before his indignation? and who can abide in the fierceness of his anger? his fury is poured out like fire, and the rocks are thrown down by him.

(g) If all creatures are at God's commandment, and none are able to resist his wrath, will man flatter himself, and think by any means to escape, when he provokes his God to anger?

Nahum 1:7

nah 1:7

The LORD [is] good, (h) a strong hold in the day of trouble; and he knoweth them that trust in him.

(h) Lest the faithful should be discouraged by hearing the power of God, he shows them that his mercy appertains to them, and that he has care over them.

Nahum 1:8

nah 1:8

But with an overrunning flood he will make an utter end of the (i) place thereof, and darkness shall pursue his enemies.

(i) Signifying that God will suddenly destroy Nineveh and the Assyrians in such a way, that they will lie in perpetual darkness, and never recover their strength again.

Nahum 1:9

nah 1:9

What do ye (k) imagine against the LORD? he will make an utter end: affliction shall not rise up the second time.

(k) He shows that the undertakings of the Assyrians against Judah and the Church were against God, and therefore he would so destroy them the first time, that he would not need to return the second time.

Nahum 1:10

nah 1:10

For while [they be] folden together [as] (l) thorns, and while they are drunken [as] drunkards, they shall be devoured as stubble fully dry.

(l) Though the Assyrians think themselves like thorns that prick on all sides, yet the Lord will set fire on them, and as drunken men are not able to stand against any force, so they will not be able to resist him at all.

Nahum 1:11

nah 1:11

There is [one] (m) come out of thee, that imagineth evil against the LORD, a wicked counsellor.

(m) Which may be understood either of Sennacherib, or of the whole body of the people of Nineveh.

Nahum 1:12

nah 1:12

Thus saith the LORD; Though [they be] (n) quiet, and likewise many, yet thus shall they be cut down, when he shall pass through. Though I have afflicted thee, I will afflict thee no more.

(n) Though they think themselves in most safety, and of greatest strength, yet when God will pass by, he will destroy them: nonetheless, he comforts his Church, and promises to stop punishing them by the Assyrians.

Nahum 1:14

nah 1:14

And the LORD hath given a commandment concerning thee, [that] no more of thy name be (o) sown: out of the house of thy gods will I cut off the graven image and the molten image: I will make thy grave; for thou art vile.

(o) Meaning, Sennacherib, who would have no more children, but be slain in the house of his gods; (Kg2 19:36-37).

Nahum 1:15

nah 1:15

Behold upon the mountains the feet of him that bringeth good tidings, that publisheth (p) peace! O Judah, keep thy solemn feasts, perform thy vows: for the wicked shall no more pass through thee; he is utterly cut off.

(p) Which peace the Jews would enjoy by the death of Sennacherib.

Nahum Chapter 2

Nahum 2:1

nah 2:1

(a) He that dasheth in pieces is come up before thy face: keep the munition, watch the way, make [thy] loins strong, fortify [thy] power mightily.

(a) That is, Nebuchadnezzar is in readiness to destroy the Assyrians: and the Prophet derides the undertakings of the Assyrians who prepared to resist him.

Nahum 2:2

nah 2:2

For the LORD hath (b) turned away the excellency of Jacob, as the excellency of Israel: for the emptiers have emptied them out, and (c) marred their vine branches.

(b) Seeing God has punished his own people Judah and Israel, he will now punish the enemies by whom he scourged them; read (Isa 10:12).

(c) Signifying that the Israelites were utterly destroyed.

Nahum 2:3

nah 2:3

The shield of his mighty men is made red, (d) the valiant men [are] in scarlet: the chariots [shall be] with flaming torches in the day of his preparation, and (e) the fir trees shall be terribly shaken.

(d) Both to put fear into the enemy, and also that they themselves should not so soon detect blood among one another, to discourage them.

(e) Meaning their spears would shake and crash together.

Nahum 2:5

nah 2:5

(f) He shall recount his worthies: they shall stumble in their walk; they shall make haste to the wall thereof, and the defence shall be prepared.

(f) Then the Assyrians will seek by all means to gather their power, but all things will fail them.

Nahum 2:8

nah 2:8

But Nineveh [is] of (g) old like a pool of water: yet they shall flee away. Stand, stand, [shall they cry]; but none shall look back.

(g) The Assyrians will flatter themselves and say that Nineveh is so ancient that it can never perish, and is as a fishpool, whose waters cannot be touched by those that walk on the banks. But they will be scattered, and will not look back, even if men call them.

Nahum 2:9

nah 2:9

(h) Take ye the spoil of silver, take the spoil of gold: for [there is] none end of the store [and] glory out of all the pleasant furniture.

(h) God commands the enemies to spoil Nineveh, and promises them infinite riches and treasures.

Nahum 2:10

nah 2:10

(i) She is empty, and void, and waste: and the heart melteth, and the knees smite together, and much pain [is] in all loins, and the faces (k) of them all gather blackness.

(i) That is, Nineveh, and the men of it will be after this manner.

(k) See Joe 2:6

Nahum 2:11

nah 2:11

Where [is] the (l) dwelling of the lions, and the feedingplace of the young lions, where the lion, [even] the old lion, walked, [and] the lion's whelp, and none made [them] afraid?

(l) Meaning, Nineveh, whose inhabitants were cruel like the lions, and given to all oppression, and spared no violence or tyranny to provide for their wives and children.

Nahum 2:13

nah 2:13

Behold, I [am] against thee, saith the LORD of hosts, and I will burn her chariots in the (m) smoke, and the sword shall devour thy young lions: and I will cut off thy prey from the earth, and the voice of thy (n) messengers shall no more be heard.

(m) That is, as soon as my wrath begins to burn.

(n) Signifying the heralds, who were accustomed to proclaim war. Some read, "of you gum teeth", with which Nineveh was accustomed to bruise the bones of the poor.

Nahum Chapter 3

Nahum 3:1

nah 3:1

Woe to the bloody city! it [is] all full of lies [and] robbery; (a) the prey departeth not;

(a) It never ceases to spoil and rob.

Nahum 3:2

nah 3:2

The noise of a whip, (b) and the noise of the rattling of the wheels, and of the prancing horses, and of the jumping chariots.

(b) He shows how the Chaldeans will hasten, and how courageous their horses will be in beating the ground when they come against the Assyrians.

Nahum 3:4

nah 3:4

Because of the multitude of the whoredoms of the wellfavoured (c) harlot, the mistress of witchcrafts, that selleth nations through her whoredoms, and families through her witchcrafts.

(c) He compares Nineveh to a harlot, who by her beauty and subtilty entices young men, and brings them to destruction.

Nahum 3:8

nah 3:8

Art thou better than populous (d) No, that was situate among the rivers, [that had] the waters round about it, whose rampart [was] the sea, [and] her wall [was] from the sea?

(d) Meaning Alexandria, which had a compact of peace with so many nations, and yet was now destroyed.

Nahum 3:15

nah 3:15

There shall the fire devour thee; the sword shall cut thee off, it shall eat thee up like the (e) cankerworm: make thyself many as the cankerworm, make thyself many as the locusts.

(e) Signifying that God's judgments would suddenly destroy the Assyrians, as these vermin do with rain or change of weather.

Nahum 3:18

nah 3:18

Thy (f) shepherds slumber, O king of Assyria: thy nobles shall dwell [in the dust]: thy people is scattered upon the mountains, and no man gathereth [them].

(f) Your princes and counsellors.

Nahum 3:19

nah 3:19

[There is] no healing of thy bruise; thy wound is grievous: all that hear the bruit of thee shall clap the hands over thee: for upon (g) whom hath not thy wickedness passed continually?

(g) Meaning that the Assyrians had done hurt to all people.

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Habakkuk

Habakkuk Chapter 1

Habakkuk 1:1

hab 1:1

The burden which Habakkuk the prophet saw.

The Argument - The Prophet complains to God, considering the great felicity of the wicked, and the miserable oppression of the godly, who endure all types of affliction and cruelty, and yet can see no end. Therefore he had this revelation shown to him by God, that the Chaldeans would come and take them away as captives, so that they could look for no end of their troubles as yet, because of their stubbornness and rebellion against the Lord. And lest the godly should despair, seeing this horrible confusion, he comforts them by this, that God will punish the Chaldeans their enemies, when their pride and cruelty will be at height. And for this reason he exhorts the faithful to patience by his own example, and shows them a form of prayer, with which they should comfort themselves.

Habakkuk 1:2

hab 1:2

O LORD, how long shall I cry, and thou wilt not hear! [even] cry out to thee (a) [of] violence, and thou wilt not save!

(a) The Prophet complains to God, and bewails that among the Jews is left no fairness and brotherly love: but instead of these reigns cruelty, theft, contention, and strife.

Habakkuk 1:4

hab 1:4

Therefore the law is feeble, and judgment doth never go forth: for the wicked doth (b) surround the righteous; therefore judgment goeth forth (c) perverted

(b) To suppress him, if any should show himself zealous of God's cause.

(c) Because the judges who should remedy this excess, are as evil as the rest.

Habakkuk 1:5

hab 1:5

Behold ye among the nations, and regard, and wonder marvellously: for [I] will work a work in your days, [which] (d) ye will not believe, though it be told [you].

(d) As in times past you would not believe God's word, so you will not now believe the strange plagues which are at hand.

Habakkuk 1:7

hab 1:7

They [are] terrible and dreadful: (e) their judgment and their dignity shall proceed from themselves.

(e) They themselves will be your judges in this cause, and none will have authority over them to control them.

Habakkuk 1:9

hab 1:9

They shall come all for violence: their faces shall sup up [as] the (f) east wind, and they shall gather the captives (g) as the sand.

(f) For the Jews most feared this wind, because it destroyed their fruits.

(g) They will be so many in number.

Habakkuk 1:10

hab 1:10

And they shall scoff at the kings, and the princes shall be a scorn to them: they shall deride every strong hold; for they shall heap (h) dust, and take it.

(h) They will cast up mounds against it.

Habakkuk 1:11

hab 1:11

Then shall [his] mind change, and he shall (i) pass over, and offend, [imputing] this his power to his god.

(i) The Prophet comforts the faithful that God will also destroy the Babylonians, because they will abuse this victory, and become proud and insolent, attributing the praise of this to their idols.

Habakkuk 1:12

hab 1:12

[Art] thou not from everlasting, O LORD my God, my Holy One? we shall not (k) die. O LORD, thou hast ordained them for judgment; and, O mighty God, thou hast established them for correction.

(k) He assures the godly of God's protection, showing that the enemy can do no more than God has appointed, and also that their sins require such a sharp rod.

Habakkuk 1:14

hab 1:14

And makest men as the (l) fishes of the sea, as the creeping animals, [that have] no ruler over them?

(l) So that the great devours the small, and the Chaldeans destroy all the world.

Habakkuk 1:16

hab 1:16

Therefore they sacrifice to their (m) net, and burn incense to their drag; because by them their portion [is] fat, and their food plenteous.

(m) Meaning that the enemies flatter themselves, and glory in their own strength, power, and intellect.

Habakkuk 1:17

hab 1:17

Shall they therefore empty their net, and not spare continually to slay (n) the nations?

(n) Meaning, that they would not.

Habakkuk Chapter 2

Habakkuk 2:1

hab 2:1

I will stand upon my (a) watch, and seat myself upon the tower, and will watch to see what he will say to me, and what I shall answer when I am reproved.

(a) I will renounce my own judgment, and only depend on God to be instructed what I will answer those that abuse my preaching, and to be armed against all temptations.

Habakkuk 2:2

hab 2:2

And the LORD answered me, and said, Write the vision, and make [it] plain upon tablets, that he may run (b) that readeth it.

(b) Write it in great letters, that he that runneth may read it.

Habakkuk 2:3

hab 2:3

For the vision [is] yet for an appointed time, but at the (c) end it shall speak, and not lie: though it may tarry, wait for it; because it will surely come, it will not tarry.

(c) Which contained the destruction of the enemy, and the comfort of the Church. And even though God does not execute this according to man's hasty affections, yet the issue of both is certain at his appointed time.

Habakkuk 2:4

hab 2:4

Behold, (d) his soul [which] is lifted up is not upright in him: but the just shall live by his faith.

(d) To trust in himself, or in any worldly thing, is never to be at peace: for the only rest is to trust in God by faith; (Rom 1:17; Gal 3:11; Heb 10:38).

Habakkuk 2:5

hab 2:5

Yea also, because (e) he transgresseth by wine, [he is] a proud man, neither keepeth at home, who enlargeth his desire as hell, and [is] as death, and cannot be satisfied, but gathereth to him all nations, and heapeth to him all people:

(e) He compares the proud and covetous man to a drunkard that is without reason and sense, whom God will punish and make a laughing stock to all the world: and this he speaks for the comfort of the godly, and against the Chaldeans.

Habakkuk 2:6

hab 2:6

Shall not all these take up a parable against him, and a taunting proverb against him, and say, Woe to him that increaseth [that which is] not his! (f) how long? and to him that ladeth himself with thick clay!

(f) Signifying that all the world will wish the destruction of tyrants, and that by their oppression and covetousness, they heap but upon themselves more heavy burdens: for the more they get, the more are they troubled.

Habakkuk 2:7

hab 2:7

Shall (g) they not rise suddenly that shall bite thee, and awake that shall oppress thee, and thou shalt be for booty to them?

(g) That is, the Medes and persians, that would destroy the Babylonians?

Habakkuk 2:10

hab 2:10

Thou (h) gavest shameful counsel to thy house by cutting off many people, and hast sinned [against] thy soul.

(h) Signifying that the covetous man is the ruin of his own house, when he thinks to enrich it be cruelty and oppression.

Habakkuk 2:11

hab 2:11

For the (i) stone shall cry out of the wall, and the beam out of the timber shall answer it.

(i) The stones of the house will cry, and say that they are built from blood, and the wood will answer and say the same of itself.

Habakkuk 2:13

hab 2:13

Behold, [is it] not from the (k) LORD of hosts that the people shall labour [only] for fire, and the nations shall weary themselves for nothing?

(k) Meaning, that God will not defer his vengeance long, but will come and destroy all their labours, as though they were consumed with fire.

Habakkuk 2:14

hab 2:14

For the earth shall (l) be filled with the knowledge of the glory of the LORD, as the waters cover the sea.

(l) In the destruction of the Babylonians his glory will appear through all the world.

Habakkuk 2:15

hab 2:15

Woe to him that giveth his neighbour (m) drink, that putteth thy bottle to [him], and makest [him] drunk also, that thou mayest look on their nakedness!

(m) He reproaches by this the king of Babylon, who as he was drunken with covetousness and cruelty, so he provoked others to the same, and inflamed them by his madness, and so in the end brought them to shame.

Habakkuk 2:16

hab 2:16

Thou art filled with shame (n) for glory: drink thou also, and let thy shame come upon thee: the cup of the LORD'S right hand shall be turned to thee, and utter shame [shall be] on thy glory.

(n) Whereas you thought to have the glory of these your doings, they will turn to your shame: for you will drink of the same cup with others in your turn.

Habakkuk 2:17

hab 2:17

For the (o) violence of Lebanon shall cover thee, and the spoil of beasts, [which] made them afraid, because of men's blood, and for the violence of the land, of the city, and of all that dwell in it.

(o) Because the Babylonians were cruel not only against other nations, but also against the people of God, which is meant by Lebanon and the beast in it, he shows that the same cruelly will be executed against them.

Habakkuk 2:18

hab 2:18

What profiteth the graven (p) image that its maker hath engraved it; the molten image, and a teacher of lies, that the maker of his work trusteth in it, to make dumb idols?

(p) He shows that the Babylonian gods could not help them at all, for they were but blocks or stones. See Jer 10:8

Habakkuk 2:19

hab 2:19

Woe to him that saith to the wood, Awake; to the dumb stone, Arise, it shall teach! (q) Behold, it [is] laid over with gold and silver, and [there is] no breath at all within it.

(q) If you will consider what it is, and how it has neither breath nor life, but is a dead thing.

Habakkuk Chapter 3

Habakkuk 3:1

hab 3:1

A prayer of Habakkuk the prophet (a) upon Shigionoth.

(a) "upon Shigionoth" or "for the ignorance". The prophet instructs his people to pray to God, not only because of their great sins, but also for those they had committed in ignorance.

Habakkuk 3:2

hab 3:2

(b) O LORD, I have heard thy speech, [and] was afraid: O LORD, revive thy (c) work in the midst of the years, in the midst of the years make known; in wrath remember mercy.

(b) Thus the people were afraid when they heard God's threatenings, and prayed.

(c) That is, the state of your Church which is now ready to perish, before it comes to half a perfect age, which would be under Christ.

Habakkuk 3:3

hab 3:3

God came from (d) Teman, and the Holy One from mount Paran. Selah. His glory covered the heavens, and the earth was full of his praise.

(d) Teman and Paran were near Sinai, where the Law was given: by which is signified that his deliverance was as present now as it was then.

Habakkuk 3:4

hab 3:4

And [his] brightness was as the light; (e) he had horns [coming] out of his hand: and there [was] the hiding of his power.

(e) By which is meant a power that was joined with his brightness, which was hidden to the rest of the world, but was revealed at Mount Sinai to his people; (Psa 31:16).

Habakkuk 3:6

hab 3:6

He stood, and measured the earth: he beheld, and drove asunder the nations; and the everlasting mountains were scattered, the perpetual hills did bow: his (f) ways [are] everlasting.

(f) Signifying that God has wonderful means, and always has a marvellous power when he will deliver his Church.

Habakkuk 3:7

hab 3:7

(g) I saw the tents of Cushan in affliction: [and] the curtains of the land of Midian trembled.

(g) The iniquity of the king of Syria in vexing your people was made manifest by your judgment, to the comfort of your Church, (Jdg 5:10), and also of the Midianites, who destroyed themselves, (Jdg 7:22).

Habakkuk 3:8

hab 3:8

Was the LORD displeased against the (h) rivers? [was] thy anger against the rivers? [was] thy wrath against the sea, that thou didst ride (i) upon thy horses [and] thy chariots of salvation?

(h) Meaning that God was not angry with the waters, but that by this means he would destroy his enemies, and deliver his Church.

(i) And so did use all the elements as instruments for the destruction of your enemies.

Habakkuk 3:9

hab 3:9

Thy (k) bow was made quite naked, [according] to the (l) oaths of the tribes, [even thy] word. Selah. Thou (m) didst cleave the earth with rivers.

(k) That is, your power.

(l) For he had not only made a covenant with Abraham, but renewed it with his posterity.

(m) Read (Num 20:11).

Habakkuk 3:10

hab 3:10

The mountains saw thee, [and] they trembled: the overflowing of the water (n) passed by: the deep uttered his voice, [and] lifted up his hands on high.

(n) He alludes to the Red Sea and Jordan, which gave passage to God's people, and showed signs of their obedience as it were by the lifting up of their hands.

Habakkuk 3:11

hab 3:11

The (o) sun [and] moon stood still in their habitation: (p) at the light of thy arrows they went, [and] at the shining of thy glittering spear.

(o) As appears in (Jos 10:12).

(p) According to your command the sun was directed by the weapons of your people, that fought in your cause, as though it dare not go forward.

Habakkuk 3:13

hab 3:13

Thou wentest forth for the salvation of thy people, [even] for salvation with thy (q) anointed; thou didst wound the head out of the house of the wicked, by laying bare the foundation to the (r) neck. Selah.

(q) Signifying that there is no salvation, except by Christ.

(r) From the top to the bottom you have destroyed the enemies.

Habakkuk 3:14

hab 3:14

Thou didst (s) strike through with his staffs the head of his villages: they came out as a whirlwind to scatter me: their rejoicing [was] as to devour the poor secretly.

(s) God destroyed his enemies both great and small with their own weapons, though they were ever so fierce against his Church.

Habakkuk 3:16

hab 3:16

When I (t) heard, my belly trembled; my lips quivered at the voice: rottenness entered into my bones, and I trembled in myself, that I might rest in (u) the day of trouble: when he cometh up (x) to the people, he will invade them with his troops.

(t) He returns to that which he spoke as in, (Hab 3:2) and shows how he was afraid of God's judgments.

(u) He shows that the faithful can never have true rest, except that which they feel before the weight of God's judgments.

(x) That is, the enemy, but the godly will be quiet, knowing that all things will turn to good for them.

Habakkuk 3:18

hab 3:18

Yet I will rejoice in the LORD, I will joy (y) in the God of my salvation.

(y) He declares in what the joy of the faithful consists, though they see ever so great afflictions prepared.

Habakkuk 3:19

hab 3:19

The LORD God [is] my strength, and he will make my feet like hinds' [feet], and he will make me to walk upon my high places. (z) To the chief singer on my stringed instruments.

(z) The chief singer upon the instruments of music, will have occasion to praise God for this great deliverance of his Church.

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Zephaniah

Zephaniah Chapter 1

Zephaniah 1:1

zep 1:1

The word of the LORD which came unto Zephaniah the son of Cushi, the son of Gedaliah, the son of Amariah, the son of Hizkiah, in the days of Josiah the son of Amon, king of Judah.

The Argument - Seeing the great rebellion of the people, and that there was now no hope of amendment, he gives notice of the great judgment of God, which was at hand, showing that their country would be utterly destroyed, and they would be carried away captives by the Babylonians. Yet for the comfort of the faithful he prophesied of God's vengeance against their enemies, such as the Philistines, Moabites, Assyrians, and others, to assure them that God had a continual care over them. And as the wicked would be punished for their sins and transgressions, so he exhorts the godly to patience, and to trust to find mercy by reason of the free promise of God made to Abraham: and therefore quietly to wait until God shows them the effect of that grace, by which in the end they should be gathered to him, and counted as his people and children.

Zephaniah 1:3

zep 1:3

I will consume man and beast; I will consume the (a) fowls of the heaven, and the fishes of the sea, and the stumblingblocks with the wicked; and I will cut off man from off the land, saith the LORD.

(a) Not that God was angry with these dumb creatures, but because man was so wicked for whose cause they were created, God makes them to take part of the punishments with him.

Zephaniah 1:4

zep 1:4

I will also stretch out mine hand upon Judah, and upon all the inhabitants of Jerusalem; and I will cut off the remnant of Baal from this place, [and] the name of the (b) Chemarims with the priests;

(b) Who were an order of superstitious priests appointed to minister in the service of Baal, and were as his special chaplains; read (Kg2 23:5; Hos 10:5).

Zephaniah 1:5

zep 1:5

And them that worship the host of heaven upon the housetops; and them that worship [and] that swear by the LORD, and that swear by (c) Malcham;

(c) He alludes to their idol Molech, which was forbidden; read (Lev 20:2), yet they called him their king, and made him as a god: therefore he here notes those that will both say they worship God, and

yet will swear by idols and serve them: which faltering is here condemned, as in (Eze 20:39; Kg1 18:21; Kg2 17:33).

Zephaniah 1:8

zep 1:8

And it shall come to pass in the day of the LORD'S sacrifice, that I will punish the princes, and the king's children, and all such as are clothed with (d) strange apparel.

(d) Meaning, the courtiers, who did imitate the strange apparel of other nations to win their favour by it, and to appear glorious in the eyes of all others; read (Eze 23:14-15).

Zephaniah 1:9

zep 1:9

In the same day also will I punish all those that (e) leap on the threshold, which fill their masters' houses with violence and deceit.

(e) He means the servants of the rulers who invade other men's houses, and rejoice and leap for joy, when they can get any gain to please their master with.

Zephaniah 1:10

zep 1:10

And it shall come to pass in that day, saith the LORD, [that there shall be] the noise of a cry from the (f) fish gate, and an howling from the second, and a great crashing from the hills.

(f) Signifying that all the corners of the city of Jerusalem would be full of trouble.

Zephaniah 1:11

zep 1:11

Howl, ye inhabitants of (g) Maktesh, for all the merchant people are cut down; all they that bear silver are cut off.

(g) This is meant of the street of the merchants which was lower than the rest of the place around it.

Zephaniah 1:12

zep 1:12

And it shall come to pass at that time, [that] I will search Jerusalem with (h) candles, and punish the men that are settled (i) on their lees: that say in their heart, The LORD will not do good, neither will he do evil.

(h) So that nothing will escape me.

(i) By their prosperity they are hardened in their wickedness.

Zephaniah 1:14

zep 1:14

The great day of the LORD [is] near, [it is] near, and hasteth greatly, [even] the voice of the day of the LORD: (k) the mighty man shall cry there bitterly.

(k) They that trusted in their own strength and condemned the Prophets of God.

Zephaniah Chapter 2

Zephaniah 2:1

zep 2:1

Gather (a) yourselves together, yea, gather together, O nation not desired;

(a) He exhorts them to repentance, and wills them to descend into themselves and gather themselves, lest they be scattered like chaff.

Zephaniah 2:3

zep 2:3

Seek ye the LORD, all ye meek of the earth, which (b) have wrought his judgment; seek righteousness, seek meekness: it may be ye shall be hid in the day of the LORD'S anger.

(b) That is, who have lived uprightly and godly according as he prescribes by his word.

Zephaniah 2:4

zep 2:4

For (c) Gaza shall be forsaken, and Ashkelon a desolation: they shall drive out Ashdod at the noon day, and Ekron shall be rooted up.

(c) He comforts the faithful in that God would change his punishments from them to the Philistines their enemies, and other nations.

Zephaniah 2:5

zep 2:5

Woe unto the inhabitants of the sea (d) coast, the nation of the Cherethites! the word of the LORD [is] against you; O Canaan, the land of the Philistines, I will even destroy thee, that there shall be no inhabitant.

(d) That is, Galilee: by these nations he means the people that dwelt near to the Jews, and instead of friendship were their enemies: therefore he calls them Canaanites, whom the Lord appointed to be slain.

Zephaniah 2:7

zep 2:7

And the coast shall be for the (e) remnant of the house of Judah; they shall feed thereupon: in the houses of Ashkelon shall they lie down in the evening: for the LORD their God shall visit them, and turn away their captivity.

(e) He shows why God would destroy their enemies, because their country would be a resting place for his Church.

Zephaniah 2:8

zep 2:8

I have heard the reproach of Moab, and the revilings of the children of Ammon, whereby they have reproached my people, and (f) magnified [themselves] against their border.

(f) These nations presumed to take from the Jews that country which the Lord had given them.

Zephaniah 2:11

zep 2:11

The LORD [will be] terrible unto them: (g) for he will famish all the gods of the earth; and [men] shall worship him, every one from his place, [even] all the isles of the heathen.

(g) When he will deliver his people and destroy their enemies and idols, his glory will shine throughout all the world.

Zephaniah 2:14

zep 2:14

And flocks shall lie down in the midst of her, all the beasts of the nations: both the (h) cormorant and the bittern shall lodge in the upper lintels of it; [their] voice shall sing in the windows; desolation [shall be] in the thresholds: for he shall uncover the cedar work.

(h) Read (Isa 34:11)

Zephaniah 2:15

zep 2:15

This [is] the (i) rejoicing city that dwelt carelessly, that said in her heart, I [am], and [there is] none beside me: how is she become a desolation, a place for beasts to lie down in! every one that passeth by her shall hiss, [and] wag his hand.

(i) Meaning, Nineveh, which rejoicing so much of her strength and prosperity, should be thus made waste, and God's people delivered.

Zephaniah Chapter 3

Zephaniah 3:1

zep 3:1

Woe to her that is filthy and polluted, to the oppressing (a) city!

(a) That is, Jerusalem.

Zephaniah 3:3

zep 3:3

Her princes within her [are] roaring lions; her judges [are] evening wolves; they (b) gnaw not the bones till the morrow.

(b) They are so greedy, that they eat up bones and all.

Zephaniah 3:5

zep 3:5

The (c) just LORD [is] in the midst thereof; he will not do iniquity: every morning doth he bring his judgment to light, he faileth not; but the unjust knoweth no shame.

(c) The wicked thus boasted that God was ever among them, but the Prophet answers that that cannot excuse their wickedness: for God will not bear with their sins. Yet he did patiently abide and sent his Prophets continually to call them to repentance, but he profited nothing.

Zephaniah 3:6

zep 3:6

I have (d) cut off the nations: their towers are desolate; I made their streets waste, that none passeth by: their cities are destroyed, so that there is no man, that there is none inhabitant.

(d) By the destruction of other nations he shows that the Jews should have learned to fear God.

Zephaniah 3:7

zep 3:7

I said, Surely thou wilt fear me, thou wilt receive instruction; so their dwelling should not be cut off, howsoever I punished them: but (e) they rose early, [and] corrupted all their doings.

(e) They were most earnest and ready to do wickedly.

Zephaniah 3:8

zep 3:8

Therefore (f) wait ye upon me, saith the LORD, until the day that I rise up to the prey: for my determination [is] to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, [even] all my fierce anger: for all the earth shall be devoured with the fire of my jealousy.

(f) Seeing that you will not repent, you can expect my vengeance as well as other nations.

Zephaniah 3:9

zep 3:9

For (g) then will I turn to the people a pure language, that they may all call upon the name of the LORD, to serve him with one consent.

(g) Lest any should then think that God's glory should have perished when Judah was destroyed, he shows that he will proclaim his grace through all the world.

Zephaniah 3:10

zep 3:10

From beyond the rivers of Ethiopia my suppliants, [even] the (h) daughter of my dispersed, shall bring mine offering.

(h) That is, the Jews will come as well as the Gentiles: which is to be understood as referring to the time of the Gospel.

Zephaniah 3:11

zep 3:11

In that day shalt thou not be ashamed for (i) all thy doings, wherein thou hast transgressed against me: for then I will take away out of the midst of thee them that rejoice in thy pride, and thou shalt no more be haughty because of my holy mountain.

(i) For they will have full remission of their sins, and the hypocrites who boasted of the temple, which was also your pride in times past, will be taken from you.

Zephaniah 3:15

zep 3:15

The LORD hath taken away thy (k) judgments, he hath cast out thine (l) enemy: the king of Israel, [even] the LORD, [is] in the midst of (m) thee: thou shalt not see evil any more.

(k) That is, the punishment for your sin.

(l) As the Assyrians, Chaldeans, Egyptians, and other nations.

(m) To defend you, as by your sins you have put him away, and left yourself naked, as in (Exo 32:25).

Zephaniah 3:17

zep 3:17

The LORD thy God in the midst of thee [is] mighty; he will save, he will rejoice over thee with joy; he will rest in (n) his love, he will joy over thee with singing.

(n) Signifying, that God delights to show his love and great affection toward his Church.

Zephaniah 3:18

zep 3:18

I will gather [them that are] sorrowful for the solemn assembly, [who] are of thee, [to whom] the reproach of (o) it [was] a burden.

(o) That is, those that were held in hatred and reviled for the Church, and because of their religion.

Zephaniah 3:19

zep 3:19

Behold, at that time I will undo all that afflict thee: and I will (p) save her that halteth, and gather her that was driven out; and I will get them praise and fame in every (q) land where they have been put to shame.

(p) I will deliver the Church, which now is afflicted, as in (Mic 4:6).

(q) As among the Assyrians and Chaldaeans, who mocked them and put them to shame.

Haggai

Haggai Chapter 1

Haggai 1:1

hag 1:1

In the second year of (a) Darius the king, in the sixth month, in the first day of the month, came the word of the LORD by Haggai the prophet unto (b) Zerubbabel the son of Shealtiel, governor of Judah, and to Joshua the son of Josedech, the high priest, saying,

The Argument - When the time of the seventy years captivity prophesied by Jeremiah was expired, God raised up Haggai, Zechariah, and Malachi, to comfort the Jews, and to exhort them to the building of the temple, which was a figure of the spiritual Temple and Church of God, whose perfection and excellency depended on Christ. And because all were given to their own pleasures and benefits, he declares that that plague of famine, which God then sent among them, was a just reward for their ingratitude, in that they condemned God's honour, who had delivered them. Yet he comforts them, if they will return to the Lord, with the promise of great felicity, since the Lord will finish the work that he has begun, and send Christ whom he had promised, and by whom they would attain to perfect joy and glory.

(a) Who was the son of Histaspis and the third king of the Persians, as some think.

(b) Because the building of the temple began to cease, by reason that the people were discouraged by their enemies: and if these two notable men had need to be stirred up and admonished of their duties, what will we think of other governors, whose doings are either against God, or very cold in his cause?

Haggai 1:2

hag 1:2

Thus speaketh the LORD of hosts, saying, This people say, The time is not come, the time (c) that the LORD'S house should be built.

(c) Not that they condemned the building of it, but they preferred policy and personal profit to religion, being content with small beginnings.

Haggai 1:4

hag 1:4

[Is it] time for you, O ye, to dwell in your (d) cieled houses, and this house [lie] waste?

(d) Showing that they sought not only their necessities, but their very pleasures before God's honour.

Haggai 1:6

hag 1:6

(e) Ye have sown much, and bring in little; ye eat, but ye have not enough; ye drink, but ye are not filled with drink; ye clothe you, but there is none warm; and he that earneth wages earneth wages [to put it] into a bag with holes.

(e) Consider the plagues of God upon you for preferring your policies to his religion, and because you do not seek him above all else.

Haggai 1:8

hag 1:8

Go (f) up to the mountain, and bring wood, and build the house; and (g) I will take pleasure in it, and I will (h) be glorified, saith the LORD.

(f) Meaning, that they should leave their own benefits, and go forward in the building of God's temple, and in the setting forth of his religion.

(g) That is, I will hear your prayers according to my promise; (Kg1 8:22, Kg1 8:29).

(h) That is, my glory will be set forth by you.

Haggai 1:9

hag 1:9

Ye looked for much, and, lo, [it came] to little; and when ye brought [it] home, I did blow (i) upon it. Why? saith the LORD of hosts. Because of mine house that [is] waste, and ye run every man unto his own house.

(i) And so bring it to nothing.

Haggai 1:12

hag 1:12

Then Zerubbabel the son of Shealtiel, and Joshua the son of Josedech, the high priest, with all the remnant of the people, obeyed the (k) voice of the LORD their God, and the words of Haggai the prophet, as the LORD their God had sent him, and the people did fear before the LORD.

(k) This declares that God was the author of the doctrine, and that Haggai was but the minister, as in (Exo 14:31), (Jdg 7:20; Act 15:28).

Haggai 1:14

hag 1:14

And the LORD stirred up (l) the spirit of Zerubbabel the son of Shealtiel, governor of Judah, and the spirit of Joshua the son of Josedech, the high priest, and the spirit of all the remnant of the people; and they came and did work in the house of the LORD of hosts, their God,

(l) Which declares that men are unable and dull to serve the Lord, neither can they obey his word or his messengers, before God reforms their hearts, and gives them new spirits; (Joh 6:44).

Haggai Chapter 2

Haggai 2:3

hag 2:3

Who [is] left among you that saw this (a) house in her first glory? and how do ye see it now? [is it] not in your eyes in comparison of it as nothing?

(a) For the people according as had been prophesied in (Isa 2:2) and (Eze. 41:1-26), thought this temple should have been more excellent than Solomon's temple, which was destroyed by the Babylonians, but the Prophets meant the spiritual Temple, the Church of Christ.

Haggai 2:4

hag 2:4

Yet now be strong, O Zerubbabel, saith the LORD; and be strong, O Joshua, son of Josedech, the high priest; and be strong, all ye people of the land, saith the LORD, and (b) work: for I [am] with you, saith the LORD of hosts:

(b) That is, go forward in building the temple.

Haggai 2:6

hag 2:6

For thus saith the LORD of hosts; (c) Yet once, it [is] a little while, and I will shake the heavens, and the earth, and the sea, and the dry [land];

(c) He exhorts them to patience though they do not see as yet this temple so glorious as the Prophets had declared: for this should be accomplished in Christ, by whom all things should be renewed.

Haggai 2:7

hag 2:7

And I will shake all nations, and (d) the desire of all nations shall come: and I will fill this house with glory, saith the LORD of hosts.

(d) Meaning Christ, whom all ought to look for and desire: or by desire he may signify all precious things, such as riches, and things like them.

Haggai 2:8

hag 2:8

The (e) silver [is] mine, and the gold [is] mine, saith the LORD of hosts.

(e) Therefore when his time comes he can make all the treasures of the world to serve his purpose: but the glory of this second Temple does not consist of material things, neither can it be built.

Haggai 2:9

hag 2:9

The glory of this latter house shall be greater than of the former, saith the LORD of hosts: and in this place will I give (f) peace, saith the LORD of hosts.

(f) Meaning all spiritual blessings and felicity purchased by Christ; (Phi 4:7).

Haggai 2:12

hag 2:12

If one bear (g) holy flesh in the skirt of his garment, and with his skirt do touch bread, or pottage, or wine, or oil, or any meat, shall it be holy? And the priests answered and said, No.

(g) That is, the flesh of the sacrifices, by which he means that a thing which of itself is good, cannot make another thing so: and therefore they ought not to justify themselves by their sacrifices and ceremonies: but contrary to this, he that is unclean and not pure of heart, does corrupt those things and make them detestable to God, which otherwise are good and godly.

Haggai 2:15

hag 2:15

And now, I pray you, consider from this (h) day and upward, from before a stone was laid upon a stone in the temple of the LORD:

(h) Consider how God plagued you with famine before you began to build the temple.

Haggai 2:16

hag 2:16

(i) Since those [days] were, when [one] came to an heap of twenty [measures], there were [but] ten: when [one] came to the pressfat for to draw out fifty [vessels] out of the press, there were [but] twenty.

(i) That is, before the building was begun.

Haggai 2:18

hag 2:18

Consider now from (k) this day and upward, from the four and twentieth day of the ninth [month, even] from the day that the foundation of the LORD'S temple was laid, consider [it].

(k) From the time they began to build the temple, he promises that God would bless them: and even though the fruit has not yet come forth, yet in the gathering they would have plenty.

Haggai 2:19

hag 2:19

Is the (l) seed yet in the barn? yea, as yet the vine, and the fig tree, and the pomegranate, and the olive tree, hath not brought forth: from this day will I bless [you].

(l) He exhorts them to have patience, and to remain until the harvest came, and then they would see God's blessings.

Haggai 2:21

hag 2:21

Speak to Zerubbabel, governor of Judah, saying, I (m) will shake the heavens and the earth;

(m) I will make a change, and renew all things in Christ, of whom Zerubbabel is here a figure.

Haggai 2:22

hag 2:22

And I will overthrow the throne of kingdoms, and I will destroy the strength of the (n) kingdoms of the heathen; and I will overthrow the chariots, and those that ride in them; and the horses and their riders shall come down, every one by the sword of his brother.

(n) By this he shows that there will be no stop or hindrance, when God will make this wonderful restitution of his Church.

Haggai 2:23

hag 2:23

In that day, saith the LORD of hosts, will I take thee, O Zerubbabel, my servant, the son of Shealtiel, saith the LORD, and will make thee as a (o) signet: for I have chosen thee, saith the LORD of hosts.

(o) Signifying that his dignity would be most excellent, which thing was accomplished in Christ.

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Zechariah

Zechariah Chapter 1

Zechariah 1:1

zac 1:1

In the eighth month, in the second year of (a) Darius, came the word of the LORD unto (b) Zechariah, the son of Berechiah, the son of Iddo the prophet, saying,

The Argument - Two months after Haggai had begun to prophesy, Zechariah was also sent of the Lord to help him in the labour, and to confirm the same doctrine. First therefore, he puts them in remembrance for what reason God had so severely punished their fathers: and yet comforts them if they will truly repent, and not abuse this great benefit of God in their deliverance which was a figure of that true deliverance, that all the faithful should have from death and sin, by Christ. But because they remained still in their wickedness, and lack of desire to set forth God's glory, and were not yet made better by their long banishment, he rebukes them most sharply: yet for the comfort of the repentant, he ever mixes the promise of grace, that they might by this means be prepared to receive Christ, in whom all should be sanctified to the Lord.

(a) Who was the son of Histaspis.

(b) This was not the Zechariah, of which mention is made in (Ch2 24:20), but he had the same name, and is called the son of Berechiah, as he was, because he came of those progenitors, as of Joiada or Berechiah, and Iddo.

Zechariah 1:2

zac 1:2

The LORD hath been (c) sore displeased with your fathers.

(c) He speaks this to make them afraid of God's judgments, so that they should not provoke him as their fathers had done, whom he so grievously punished.

Zechariah 1:3

zac 1:3

Therefore say thou unto them, Thus saith the LORD of hosts; (d) Turn ye unto me, saith the LORD of hosts, and I will turn unto you, saith the LORD of hosts.

(d) Let your fruits declare that you are God's people, and that he has wrought in you by his Spirit, and mortified you: for otherwise man has no power to return to God, but God must convert him; (Jer 31:18; Lam 5:21) See Isa 31:6

Zechariah 1:5

zac 1:5

Your fathers, where (e) [are] they? and the prophets, do they live for ever?

(e) Though your fathers are dead, yet God's judgments in punishing them ought still to be before your eyes: and though the prophets are dead, yet their doctrine remains for ever; (Pe2 1:15).

Zechariah 1:6

zac 1:6

But my words and my statutes, which I commanded my servants the prophets, did they not take hold of (f) your fathers? and (g) they returned and said, Like as the LORD of hosts thought to do unto us, according to our ways, and according to our doings, so hath he dealt with us.

(f) Seeing you saw the force of my doctrine in punishing your fathers, why do you not fear the threatenings contained in the same, and declared by my Prophets?

(g) As men astonished with my judgments, and not that they were touched with true repentance.

Zechariah 1:7

zac 1:7

Upon the four and twentieth day of the eleventh month, which [is] the month (h) Sebat, in the second year of Darius, came the word of the LORD unto Zechariah, the son of Berechiah, the son of Iddo the prophet, saying,

(h) Which includes part of January and part of February.

Zechariah 1:8

zac 1:8

I (i) saw by night, and behold (k) a man riding upon a red horse, and he stood among the myrtle trees that [were] in the bottom; and behind him [were there] (l) red horses, speckled, and white.

(i) This vision signifies the restoration of the Church: but as yet it would not appear to man's eyes, which is here meant by the night, by the bottom, and by the myrtle trees, which are black, and give a dark shadow. Yet he compares God to a King who has his posts and messengers abroad, by whom he still works his purpose and brings his matters to pass.

(k) Who was the chief among the rest of the horsemen.

(l) These signify the various offices of God's angels, by whom God sometimes punishes, and sometimes comforts, and brings forth his works in various ways.

Zechariah 1:12

zac 1:12

Then the (m) angel of the LORD answered and said, O LORD of hosts, how long wilt thou not have mercy on Jerusalem and on the cities of Judah, against which thou hast had indignation these threescore and ten years?

(m) That is, Christ the mediator prayed for the salvation of his Church, which was now troubled, when all the countries about them were at rest.

Zechariah 1:14

zac 1:14

So the angel that talked with me said to me, Cry thou, saying, Thus saith the LORD of hosts; I am (n) jealous for Jerusalem and for Zion with a great jealousy.

(n) Though for a time God defers his help and comfort from his Church, yet this declares that he still loves them most dearly, as a most merciful father his children, or a husband his wife, and when it is expedient for them, his help is ever ready.

Zechariah 1:15

zac 1:15

And I am very greatly displeased with the nations [that are] at ease: for I was but (o) a little displeased, and they helped forward the affliction.

(o) In destroying the reprobate, I showed myself but a little angry toward my Church, but the enemy would have destroyed them also, and did not consider the goal of my chastisements.

Zechariah 1:16

zac 1:16

Therefore thus saith the LORD; I have returned to Jerusalem with mercies: my house shall be built in it, saith the LORD of hosts, and a line (p) shall be stretched forth upon Jerusalem.

(p) To measure out the buildings.

Zechariah 1:17

zac 1:17

Cry yet, saying, Thus saith the LORD of hosts; My cities through prosperity shall yet (q) be spread abroad; and the LORD shall yet comfort Zion, and shall yet choose Jerusalem.

(q) The abundance will be so great, that the places of storage will not be able to contain these blessings that God will send, but will even break because of fullness.

Zechariah 1:18

zac 1:18

Then I lifted up my eyes, and saw, and behold (r) four horns.

(r) Which signifies all the enemies of the Church: east, west, north, and south.

Zechariah 1:20

zac 1:20

And the LORD showed me four (s) craftsmen.

(s) These craftsmen or smiths are God's instruments, who with their mallets and hammers break these hard and strong horns which would overthrow the Church, and declare that no enemies' horn is so strong, but God has a hammer to break it in pieces.

Zechariah Chapter 2

Zechariah 2:1

zac 2:1

I lifted up my eyes again, and looked, and behold a (a) man with a measuring line in his hand.

(a) This is the angel who was Christ: for in respect of his office he is often called an angel, but in respect of his eternal essence, is God, and so called.

Zechariah 2:4

zac 2:4

And said to him, Run, speak to this (b) young man, saying, (c) Jerusalem shall be inhabited [as] towns without walls for the multitude of men and cattle in it:

(b) Meaning himself, Zechariah.

(c) Signifying the spiritual Jerusalem and Church under Christ, which would be extended by the Gospel through all the world, and would need no material walls, nor trust in any worldly strength, but would be safely preserved and dwell in peace among all their enemies.

Zechariah 2:5

zac 2:5

For I, saith the LORD, will be to her a wall of (d) fire on every side, and will (e) be the glory in the midst of her.

(d) To defend my Church, to strike fear in the enemies, and to destroy them if they approach near.

(e) In me they will have their full felicity and glory.

Zechariah 2:6

zac 2:6

Ho, ho, [come (f) forth], and flee from the land of the north, saith the LORD: for I have spread you abroad as the four (g) winds of the heaven, saith the LORD.

(f) He calls to those who partly for fear, and partly for their own case, remained still in captivity, and so preferred their own personal benefits to the benefits of God promised in his Church.

(g) As it was I that scattered you, so I have power to restore you.

Zechariah 2:7

zac 2:7

(h) Deliver thyself, O Zion, that dwellest [with] the daughter of Babylon.

(h) By fleeing from Babylon, and coming to the Church.

Zechariah 2:8

zac 2:8

For thus saith the LORD of hosts; After the (i) glory hath he sent me to the nations which wasted you: for he that toucheth you toucheth the (k) apple of his eye.

(i) Seeing that God had begun to show his grace among you by delivering you, he continues the same still toward you, and therefore sends me his angel and his Christ to defend you from your enemies, so that they will not hurt you, neither along the way nor at home.

(k) You are so dear to God, that he can no more allow your enemies to hurt you, than a man can endure to be thrust in the eye; (Psa 17:8).

Zechariah 2:9

zac 2:9

For, behold, I will shake my hand (l) upon them, and (m) they shall be a spoil to their servants: and ye shall know that the LORD of hosts hath (n) sent me.

(l) Upon the heathen your enemies.

(m) They will be your servants, as you have been theirs.

(n) This must necessarily be understood of Christ, who being God equal with his Father, was sent, as he was Mediator to dwell in his Church and to govern them.

Zechariah Chapter 3

Zechariah 3:1

zac 3:1

And he showed me Joshua the high priest (a) standing before the angel of the LORD, and (b) Satan standing at his right hand to resist him.

(a) He prayed to Christ the Mediator for the state of the Church.

(b) Which declares that the faithful do not only war with flesh and blood, but with Satan himself, and spiritual wickedness; (Eph 6:12).

Zechariah 3:2

zac 3:2

And the (c) LORD said to Satan, The LORD rebuke thee, O Satan; even the LORD that hath chosen Jerusalem rebuke thee: [is] not this a (d) brand plucked out of the fire?

(c) That is, Christ speaks to God as the mediator of his Church, that he would rebuke Satan: and here he shows himself to be the continual preserver of his Church.

(d) Meaning that Joshua was wonderfully preserved in the captivity, and now Satan sought to afflict and trouble him when he was doing his office.

Zechariah 3:3

zac 3:3

Now Joshua was clothed with (e) filthy garments, and stood before the angel.

(e) With regard to the glorious garments and precious stones that the priests wore before the captivity: and by this contemptible state the Prophet signifies, that these small beginnings would be made excellent when Christ will make the full restitution of his Church.

Zechariah 3:4

zac 3:4

And he answered and spoke to those that stood before him, saying, Take away the (e) filthy garments from him. And to him he said, Behold, I have (f) caused thy iniquity to pass from thee, and I will clothe thee with change of raiment.

(e) See Zac 3:3

(f) He shows of what apparel he speaks, which is, when our filthy sins are taken away, and we are clothed with God's mercies, which refers to the spiritual restitution.

Zechariah 3:5

zac 3:5

And I said, Let them (g) set a clean mitre upon his head. So they set a clean mitre upon his head, and clothed him with garments. And the angel of the LORD stood by.

(g) The Prophet prays that besides the raiment, the Priest might also have attire for his head accordingly, that is, that the dignity of the priesthood might be perfect: and this was fulfilled in Christ, who was both Priest and King. And here all those are condemned, that can content themselves with any average reformation in religion, seeing the Prophet desires the perfection, and obtains it.

Zechariah 3:7

zac 3:7

Thus saith the LORD of hosts; If thou wilt walk in my ways, and if thou wilt keep my charge, then thou shalt also (h) judge my house, and shalt also keep my (i) courts, and I will give thee places to walk among (k) these that stand by.

(h) That is, have rule and government in my Church, as your predecessors have had.

(i) By which he means to have the whole charge and ministry of the Church.

(k) That is, the angels, who represented the whole number of the faithful: signifying that all the godly would willingly receive him.

Zechariah 3:8

zac 3:8

Hear now, O Joshua the high priest, thou, and thy fellows that sit before thee: for they (l) [are] men wondered at: for, behold, I will bring forth my servant the (m) BRANCH.

(l) Because they follow my word, they are condemned in the world, and esteemed as monsters.

See Isa 8:18

(m) That is, Christ, who did so humble himself, that he not only became the servant of God, but also the servant of men: and therefore in him they should have comfort, even though in the world they are condemned; (Isa 11:1) (Jer 23:5; Jer 33:14-15).

Zechariah 3:9

zac 3:9

For behold the (n) stone that I have laid before Joshua; upon one stone [shall be] seven eyes: behold, I (o) will engrave the engraving of it, saith the LORD of hosts, and I will (p) remove the iniquity of that land in one day.

(n) He shows that the ministers cannot build before God lay the first stone, which is Christ, who is full of eyes, both because he gives light to all others, and that all ought to seek light from him; (Zac 4:10).

(o) That is, I will make perfect in all points, as a thing done by the hand of God.

(p) Though I have punished this land for a time, yet I will even now be pacified, and punish their sins no more.

Zechariah 3:10

zac 3:10

In that day, saith the LORD of hosts, shall ye call every man his neighbour under the (q) vine and under the fig tree.

(q) You will then live in peace and quietness, that is, in the kingdom of Christ; (Isa 2:2; Mic 4:4; Hag 2:9).

Zechariah Chapter 4

Zechariah 4:2

zac 4:2

And said to me, What seest thou? And I said, I have looked, and behold a (a) lamp stand all [of] gold, with a bowl upon the top of it, and its seven lamps, and seven (b) pipes to the seven lamps, which [were] upon the top of it:

(a) Which was ever in the midst of the temple, signifying that the graces of God's Spirit would shine, here in most abundance, and in all perfection.

(b) Which conveyed the oil that dropped from the trees into the lamps, so that the light never went out: and this vision was to strengthen and encourage the faithful that God had sufficient power in himself to continue his graces, and to bring his promise to pass even though he had no help from man.

Zechariah 4:6

zac 4:6

Then he answered and spoke to me, saying, This [is] the word of the LORD to (c) Zerubbabel, saying, Not by (d) might, nor by power, but by my spirit, saith the LORD of hosts.

(c) Who was a figure of Christ, and therefore this doctrine was directed to all the Church who are his body and members.

(d) He shows that God's power alone is sufficient to preserve his Church, even though he does not use man's help to do it.

Zechariah 4:7

zac 4:7

Who [art] thou, O (e) great mountain? before Zerubbabel [thou shalt become] a plain: and (f) he shall bring forth its headstone [with] shoutings, [crying], Grace, grace to it.

(e) He compares the power of the adversaries to a great mountain, who thought the Jews were nothing with regard to them, and would have hindered Zerubbabel, who represented Christ, whom the enemies daily labour to stop in the building of his spiritual Temple, but all in vain.

(f) Though the enemies think to stop this building, yet Zerubbabel will lay the highest stone of it, and bring it to perfection, so that all the godly will rejoice, and pray to God that he would continue his grace and favour toward the Temple.

Zechariah 4:9

zac 4:9

The hands of Zerubbabel have laid the foundation of this house; his hands shall also finish it; and (g) thou shalt know that the LORD of hosts hath sent me to you.

(g) Meaning, the Prophet, that I am Christ sent from my Father for the building and preservation of my spiritual temple.

Zechariah 4:10

zac 4:10

For who hath despised the day of (h) small things? for they shall rejoice, and shall see the (i) plummet in the hand of Zerubbabel [with] those seven; (k) they [are] the eyes of the LORD, which run to and fro through the whole earth.

(h) Signifying that all were discouraged at the small and poor beginnings of the temple.

(i) By which he signifies the plummet and line, that is, that Zerubbabel who represented Christ, would go forward with his building to the joy and comfort of the godly, though the world was against him, and though his own for a while were discouraged, because they do not see things pleasant to the eye.

(k) That is, God has seven eyes: meaning, a continual providence, so that neither Satan nor any power in the world, can go about to bring anything to pass to hinder his work; (Zac 5:9).

Zechariah 4:14

zac 4:14

Then said he, These [are] the two (l) anointed ones, that stand by the Lord of the whole earth.

(l) Which were always green and full of oil, so that still they poured forth oil into the lamps: signifying, that God will continually maintain and preserve his Church, and endue it still with abundance and perfection of grace.

Zechariah Chapter 5

Zechariah 5:2

zac 5:2

And he said to me, What seest thou? And I answered, I see a flying (a) scroll; its length [is] twenty cubits, and its breadth ten cubits.

(a) Because the Jews had provoked God's plagues by condemning his word, and casting off all judgment and equity, he shows that God's curses written in this book had justly happened both to them and their fathers. But now if they would repent, God would send the same among the Chaldeans and their former enemies.

Zechariah 5:3

zac 5:3

Then said he to me, This [is] the curse that goeth forth over the face of the whole earth: for every one that (b) stealeth shall be cut off [as] on this (c) side according to it; and every one that (d) sweareth shall be cut off [as] on that side according to it.

(b) That is, does any injury toward his neighbour.

(c) Meaning, wherever he is in the world.

(d) He that transgresses the first table of the ten commandments, and does not serve God correctly but abuses his name.

Zechariah 5:6

zac 5:6

And I said, What [is] it? And he said, This [is] an (e) ephah that goeth forth. He said moreover, This [is] their (f) resemblance through all the earth.

(e) Which was a measure in dry things, containing about five gallons.

(f) That is, all the wickedness of the ungodly is in God's sight, which he keeps in a measure, and can shut it or open it at his pleasure.

Zechariah 5:7

zac 5:7

And, behold, there was lifted up a (g) talent of lead: and this [is] a (h) woman that sitteth in the midst of the ephah.

(g) To cover the measure.

(h) Which represents iniquity, as in the next verse.

Zechariah 5:8

zac 5:8

And he said, This [is] (i) wickedness. And he cast it into the midst of the ephah; and he cast the weight of lead upon its mouth.

(i) Signifying that Satan would not have such power against the Jews to tempt them, as he had in times past, but that God would shut up iniquity in a measure as in a prison.

Zechariah 5:9

zac 5:9

Then I lifted up my eyes, and looked, and, behold, there came out two (k) women, and the wind [was] in their wings; for they had wings like the wings of a stork: and they lifted up the ephah between the earth and the heaven.

(k) Which declared that God would execute his judgment by the means of the weak and infirm.

Zechariah 5:11

zac 5:11

And he said to me, To build for it an house in the land of (l) Shinar: and it shall be established, and set there upon her own base.

(l) To remove the iniquity and affliction that came from Judah because of the judgment, to place it forever in Babylon.

Zechariah Chapter 6

Zechariah 6:1

zac 6:1

And I turned, and lifted up my eyes, and looked, and, behold, there came four (a) chariots out from between (b) two mountains; and the mountains [were] mountains of brass.

(a) By chariots here, as by horses before, he means the swift messengers of God to execute and declare his will.

(b) By the mountains he means the external counsel and providence of God, by which he has from before all eternity declared what will come to pass, and that which neither Satan nor all the world can alter.

Zechariah 6:2

zac 6:2

In the first chariot [were] (c) red horses; and in the second chariot (d) black horses;

(c) Which signifies the great cruelty and persecution that the Church had endured under different enemies.

(d) Signifying that they had endured great afflictions under the Babylonians.

Zechariah 6:3

zac 6:3

And in the third chariot (e) white horses; and in the fourth chariot (f) spotted and bay horses.

(e) These represented their state under the Persians, who restored them to their liberty.

(f) Which signified that God would sometimes give his Church rest, and pour his plagues upon their enemies, as he did in destroying Nineveh and Babylon, and other of their enemies.

Zechariah 6:5

zac 6:5

And the angel answered and said to me, These [are] the four (g) spirits of the heavens, which go forth from standing before the Lord of all the earth.

(g) Meaning, all the actions and motions of God's Spirit, whom according to his unchangeable counsel he causes to appear through all the world.

Zechariah 6:6

zac 6:6

The black horses which [are] in it go forth into the north country; and the white go forth after them; and the spotted go forth toward the (h) south country.

(h) That is, towards Egypt, and other countries there about.

Zechariah 6:7

zac 6:7

And the (i) bay went forth, and sought to go that they might walk to and fro through the earth: and he said, Go from here, walk to and fro through the earth. So they walked to and fro through the earth.

(i) That is, those of different colours, which ask permission, to signify that Satan has no power to hurt or afflict, until God gives it to him; (Job 1:12).

Zechariah 6:8

zac 6:8

Then he cried upon me, and spoke to me, saying, Behold, these that go toward the north country have quieted my (k) spirit in the north country.

(k) By punishing the Chaldeans my anger ceased, and you were delivered.

Zechariah 6:10

zac 6:10

Take of [them of] the captivity, [even] of Heldai, of Tobijah, and of Jedaiah, who are come from Babylon, and come thou the same day, and go into the house of (l) Josiah the son of Zephaniah;

(l) To receive from him and the other three, money to make the two crowns: who were men of great authority among the Jews, and doubted of the restitution of the kingdom, and of the priesthood, and hurt others by their example.

Zechariah 6:11

zac 6:11

Then take silver and gold, and make crowns, and set [them] upon the (m) head of Joshua the son of Josedech, the high priest;

(m) Because this could not be attributed to any one according to the Law, therefore it follows that Joshua must represent the Messiah, who was both Priest and King.

Zechariah 6:12

zac 6:12

And speak to him, saying, Thus speaketh the LORD of hosts, saying, Behold the man whose name [is] The (n) BRANCH; and he shall grow (o) up out of his place, and he shall (p) build the temple of the LORD:

(n) Meaning Christ, of whom Joshua was the figure: for in Greek they were both called Jesus.

(o) That is, of himself without the help of man.

(p) Which declares that no one could build this temple of which Haggai speaks, but only Christ: and therefore it was spiritual, and not material; (Hag 2:9).

Zechariah 6:13

zac 6:13

Even he shall build the temple of the LORD; and he shall bear the (q) glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne: and the counsel of peace shall be between (r) them both.

(q) Of which Joshua had but a shadow.

(r) The two offices of the kingdom and priesthood, will be joined together in such a way, that they will no longer be separated.

Zechariah 6:14

zac 6:14

And the crowns shall be to (s) Helem, and to Tobijah, and to Jedaiah, and to (t) Hen the son of Zephaniah, for a (u) memorial in the temple of the LORD.

(s) Who was also called Heldai.

(t) He was also called Joshias.

(u) That they may acknowledge their infirmity, who thought that all things would be restored immediately: and of this their infidelity these two crowns will remain as tokens; (Act 1:6).

Zechariah 6:15

zac 6:15

And they [that are] (x) far off shall come and build in the temple of the LORD, and ye shall know that the LORD of hosts hath sent me to you. And [this] shall come to pass, if ye will diligently (y) obey the voice of the LORD your God.

(x) That is, the Gentiles by the preaching of the Gospel, will help toward the building of the spiritual temple.

(y) If you will believe and remain in the obedience of faith.

Zechariah Chapter 7

Zechariah 7:1

zac 7:1

And it came to pass in the fourth year of king Darius, [that] the word of the LORD came to Zechariah in the fourth [day] of the ninth month, [even] in (a) Chisleu;

(a) Which contained part of November and part of December.

Zechariah 7:2

zac 7:2

When (b) they had sent to the house of God Sherezer and Regemmelech, and their men, to pray before the LORD,

(b) That is, the rest of the people that yet remained in Chaldea, sent to the Church at Jerusalem for the resolution of these questions, because these feasts were consented upon by the agreement of the whole Church, the one in the month that the temple was destroyed, and the other when Gedaliah was slain; (Jer 41:2).

Zechariah 7:3

zac 7:3

[And] to speak to the priests who [were] in the house of the LORD of hosts, and to the prophets, saying, Should I (c) weep in the fifth month, (d) separating myself, as I have done these so many (e) years?

(c) By weeping and mourning are shown what exercises they used in their fasting.

(d) That is, prepare myself with all devotion to his fast.

(e) Which had been since the time the temple was destroyed.

Zechariah 7:5

zac 7:5

Speak to all the people of the land, and to the (f) priests, saying, When ye fasted and mourned in the fifth and seventh [month], even those seventy years, did ye at all fast to me, (g) [even] to me?

(f) For there were both of the people, and of the priests, those who doubted with regard to this controversy, besides those who as yet remained in Chaldea, and argue about it, as of one of the chief points of their religion.

(g) For they thought they had gained favour with God because of this fast, which they invented by themselves: and though fasting of itself is good, yet because they thought it a service toward God, and trusted in it, it is here reprov'd.

Zechariah 7:6

zac 7:6

And when ye ate, and when ye drank, did ye not eat (h) [for yourselves], and drink [for yourselves]?

(h) Did you not eat and drink for your own benefit and necessity, and so likewise you abstained according to your own imaginings, and not after the command and direction of my Law.

Zechariah 7:7

zac 7:7

[Should ye] not [hear] the words which the LORD (i) hath cried by the former prophets, when Jerusalem was inhabited and in prosperity, and her cities around her, when [men] inhabited the south and the plain?

(i) By this he condemns their hypocrisy, who thought by their fasting to please God, and by such things as they invented, and in the meantime would not serve him as he had commanded.

Zechariah 7:9

zac 7:9

Thus speaketh the LORD of hosts, saying, (k) Execute true judgment, and show mercy and compassions every man to his brother:

(k) He shows that they did not fast with a sincere heart, but because of hypocrisy, and that it was not done from a pure religion, because they lacked these offices of charity which should have declared that they were godly; (Mat 23:23).

Zechariah 7:11

zac 7:11

But they refused to hearken, and (l) withdrew the shoulder, and stopped their ears, that they should not hear.

(l) And would not carry the Lord's burden, which was sweet and easy, but would bear their own, which was heavy and grievous to the flesh, thinking to gain merit by it: which metaphor is taken from oxen, which shrink at the yoke; (Neh 9:29).

Zechariah 7:12

zac 7:12

Yea, they made their hearts [as] an adamant stone, lest they should hear the law, and the words which the LORD of hosts hath sent in his (m) spirit by the former prophets: therefore came a great wrath from the LORD of hosts.

(m) Which declares that they did not only rebel against the Prophets, but against the Spirit of God that spoke in them.

Zechariah 7:14

zac 7:14

But I scattered them with a whirlwind among all the nations whom they knew not. Thus the land was desolate (n) after them, that no man passed through nor returned: for they laid the pleasant land (o) desolate.

(n) That is, after they were taken captive.

(o) By their sins by which they provoked God's anger.

Zechariah Chapter 8

Zechariah 8:2

zac 8:2

Thus saith the LORD of hosts; I was (a) jealous for Zion with great jealousy, and I was jealous for her with great fury.

(a) I loved my city with a singular love, so that I could not endure that any should do her any injury.

Zechariah 8:3

zac 8:3

Thus saith the LORD; I have returned to Zion, and will dwell in the midst of Jerusalem: and Jerusalem shall be called a (b) city of truth; and the mountain of the LORD of hosts the holy mountain.

(b) Because she will be faithful and loyal toward me her husband.

Zechariah 8:4

zac 8:4

Thus saith the LORD of hosts; There shall yet old (c) men and old women dwell in the streets of Jerusalem, and every man with his staff in his hand for very age.

(c) Though their enemies did greatly molest and trouble them, yet God would come and dwell among them, and so preserve them as long as nature would allow them to live, and increase their children in great abundance.

Zechariah 8:6

zac 8:6

Thus saith the LORD of hosts; If it is (d) marvellous in the eyes of the remnant of this people in these days, should it also be marvellous in my eyes? saith the LORD of hosts.

(d) He shows in what our faith consists, that is, to believe that God can perform that which he has promised, though it seem ever so impossible to man; (Gen 13:14; Rom 4:20).

Zechariah 8:8

zac 8:8

And I will bring them, and they shall (e) dwell in the midst of Jerusalem: and they shall be my people, and I will be their God, in truth and in righteousness.

(e) So that their return will not be in vain: for God will accomplish his promise, and their prosperity will be sure and stable.

Zechariah 8:9

zac 8:9

Thus saith the LORD of hosts; Let your (f) hands be strong, ye that hear in these days these words by the mouth of the prophets, who [were] in the day [when] the foundation of the house of the LORD of hosts was laid, that the temple might be built.

(f) Let neither respect of your personal benefits, neither counsel of others, nor fear of enemies, discourage you in the going forward with the building of the temple, but be steadfast and obey the Prophets, who encourage you to that.

Zechariah 8:10

zac 8:10

For before these days there was no hire for (g) man, nor any hire for beast; neither [was there any] peace to him that went out or came in because of the affliction: for I set all men every one against his neighbour.

(g) For God cursed your work, so that neither man nor beast had profit from their labours.

Zechariah 8:14

zac 8:14

For thus saith the LORD of hosts; As I thought to punish (h) you, when your fathers provoked me to wrath, saith the LORD of hosts, and I repented not:

(h) Read (Eze 18:20).

Zechariah 8:15

zac 8:15

So again have I thought in these days (i) to do good to Jerusalem and to the house of Judah: fear ye not.

(i) Which declares that man cannot turn to God until he changes man's heart by his Spirit, and so begin to do good to them, which is to pardon his sins and to give him his graces.

Zechariah 8:19

zac 8:19

Thus saith the LORD of hosts; The fast of the fourth [month], and the fast of the fifth, and the fast of the seventh, and the fast of the (k) tenth, shall be to the house of Judah joy and gladness, and cheerful feasts; therefore love the truth and peace.

(k) Which fast was appointed when the city was besieged, and was the first fast of these four. And here the prophet shows that if the Jews will repent, and turn wholly to God, they will have no more occasion to fast, or to show signs of heaviness, for God will send them joy and gladness.

Zechariah 8:20

zac 8:20

Thus saith the LORD of hosts; [It shall] yet [come to pass], that there shall come (1) people, and the inhabitants of many cities:

(1) He declares the great zeal that God would give the Gentiles to come to his Church, and to unite with the Jews in his true religion, which would be in the kingdom of Christ.

Zechariah Chapter 9

Zechariah 9:1

zac 9:1

The burden of the word of the LORD in the land of (a) Hadrach, and Damascus [shall be] the (b) rest of it: when the (c) eyes of man, as of all the tribes of Israel, [shall be] toward the LORD.

(a) By which he means Syria.

(b) God's anger will remain upon their chief city, and not spare even as much as that.

(c) When the Jews will convert and repent, then God will destroy their enemies.

Zechariah 9:2

zac 9:2

And Hamath also shall border (d) by it; Tyre, and Zidon, though it be (e) very wise.

(d) That is, by Damascus: meaning, that Harnath or Antiochia would be under the same rod and plague.

(e) He secretly shows the cause of their destruction, because they deceived all others by their craft and subtilty, which they cloaked with this name of wisdom.

Zechariah 9:4

zac 9:4

Behold, the LORD will cast her out, and he will smite her (f) power in the sea; and she shall be devoured with fire.

(f) Though those of Tyre think themselves invincible by reason of the sea that surrounds them, yet they will not escape God's judgments.

Zechariah 9:6

zac 9:6

And a (g) bastard shall dwell in Ashdod, and I will cut off the pride of the Philistines.

(g) Meaning, that all would be destroyed, save a very few, that would remain as strangers.

Zechariah 9:7

zac 9:7

And I will take away his blood out of his mouth, and his abominations from between his (h) teeth: but he that remaineth, even he, [shall be] for our God, and he shall be as a governor in Judah, and (i) Ekron as a Jebusite.

(h) He promises to deliver the Jews when he will take vengeance on their enemies for their cruelty, and the wrongs they did to them.

(i) As the Jebusites had been destroyed, so would Ekron and all the Philistines.

Zechariah 9:8

zac 9:8

And I will encamp about (k) my house because of the army, because of him that passeth by, and because of him that returneth: and no oppressor shall pass through them any more: for now (l) have I seen with my eyes.

(k) He shows that God's power alone will be sufficient to defend his Church against all adversaries, be they ever so cruel, or assert their power ever so often.

(l) That is, God has now seen the great injuries and afflictions with which they have been afflicted by their enemies.

Zechariah 9:9

zac 9:9

Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh to thee: (m) he [is] just, and having salvation; lowly, and riding upon a (n) donkey, and upon a colt the foal of a donkey.

(m) That is, he has righteousness and salvation in himself for the use and benefit of his Church.

(n) Which declares that they should not look for such a king as would be glorious in the eyes of man, but should be poor, and yet in himself have all power to deliver his own: and this is meant of Christ, as in (Mat 21:5).

Zechariah 9:10

zac 9:10

And I will cut off the (o) chariot from Ephraim, and the horse from Jerusalem, and the battle bow shall be cut off: and he shall speak peace to the nations: and his dominion [shall be] from (p) sea to sea, and from the (q) river to the ends of the earth.

(o) No power of man or creature will be able to stop this kingdom of Christ, and he will peaceably govern them by his word.

(p) That is, from the Red Sea, to the Sea called Syriacum: and by these places which the Jews knew, he meant an infinite space and area over the whole world.

(q) That is, from the Euphrates.

Zechariah 9:11

zac 9:11

(r) As for thee also, by the blood of thy covenant I have sent forth thy (s) prisoners out of the pit in which [is] no water.

(r) Meaning Jerusalem, or the Church which is saved by the blood of Christ, of which the blood of the sacrifices was a figure. And it is here called the covenant of the Church, because God made it with his Church: and left it with them because of the love that he had for them.

(s) God shows that he will deliver his Church out of all dangers, no matter how great they may seem.

Zechariah 9:12

zac 9:12

Turn ye to the (t) strong hold, ye (u) prisoners of hope: even to day do I declare [that] I will render (x) double to thee;

(t) That is, into the holy land where the city and the temple are, where God will defend you.

(u) Meaning the faithful, who seemed to be in danger of their enemies on every side, and yet lived in hope that God would restore them to liberty.

(x) That is, double benefits and prosperity, in respect of that which your fathers enjoyed from David's time to the captivity.

Zechariah 9:13

zac 9:13

When I have bent Judah for me, filled the (y) bow with Ephraim, and raised up thy sons, O Zion, against thy sons, O Greece, and made thee as the sword of a mighty man.

(y) I will make Judah and Ephraim, that is, my whole Church, victorious against all enemies, which he here means by the Greeks.

Zechariah 9:15

zac 9:15

The LORD of hosts shall defend them; and they shall devour, (z) and subdue the sling stones; and they shall drink, [and] make a noise as through wine; and they shall be filled like bowls, [and] as the corners of the altar.

(z) He promises that the Jews will destroy their enemies, and have abundance and excess of all things, as there is abundance on the altar when the sacrifice is offered. And these things are not to move them to excess, but to sobriety, and a thankful remembrance of God's great liberality.

Zechariah 9:16

zac 9:16

And the LORD their God shall save them in that day as the flock of his people: for they [shall be as] the (a) stones of a crown, lifted up as an ensign upon his land.

(a) The faithful will be preserved, and revered by all, that their very enemies will be compelled to esteem them: for God's glory will shine in them, as Josephus declares of Alexander the great when he met Jaddai the high priest.

Zechariah Chapter 10

Zechariah 10:1

zac 10:1

Ask ye of the (a) LORD rain in the time of the latter rain; [so] the LORD shall make bright clouds, and give them showers of rain, to every one grass in the field.

(a) The Prophet reproves the Jews, because by their own infidelity they turn away God's promised graces, and so famine came by God's just judgment. Therefore to avoid this plague, he exhorts them to turn to God, and to pray in faith to him, and so he will give them abundance.

Zechariah 10:2

zac 10:2

For the (b) idols have spoken vanity, and the diviners have seen a lie, and have told false dreams; they comfort in vain: therefore (c) they went their way as a flock, they were troubled, because [there was] no shepherd.

(b) He calls to remembrance God's punishments in times past, because they trusted not in him, but in their idols and sorcerers who always deceived them.

(c) That is, the Jews went into captivity.

Zechariah 10:3

zac 10:3

My anger was kindled against the shepherds, and I punished the (d) goats: for the LORD of hosts hath visited his flock the house of Judah, and hath made them as (e) his majestic horse in the battle.

(d) Meaning, the cruel governors who did oppress the poor sheep; (Eze 34:16-17).

(e) He will be merciful to his Church, and cherish them as a king or prince does his best horse, which will be for his own use in war.

Zechariah 10:4

zac 10:4

Out (f) of him came forth the corner, out of him the nail, out of him the battle bow, out of him every (g) oppressor together.

(f) Out of Judah will the chief governor proceed, who will be as a corner to uphold the building, and as a nail to fasten it together.

(g) Over their enemies.

Zechariah 10:6

zac 10:6

And I will strengthen the house of Judah, and I will save the (h) house of Joseph, and I will bring them again to place them; for I have mercy upon them: and they shall be as though I had not cast them off: for I [am] the LORD their God, and will hear them.

(h) That is, the ten tribes, which would be united under Christ to the rest of the Church.

Zechariah 10:8

zac 10:8

I will (i) hiss for them, and gather them; for I have redeemed them: and they shall increase as they have increased.

(i) By which he declares the power of God, who needs no great preparation when he will deliver his own: for with a gesture or hiss he can call them suddenly from all places.

Zechariah 10:9

zac 10:9

And I will (k) sow them among the people: and they shall remember me in far countries; and they shall live with their children, and (l) turn again.

(k) Though they will yet be scattered and seem to be lost, yet it will be profitable to them: for there they will come to the knowledge of my name, which was accomplished under the Gospel, among whom it was first preached.

(l) Not that they would return into their country, but be gathered and joined in one faith by the doctrine of the Gospel.

Zechariah 10:11

zac 10:11

And he (m) shall pass through the sea with affliction, and shall smite the waves in the sea, and all the deeps of the river shall dry up: and the pride of Assyria shall be brought down, and the sceptre of Egypt shall depart.

(m) He alludes to the deliverance of the people out of Egypt, when the angel smote the floods and rivers.

Zechariah Chapter 11

Zechariah 11:1

zac 11:1

Open thy doors, O (a) Lebanon, that the fire may devour thy cedars.

(a) Because the Jews thought themselves so strong by reason of this mountain, that no enemy could come to hurt them, the Prophet shows that when God sends the enemies, it will show itself ready to receive them.

Zechariah 11:2

zac 11:2

Wail, (b) fir tree; for the cedar is fallen; because the mighty are laid waste: wail, O ye oaks of Bashan; for the forest of the (c) vintage is come down.

(b) Showing that if the strong men were destroyed, the weaker were not able to resist.

(c) Seeing that Lebanon was destroyed, which was the strongest fortress, the weaker places could not hope to hold out.

Zechariah 11:3

zac 11:3

[There is] a voice of the wailing of the shepherds; for their (d) glory is destroyed: a voice of the roaring of young lions; for the pride of Jordan is laid waste.

(d) That is, the fame of Judah and Israel would perish.

Zechariah 11:4

zac 11:4

Thus saith the LORD my God; Feed the flock of the (e) slaughter;

(e) Which being now destined to be slain, were delivered as out of the lion's mouth.

Zechariah 11:5

zac 11:5

Whose possessors slay them, and hold themselves (f) not guilty: and they that sell them say, (g) Blessed [be] the LORD; for I am rich: and their own shepherds pity them not.

(f) Their governors destroy them without any remorse of conscience, or yet thinking that they do evil.

(g) He notes the hypocrites, who always have the name of God in their mouths, though in their life and doings they deny God, attributing their gain to God's blessings, which comes from the wealth of their brethren.

Zechariah 11:6

zac 11:6

For I will no more pity the inhabitants of the land, saith the LORD: but, lo, (h) I will deliver the men every one into his neighbour's hand, and into the hand of his (i) king: and they shall smite the land, and out of their hand I will not deliver [them].

(h) I will cause one to destroy another.

(i) Their governors will execute cruelty over them.

Zechariah 11:7

zac 11:7

And I will feed the flock of slaughter, [even] you, (k) O poor of the flock. And I took to me (l) two staffs; the one I called Beauty, and the other I called Bands; and I fed the flock.

(k) That is, the small remnant, whom he thought worthy to show mercy to.

(l) God shows his great benefits toward his people to convince them of greater ingratitude, who would neither be ruled by his most beautiful order of government, neither continue in the bands of brotherly unity, and therefore he breaks both the one and the other. Some read "Destroyers" instead of "Bands", but in (Zac 11:14) the second reading is confirmed.

Zechariah 11:8

zac 11:8

(m) Three shepherds also I cut off in one month; and my soul loathed (n) them, and their soul also abhorred me.

(m) By which he shows his care and diligence that he would not allow them to have evil rulers, so that they would consider his great love.

(n) Meaning, the people, because they would not acknowledge these great benefits of God.

Zechariah 11:11

zac 11:11

And it was broken in that day: and so the (o) poor of the flock that waited upon me knew that it [was] the word of the LORD.

(o) He shows that the least always profit by God's judgments.

Zechariah 11:12

zac 11:12

And I said to them, If ye think good, give [me] (p) my price; and if not, forbear. So they weighed for my price thirty [pieces] of silver.

(p) Besides their ingratitude, God accuses them of malice and wickedness, who did not only forget his benefits, but esteemed them as nothing.

Zechariah 11:13

zac 11:13

And the LORD said to me, Cast it to the (q) potter: a glorious price that I was valued at by them. And I took the thirty [pieces] of silver, and cast them to the potter in the house of the LORD.

(q) Showing that it was too little to pay his wages with, which could hardly suffice to make a few tiles to cover the temple.

Zechariah 11:15

zac 11:15

And the LORD said to me, Take to thee yet (r) the instruments of a foolish shepherd.

(r) Signifying that they should have a certain type of regiment and outward show of government: but in effect it would be nothing, for they would be wolves, and devouring beasts instead of shepherds.

Zechariah 11:16

zac 11:16

For, lo, I will raise up a shepherd in the land, [who] shall not visit those that are cut off, neither shall seek the young one, nor heal that which is broken, nor feed that which (s) standeth still: but he shall eat the flesh of the fat, and tear their claws in pieces.

(s) And is in health and sound.

Zechariah 11:17

zac 11:17

Woe to the idle shepherd that leaveth the flock! the sword [shall be] upon his (t) arm, and upon his right eye: his arm shall be wholly dried up, and his right eye shall be utterly darkened.

(t) By the arm he signifies strength, as he does wisdom and judgments by the eye: that is, the plague of God will take away both your strength and judgment.

Zechariah Chapter 12

Zechariah 12:1

zac 12:1

The burden of the word of the LORD for (a) Israel, saith the LORD, who stretcheth forth the heavens, and layeth the foundation of the earth, and formeth the spirit of man within him.

(a) That is, the ten tribes, which neglected God's benefit in delivering their brethren, and had rather remain in captivity, than to return home when God called them.

Zechariah 12:2

zac 12:2

Behold, I will make Jerusalem a (b) cup of trembling to all the people around, when they shall be in the siege both against Judah [and] against Jerusalem.

(b) Jerusalem will be defended against all her enemies: so will God defend all Judah also, and will destroy the enemies.

Zechariah 12:5

zac 12:5

And the governors of Judah shall say in their heart, The (c) inhabitants of Jerusalem [shall be] my strength in the LORD of hosts their God.

(c) Every captain, that had many under him before, will now think that the small power of Jerusalem will be sufficient to defend them against all enemies, because the Lord is among them.

Zechariah 12:7

zac 12:7

The LORD also shall save the (d) tents of Judah first, that the glory of the house of David and the glory of the inhabitants of Jerusalem may not magnify [themselves] against Judah.

(d) The people who are now as it were dispersed by the fields, and lie open to their enemies, will be preserved by my power just as if they were under their kings (which is meant by the house of David), or in their defended cities.

Zechariah 12:10

zac 12:10

And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of (e) grace and of supplications: and they shall look upon me whom they have (f) pierced, and they shall mourn for (g) him, as one mourneth for [his] only [son], and shall be in bitterness for him, as one that is in bitterness for [his] firstborn.

(e) They will have the feeling of my grace by faith, and know that I have compassion on them.

(f) That is, whom they have continually vexed with their obstinacy, and grieved my Spirit. In (Joh 19:37) it is referred to Christ's body, whereas here it is referred to the Spirit of God.

(g) They will turn to God by true repentance, whom before they had so grievously offended by their ingratitude.

Zechariah 12:11

zac 12:11

In that day shall there be a great mourning in Jerusalem, as the (h) mourning of (i) Hadadrimmon in the valley of Megiddon.

(h) They will exceedingly lament and repent for their offences against God.

(i) Which was the name of a town and place near to Megiddo, where Josiah was slain; (Ch2 35:22).

Zechariah 12:12

zac 12:12

And the (k) land shall mourn, every family (l) apart; the family of the (m) house of David apart, and their wives apart; the family of the house of Nathan apart, and their wives apart;

(k) That is, in all places where the Jews will remain.

(l) Signifying, that this mourning or repentance would not be a vain ceremony: but every one touched with his own griefs will lament.

(m) Under these certain families he includes all the tribes, and shows that both the kings and the priests had by their sins pierced Christ.

Zechariah 12:13

zac 12:13

The family of the house of Levi apart, and their wives apart; the family of (n) Shimei apart, and their wives apart;

(n) Also called Simeon.

Zechariah 12:14

zac 12:14

All the families that (o) remain, every family apart, and their wives apart.

(o) That is, who were elect by grace, and preserved from the common destruction.

Zechariah Chapter 13

Zechariah 13:1

zac 13:1

In that day there (a) shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness.

(a) He shows what will be the fruit of their repentance, that is, remission of sins by the blood of Christ, which will be a continual running fountain, and purge them from all uncleanness.

Zechariah 13:2

zac 13:2

And it shall come to pass in that day, saith the LORD of hosts, [that] I will cut off the (b) names of the idols out of the land, and they shall no more be remembered: and also I will cause the (c) prophets and the unclean spirit to pass out of the land.

(b) He promises that God will also purge them from all superstition, and that their religion will be pure.

(c) Meaning, the false prophets and teachers, who are the corrupters of all religion, whom the Prophet here calls unclean spirits.

Zechariah 13:3

zac 13:3

And it shall come to pass, [that] when any shall yet (d) prophesy, then his father and his mother that begat him shall say to him, Thou shalt not live; for thou speakest lies in the name of the LORD: and his father and his mother that begat him (e) shall thrust him through when he prophesieth.

(d) That is, when they will prophesy lies, and make God, who is the author of truth, a cloak for them.

(e) He shows what zeal the godly will have under the kingdom of Christ; (Deu 13:6, Deu 13:9).

Zechariah 13:4

zac 13:4

And it shall come to pass in that day, [that] the prophets shall (f) be ashamed every one of his vision, when he hath prophesied; neither shall they wear a rough garment to deceive:

(f) God will make them ashamed of their errors and lies, and bring them to repentance, and they will no more wear prophet's apparel to make their doctrine seem more holy.

Zechariah 13:5

zac 13:5

But he shall say, I [am] no (g) prophet, I [am] a farmer; for man taught me to keep cattle from my youth.

(g) They will confess their former ignorance, and be content to labour for their living.

Zechariah 13:6

zac 13:6

And [one] shall say to him, What [are] these (h) wounds in thy hands? Then he shall answer, [Those] with which I was wounded [in] the house of my friends.

(h) By this he shows that though their parents and friends dealt more gently with them, and did not put them to death, yet they would so punish their children that became false prophets, that the marks and signs would remain forever.

Zechariah 13:7

zac 13:7

Awake, O sword, against my (i) shepherd, and against the man [that is] my fellow, saith the LORD of hosts: smite the shepherd, and the sheep shall be scattered: and I will turn my hand upon the little ones.

(i) The Prophet warns the Jews, that before this great comfort under Christ would come, there would be a horrible dissipation among the people: for their governors and pastors would be destroyed, and the people would be as scattered sheep. And the evangelist applies this to Christ, because he was the head of all pastors; (Mat 26:31).

Zechariah 13:8

zac 13:8

And it shall come to pass, [that] in all the land, saith the LORD, (k) two parts in it shall be cut off [and] die; but the third shall be left in it.

(k) The greatest part will have no portion of these blessings, and yet they that will enjoy them will be tried with great afflictions, so that it will be known that only God's power and his mercies preserve them.

Zechariah Chapter 14

Zechariah 14:1

zac 14:1

Behold, the day of the LORD cometh, and thy spoil shall be (a) divided in the midst of thee.

(a) He arms the godly against the great temptations that would come, before they enjoyed this prosperous estate promised under Christ, that when these dangers came, they might know that they were warned of them before.

Zechariah 14:3

zac 14:3

Then shall the LORD go forth, and fight against those nations, as when he (b) fought in the day of battle.

(b) As your fathers and you have had experience both at the Red Sea, and at all other times.

Zechariah 14:4

zac 14:4

And his feet shall stand in that day upon the (c) mount of Olives, which [is] before Jerusalem on the east, and the mount of Olives shall cleave in the midst of it toward the east and toward the west, [and there shall be] a very great (d) valley; and half of the mountain shall remove toward the north, and half of it toward the south.

(c) By this manner of speech the Prophet shows God's power and care over his Church, and how he will as it were by a miracle save it.

(d) So that out of all the parts of the world, they will see Jerusalem, which was before his with this mountain: and this he means of the spiritual Jerusalem the Church.

Zechariah 14:5

zac 14:5

And ye shall flee [to] the (e) valley of the mountains; for the valley of the mountains shall reach to Azal: yea, ye shall flee, as ye fled from before the (f) earthquake in the days of Uzziah king of Judah: and the LORD (g) my God shall come, [and] all the saints with thee.

(e) He speaks of the hypocrites, who could not abide God's presence, but would flee into all places, where they might hide themselves among the mountains.

(f) Read (Amo 1:1).

(g) Because they did not credit the Prophet's words, he turns to God and comforts himself in that that he knew that these things would come, and says, "You, O God, with your angels will come to perform this great thing."

Zechariah 14:7

zac 14:7

But it shall be one day which shall be known to the LORD, (h) not day, nor night: but it shall come to pass, [that] at evening it shall be light.

(h) Signifying, that there would be great troubles in the Church, and that the time of it is in the Lord's hands, yet at length (which is here meant by the evening) God would send comfort.

Zechariah 14:8

zac 14:8

And it shall be in that day, [that] living (i) waters shall go out from Jerusalem; half of them toward the former sea, and half of them toward the hinder sea: in summer and in winter shall it be.

(i) That is, the spiritual graces of God, which would always continue in most abundance.

Zechariah 14:9

zac 14:9

And the LORD shall be king over all the earth: in that day shall there be one (k) LORD, and his name one.

(k) All idolatry and superstition will be abolished, and there will be one God, one faith, and one religion.

Zechariah 14:10

zac 14:10

All the land shall be turned (l) as a plain from Geba to Rimmon south of Jerusalem: and it shall be lifted up, and inhabited in her place, from Benjamin's gate to the place of the first gate, to the corner gate, and [from] the tower of Hananeel to the king's winepresses.

(l) This new Jerusalem will be seen through all the world, and will excel the first in excellency, wealth, and greatness.

Zechariah 14:13

zac 14:13

And it shall come to pass in that day, [that] (m) a great tumult from the LORD shall be among them; and they shall lay hold every one on (n) the hand of his neighbour, and his hand shall rise up against the hand of his neighbour.

(m) God will not only raise up war outside, but sedition at home to test them.

(n) To hurt and oppress him.

Zechariah 14:14

zac 14:14

And Judah also shall fight at Jerusalem; and the wealth of all the nations around shall be gathered together, (o) gold, and silver, and apparel, in great abundance.

(o) The enemies are rich, and therefore will not come to entreat, but to destroy and shed blood.

Zechariah 14:15

zac 14:15

And so shall be the plague of the horse, of the mule, of the camel, and of the donkey, and of all the beasts that shall be in these tents, as this (p) plague.

(p) As the men would be destroyed, (Zac 14:12).

Zechariah 14:18

zac 14:18

And if the family of (q) Egypt shall not go up, and shall not come, that [have] no [rain]; there shall be the plague, with which the LORD will smite the nations that come not up to keep the feast of tabernacles.

(q) By the Egyptians, who were the greatest enemies to true religion, he means all the Gentiles.

Zechariah 14:20

zac 14:20

In that day there shall be upon the (r) bells of the horses, HOLINESS TO THE LORD; and the (s) pots in the LORD'S house shall be like the bowls before the altar.

(r) Signifying to whatever service they were put now (whether to labour, or to serve in war), they were now holy, because the Lord had sanctified them.

(s) The one as precious as the other, because they will be sanctified.

Zechariah 14:21

zac 14:21

Yea, every pot in Jerusalem and in Judah shall be holiness to the LORD of hosts: and all they that sacrifice shall come and take of them, and boil in them: and in that day there shall be no more the (t) Canaanite in the house of the LORD of hosts.

(t) But all will be pure and clean, and there will neither be hypocrites, nor any that will corrupt the true service of God.

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Malachi

Malachi Chapter 1

Malachi 1:1

mal 1:1

The (a) burden of the word of the LORD to Israel by Malachi.

The Argument - This Prophet was one of the three who God raised up for the comfort of the Church after the captivity, and after him there was no one else until John the Baptist was sent, which was either a token of God's wrath, or an admonition that they should with more fervent desires look for the coming of the Messiah. He confirms the same doctrine, that the two former do: chiefly he reproves the priests for their covetousness, and because they served God after their own fantasies, and not according to the direction of his word. He also notes certain distinct sins, which were then among them, such as the marrying of idolatrous and many wives, murmurings against God, impatience, and things such as these. Nonetheless, for the comfort of the godly he declares that God would not forget his promise made to their fathers, but would send Christ his messenger, in whom the covenant would be accomplished, whose coming would be terrible to the wicked, and bring all consolation and joy to the godly.

(a) See Isa 13:1

Malachi 1:2

mal 1:2

I have loved you, saith the LORD. Yet ye say, (b) Wherein hast thou loved us? [Was] not Esau Jacob's brother? saith the LORD: yet I loved Jacob,

(b) Which declares their great ingratitude that did not acknowledge this love, which was so evident, in that he chose Abraham from out of all the world, and next chose Jacob the younger brother from whom they came, and left Esau the elder.

Malachi 1:3

mal 1:3

And I (c) hated Esau, (1) and laid his mountains and his heritage waste for the dragons of the wilderness.

(c) For besides this the signs of my hatred appeared even when he was made servant to his younger brother, being yet in his mother's belly, and also afterward in that he was put from his birthright. Yet even now before your eyes the signs of this are evident, in that his country lies waste, and he will never return to inhabit it.

(d) Whereas you my people, whom the enemy hated more than them, are by my grace and love towards you delivered; read (Rom 9:13).

Malachi 1:6

mal 1:6

A son honoureth [his] father, and a servant his master: if then I [be] a father, where [is] mine honour? and if I [be] a master, where [is] my fear? saith the LORD of hosts unto you, (d) O priests, that despise my name. And ye say, (e) Wherein have we despised thy name?

(d) Besides the rest of the people he mainly condemns the priests, because they should have reprov'd others for their hypocrisy, and for not yielding to God, and should not have hardened them by their example to do greater evils.

(e) He notes their great hypocrisy, who would not see their faults, but most impudently covered them, and so were blind guides.

Malachi 1:7

mal 1:7

Ye offer (f) polluted bread upon mine altar; and ye say, Wherein have we polluted thee? In that ye say, The table of

the LORD [is] (g) contemptible.

(f) You receive all types of offerings for your own greediness, and do not examine whether they are according to my Law or not.

(g) Not that they said this, but by their doings they declared it.

Malachi 1:8

mal 1:8

And if ye offer the blind for sacrifice, [is it] (h) not evil? and if ye offer the lame and sick, [is it] not evil? offer it now unto thy governor; will he be pleased with thee, or accept thy person? saith the LORD of hosts.

(h) You make it no fault: and by this he condemns them that think it sufficient to serve God partly as he has commanded, and partly after man's fantasy, and so do not come to the pureness of religion, which he requires. And therefore in reproach he shows them that a mortal man would not be content to be served in such a way.

Malachi 1:9

mal 1:9

And now, I pray you, (i) beseech God that he will be gracious unto us: this hath been by your means: will he regard (k) your persons? saith the LORD of hosts.

(i) He derides the priests who deceived the people in saying that they prayed for them, and shows that they were the occasion that these evils came upon the people.

(k) Will God consider your office and state, seeing you are so covetous and wicked?

Malachi 1:10

mal 1:10

Who [is there] even among you (l) that would shut the doors [for nought]? neither do ye kindle [fire] on mine altar for nought. I have no pleasure in you, saith the LORD of hosts, neither will I accept an offering at your hand.

(l) Because the Levites who kept the doors did not test whether the sacrifices that came in were according to the Law, God wishes that they would rather shut the doors, than to receive such as were not perfect.

Malachi 1:11

mal 1:11

For from the rising of the sun even unto the going down of the same my name [shall be] (m) great among the Gentiles; and in every place incense [shall be] offered unto my name, and a pure offering: for my name [shall be] great among the heathen, saith the LORD of hosts.

(m) God shows that their ingratitude and neglect of his true service will be the cause of the calling of the Gentiles: and here the Prophet that was under the Law, used words that the people would understand, and by the altar and sacrifice he means the spiritual service of God, which should be under the Gospel, when an end would be made to all these legal ceremonies by Christ's sacrifice alone.

Malachi 1:12

mal 1:12

But ye have profaned it, in that ye say, (n) The table of the LORD [is] polluted; and the fruit thereof, [even] his meat, [is] contemptible.

(n) Both the priests and the people were infected with this error, that they did not regard what was offered: for they thought that God was as well content with the lean, as with the fat. But in the meantime they did not show the obedience to God which he required, and so committed impiety, and also showed their contempt of God, and covetousness.

Malachi 1:13

mal 1:13

Ye said also, Behold, what a (o) weariness [is it]! and ye have snuffed at it, saith the LORD of hosts; and ye brought [that which was] torn, and the lame, and the sick; thus ye brought an offering: should I accept this of your hand? saith the LORD.

(o) The priests and people were both weary with serving God, and did not regard what manner of sacrifice and service they gave to God: for that which was least profitable, was thought good enough for the Lord.

Malachi 1:14

mal 1:14

But cursed [be] the deceiver, which hath in his flock (p) a male, and voweth, and sacrificeth unto the Lord a corrupt thing: for I [am] a great King, saith the LORD of hosts, and my name [is] dreadful among the heathen.

(p) That is, has ability to serve the Lord according to his word, and yet will serve him according to his covetous mind.

Malachi Chapter 2

Malachi 2:1

mal 2:1

And now, O ye (a) priests, this commandment [is] for you.

(a) He speaks mainly to them, but under them he includes the people also.

Malachi 2:2

mal 2:2

If ye will not hear, and if ye will not lay [it] to heart, to give glory (b) unto my name, saith the LORD of hosts, I will even send a curse upon you, and I will curse your (c) blessings: yea, I have cursed them already, because ye do not lay [it] to heart.

(b) To serve me according to my word.

(c) That is, the abundance of God's benefits.

Malachi 2:3

mal 2:3

Behold, I will corrupt (d) your seed, and spread dung upon your faces, [even] the (e) dung of your solemn feasts; and [one] shall take you away with it.

(d) The seed you sow will come to no profit.

(e) You boast of your holiness, sacrifices, and feasts, but they will turn to your shame and be as vile as dung.

Malachi 2:4

mal 2:4

And ye shall know that I have (f) sent this commandment unto you, that my covenant might be with Levi, saith the LORD of hosts.

(f) The Priests objected against the Prophet that he could not remove them without speaking against the priesthood, and the office established by God by promise. But he shows that the office is nothing slandered, when these villains and dung are called by their own names.

Malachi 2:5

mal 2:5

My (g) covenant was with him of life and peace; and I (h) gave them to him [for] the fear wherewith he feared me, and was afraid before (i) my name.

(g) He shows what were the two conditions of the covenant made with the tribe of Levi on God's part, that he would give them long life and felicity, and on their part, that they should faithfully serve him according to his word.

(h) I commanded Levi a certain law to serve me.

(i) He served me and set forth my glory with all humility and submission.

Malachi 2:6

mal 2:6

The law of (k) truth was in his mouth, and iniquity was not found in his lips: he walked with me in peace and equity, and did turn many away from iniquity.

(k) He shows that the priests ought to have knowledge to instruct others in the word of the Lord.

Malachi 2:7

mal 2:7

For the priest's (l) lips should keep knowledge, and they should seek the law at his mouth: for he [is] the (m) messenger of the LORD of hosts.

(l) He is as the treasure house of God's word, and ought to give to everyone according to their need, and not to reserve it for himself.

(m) Showing that whoever does not declare God's will, is not his messenger, and priest.

Malachi 2:10

mal 2:10

Have we not all one (n) father? hath not one God created us? why do we deal treacherously every man against his brother, by profaning the covenant of (o) our fathers?

(n) The Prophet accuses the ingratitude of the Jews toward God and man: for seeing they were all born of one father Abraham, as God had elected them to be his holy people, they ought neither to offend God nor their brethren.

(o) By which they had bound themselves to God to be a holy people.

Malachi 2:11

mal 2:11

Judah hath dealt treacherously, and an abomination is committed in Israel and in Jerusalem; for Judah hath profaned the holiness of the LORD which he loved, and hath married the (p) daughter of a strange god.

(p) They have united themselves in marriage with those that are of another religion.

Malachi 2:12

mal 2:12

The LORD will cut off the man that doeth this, the master and the scholar, out of the tabernacles of Jacob, and him that (q) offereth an offering unto the LORD of hosts.

(q) That is, the priest.

Malachi 2:13

mal 2:13

And this have ye done again, (r) covering the altar of the LORD with tears, with weeping, and with crying out, insomuch that he regardeth not the offering any more, or receiveth [it] with good will at your hand.

(r) Yet cause the people to lament, because God does not regard their sacrifices, so that they seem to sacrifice in vain.

Malachi 2:14

mal 2:14

Yet ye say, (s) Wherefore? Because the LORD hath been witness between thee and the wife of thy youth, against whom thou hast dealt treacherously: yet [is] she thy (t) companion, and the wife of thy (u) covenant.

(s) This is another fault, of which he accuses them, that is, that they broke the laws of marriage.

(t) As the one half of yourself.

(u) She that was united to you by a solemn covenant, and by the invocation of God's name.

Malachi 2:15

mal 2:15

And did not (x) he make one? Yet had he the (y) residue of the spirit. And wherefore one? That he might seek a godly (z) seed. Therefore take heed to your (a) spirit, and let none deal treacherously against the wife of his youth.

(x) Did not God make man and woman as one flesh and not many?

(y) By his power and strength he could have made many women for one man.

(z) Those who should be born in lawful and moderate marriage, in which is no excess of lusts.

(a) Contain yourselves within your bounds, and be sober in mind, and bridle your affections.

Malachi 2:16

mal 2:16

For the LORD, the God of Israel, saith that he (b) hateth putting away: for [one] covereth (c) violence with his garment, saith the LORD of hosts: therefore take heed to your spirit, that ye deal not treacherously.

(b) Not that he allows divorce, but of two faults he shows which is the less.

(c) He thinks it sufficient to keep his wife still, even though he takes others, and so as it were covers his fault.

Malachi 2:17

mal 2:17

Ye have (d) wearied the LORD with your words. Yet ye say, Wherein have we wearied [him]? When ye say, Every one that doeth (e) evil [is] good in the sight of the LORD, and he delighteth in them; or, Where [is] the God of (f) judgment?

(d) You murmur against God, because he did not hear you as soon as you called.

(e) In thinking that God favoured the wicked, and had no respect for those that serve him.

(f) Thus they blasphemed God in condemning his power and justice, because he did not judge according to their imaginings.

Malachi Chapter 3

Malachi 3:1

mal 3:1

Behold, I will send my (a) messenger, and he shall prepare the way before me: and the (b) Lord, whom ye seek, shall suddenly come to his temple, even the (c) messenger of the covenant, whom ye delight in: behold, he shall come, saith the LORD of hosts.

(a) This is meant of John the Baptist, as Christ interprets it; (Luk 7:27).

(b) Meaning, the Messiah, as in (Psa 40:17; Dan 9:17, Dan 9:25).

(c) That is, Christ, by whom the covenant was made and ratified, who is called the angel or messenger of the covenant, because he reconciles us to his Father, and is Lord or King, because he has the rule of his Church.

Malachi 3:2

mal 3:2

But who (d) may abide the day of his coming? and who shall stand when he appeareth? for he [is] like a refiner's fire, and like fullers' soap:

(d) He shows that the hypocrites who wish so much for the Lord's coming will not remain when he draws near: for he will consume them, and purge his own and make them clean.

Malachi 3:3

mal 3:3

And he shall sit [as] a refiner and purifier of silver: and he shall purify the sons of (e) Levi, and purge them as gold and silver, that they may offer unto the LORD an offering in righteousness.

(e) He begins at the priests, that they might be lights, and shine unto others.

Malachi 3:6

mal 3:6

For I [am] the LORD, I change not; therefore ye sons of Jacob (f) are not consumed.

(f) They murmured against God, because they did not see his help which was ever present to defend them: and therefore he accuses them of ingratitude, and shows that in that they are not daily consumed, it is a sign that he still defends them, and so his mercy towards them never changes.

Malachi 3:7

mal 3:7

Even from the days of your fathers ye are gone away from mine ordinances, and have not kept [them]. (g) Return unto me, and I will return unto you, saith the LORD of hosts. But ye said, Wherein shall we return?

(g) Read (Zac 1:3).

Malachi 3:8

mal 3:8

Will a (h) man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In (i) tithes and offerings.

(h) There are none of the heathen so barbarous, that will defraud their gods of their honour, or deal deceitfully with them.

(i) By which the service of God should have been maintained, and the priests and the poor relieved.

Malachi 3:10

mal 3:10

Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the LORD of hosts, if I will not open you the windows of heaven, and pour you out a blessing, (k) that [there shall] not [be room] enough [to receive it].

(k) Not having respect how much you need, but I will give you in all abundance, so that you will lack place to put my blessings in.

Malachi 3:11

mal 3:11

And I will rebuke the (l) devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the LORD of hosts.

(l) Meaning the caterpillar, and whatever destroys corn and fruits.

Malachi 3:13

mal 3:13

Your words have been stout (m) against me, saith the LORD. Yet ye say, What have we spoken [so much] against thee?

(m) The Prophet condemns them of double blasphemy against God: first, in that they said that God had no respect for those that served him, and next, that the wicked were more in his favour than the godly.

Malachi 3:15

mal 3:15

And now we call the proud happy; yea, they that work wickedness are set up; yea, [they that] tempt God are even (n) delivered.

(n) They are not only preferred to honour, but also delivered from dangers.

Malachi 3:16

mal 3:16

(o) Then they that feared the LORD spake often one to another: and the LORD hearkened, and heard [it], and a (p) book of remembrance was written before him for them that feared the LORD, and that thought upon his name.

(o) After these admonitions of the Prophet, some were strongly touched, and encouraged others to fear God.

(p) Both because the thing was strange that some turned to God in that great and universal corruption, and also that this might be an example of God's mercies to all repentant sinners.

Malachi 3:17

mal 3:17

And they shall be mine, saith the LORD of hosts, in that day (q) when I make up my jewels; and I will (r) spare them, as a man spareth his own son that serveth him.

(q) When I will restore my Church according to my promise, they will be as my own proper goods.

(r) That is, forgive their sins, and govern them with my Spirit.

Malachi Chapter 4

Malachi 4:1

mal 4:1

For, behold, the day cometh, that shall (a) burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the LORD of hosts, that it shall leave them neither root nor branch.

(a) He prophesies of God's judgments against the wicked, who would not receive Christ, when God would send him for the restoration of his Church.

Malachi 4:2

mal 4:2

But unto you that fear my name shall the (b) Sun of righteousness arise with healing in his wings; and ye shall go (c) forth, and grow up as calves of the stall.

(b) Meaning, Christ, who with his wings or beams of his grace would enlighten and comfort his Church; (Eph 5:14). And he is called the "Sun of righteousness", because in himself he has all perfection, and also the justice of the Father dwells in him: by which he regenerates us to righteousness, cleanses us from the filth of this world, and reforms us to the image of God.

(c) You will be set at liberty, and increase in the joy of the Spirit; (Co2 3:17).

Malachi 4:4

mal 4:4

(d) Remember ye the law of Moses my servant, which I commanded unto him in Horeb for all Israel, [with] the statutes and judgments.

(d) Because the time had come that the Jews would be destitute of Prophets until the time of Christ, because they should with more fervent minds desire his coming, the Prophet exhorts them to exercise themselves diligently in studying the Law of Moses in the meantime, by which they might continue in the true religion, and also be armed against all temptations.

Malachi 4:5

mal 4:5

Behold, I will send you (e) Elijah the prophet before the coming of the great and (f) dreadful day of the LORD:

(e) This Christ interprets of John the Baptist, who both for his zeal, and restoring of religion, is aptly compared to Elijah; (Mat 11:13-14).

(f) Which as it is true for the wicked, so does it waken the godly, and call them to repentance.

Malachi 4:6

mal 4:6

And he shall (g) turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and (h) smite the earth with a curse.

(g) He shows in what John's office would consist: in the turning of men to God, and uniting the father and children in one voice of faith: so that the father will turn to the religion of his son who is converted to Christ, and the son will embrace the faith of the true fathers, Abraham, Isaac, and Jacob.

(h) The second point of his office was to give notice of God's judgment against those that would not receive Christ.

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Matthew

Matthew Chapter 1

Matthew 1:1

mat 1:1

The (1) (a) book of the (b) generation of Jesus Christ, the son of David, the (c) son of Abraham.

(1) Jesus Christ came of Abraham of the tribe of Judah, and of the family of David as God promised.

(a) Rehearsal: as the Hebrews used to speak; see (Gen 5:1), the book of the generations.

(b) Of the ancestors from whom Christ came.

(c) Christ is also the son of Abraham.

Matthew 1:11

mat 1:11

and Josias begat (d) Jechonias and his brethren, at the time of the carrying away of Babylon.

(d) That is, the captivity fell in the days of Jakim and Jechonias: for Jechonias was born before the carrying away into captivity.

Matthew 1:17

mat 1:17

All (e) the generations, therefore, from Abraham to David [were] fourteen generations; and from David until the carrying away of Babylon, fourteen generations; and from the carrying away of Babylon unto the Christ, fourteen generations.

(e) All those who were considered to be in the lineage of David's family, as they begat one another orderly in turn.

Matthew 1:18

mat 1:18

Now the birth of (2) Jesus Christ was thus: His mother, Mary, that is, having been betrothed to Joseph, before they came together, she was found to be with child of [the] Holy Spirit.

(2) Christ is the true Emmanuel, and therefore, Jesus (that is, Saviour) is conceived in the virgin by the Holy Spirit, as foretold by the prophets.

Matthew 1:20

mat 1:20

but while he pondered on these things, behold, an angel of [the] Lord appeared to him in a dream, saying, Joseph, son of David, fear not to (f) take to [thee] Mary, thy (g) wife, for that which is (h) begotten in her is of [the] Holy Spirit.

(f) Receive her from her parents and kinsfolks hands.

(g) Who was promised, and made sure to you to be your wife.

(h) Of the mother's substance by the Holy Spirit.

Matthew 1:21

mat 1:21

And she shall bring forth (3) a son, and thou shalt call his name JESUS: for he shall save (i) his people from their sins.

(3) Christ is born of the same virgin who never knew a man: and is named Jesus by God himself through the angel.

(i) Save, and this shows us the meaning of the name Jesus.

Matthew 1:23

mat 1:23

Behold, a (k) virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us.

(k) There is an article added in the Hebrew and Greek text, to point out the woman and set her forth plainly: as we would say, the virgin, or a certain virgin.

Matthew 1:25

mat 1:25

And knew her not (l) till she had brought forth her firstborn son: and he called his name JESUS.

(l) The word "till", in the Hebrew language, gives us to understand that a thing will not come to pass in time to come: as Michal had no children "till" her death day, (Sa2 6:23). And in the last chapter of this evangelist: Behold, I am with you "till" the end of the world.

Matthew Chapter 2

Matthew 2:1

mat 2:1

Now when (1) Jesus was born in Bethlehem of (a) Judaea in the days of Herod the king, behold, there came (b) wise men from the east to Jerusalem,

(1) Christ a poor child, laid down in a crib, and though given no attention by his own people, receives nonetheless a noble witness of his divinity from heaven, and of his kingly estate from strangers: which his own people unknowingly let happen, although they did not acknowledge him.

(a) For there was another in the tribe of Zebulun.

(b) Wise and learned men: It is a Persian word which they use frequently.

Matthew 2:3

mat 2:3

When Herod the king had heard [these things], he was (c) troubled, and all Jerusalem with him.

(c) Was much moved, for he was a foreigner, and became ruler by force; and the Jews were troubled; for wickedness is mad and raging.

Matthew 2:4

mat 2:4

And when he had gathered all the (d) chief priests and (e) scribes of the people together, he demanded of them where Christ should be born.

(d) The chief priests, that is, such as were of Aaron's family, who were divided into twenty-four orders. (Ch1 24:5; Ch2 36:14).

(e) They that expound the law to the people, for the Hebrews take this word for another, which means as much as to expound and to declare.

Matthew 2:6

mat 2:6

And thou Bethlehem, [in] the land of Juda, art not the (f) least among the princes of Juda: for out of thee shall come a Governor, that (g) shall rule my people Israel.

(f) Though you are a small town, yet you will be very famous and notable through the birth of the Messiah, who will be born in you.

(g) That will rule and govern: for kings are rightly called leaders and shepherds of the people.

Matthew 2:11

mat 2:11

And when they were come into the house, they saw the young child with Mary his mother, and (h) fell down, and worshipped him: and when they had opened their (i) treasures, they presented unto him gifts; gold, and frankincense, and myrrh.

(h) A kind of humble and lovely reverence.

(i) The rich and costly presents, which they brought him.

Matthew 2:12

mat 2:12

And being (k) warned of God in a dream that they should not return to Herod, they departed into their own country another way.

(k) God warned and told them of it, even though they did not ask him.

Matthew 2:13

mat 2:13

(2) And when they were departed, behold, the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him.

(2) Christ having just been born, begins to be crucified for us, both in himself, and also in his members.

Matthew 2:17

mat 2:17

Then was fulfilled that which was spoken (l) by Jeremy the prophet, saying,

(l) For God speaketh by the mouth of the prophets.

Matthew 2:18

mat 2:18

In Rama was there (m) a voice heard, lamentation, and weeping, and great mourning, (n) Rachel weeping [for] her children, and would not be comforted, because they are not.

(m) A voice of lamenting, weeping and howling.

(n) That is to say, All who live around Bethlehem: for Rachel, Jacob's wife who died in childbirth, was buried by the road that leads to this town, which is also called Ephratah, because of the fruitfulness of the soil, and the plentifulness of corn.

Matthew 2:19

mat 2:19

(3) But when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph in Egypt,

(3) Christ is brought up in Nazareth, after the death of the tyrant by God's providence: that by the very name of the place it might plainly appear to the world that he is the Lord's true Nazarite.

Matthew Chapter 3

Matthew 3:1

mat 3:1

In (a) those days came (1) John the Baptist, preaching in the (b) wilderness of Judaea,

(a) Not when Joseph went to dwell at Nazareth, but a great while after, about fifteen years: for in the 30th year of his life Jesus was baptized by John: therefore "those days" means the time when Jesus remained as an inhabitant of the town of Nazareth. (1) John, who through his singular holiness and rare austerity of life caused men to cast their eyes on him, prepares the way for Christ who is following fast on his heels, as the prophet Isaiah foretold, and delivers the sum of the gospel, which a short time later would be delivered more fully.

(b) In a hilly country, which was nonetheless inhabited, for Zacharias dwelt there, (Luk 1:39-40), and there was Joab's house, (Kg1 2:34); and besides these, Joshua makes mention of six towns that were in the wilderness, (Jos 15:61-62).

Matthew 3:2

mat 3:2

And saying, (c) Repent ye: for the (d) kingdom of heaven is at hand.

(c) The word in the greek signifies a changing of our minds and heart from evil to better.

(d) The kingdom of Messiah, whose government will be heavenly, and nothing but heavenly.

Matthew 3:3

mat 3:3

For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, (e) make his paths straight.

(e) Make him a plain and smooth way.

Matthew 3:4

mat 3:4

And the same John had his raiment of camel's hair, and a leathern girdle about his loins; and his meat was (f) locusts and wild honey.

(f) Locusts were a type of meat which certain of the eastern people use, who were therefore called devourers of locusts.

Matthew 3:5

mat 3:5

Then went out to him (g) Jerusalem, and all Judaea, and all the region round about Jordan,

(g) The people of Jerusalem.

Matthew 3:6

mat 3:6

And were baptized of him in Jordan, (h) confessing their sins.

(h) Acknowledging that they were saved only by free remission and forgiveness of their sins.

Matthew 3:7

mat 3:7

(2) But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come?

(2) There is nothing that shuts up the way of mercy and salvation from us so much as the opinion of our own righteousness does.

Matthew 3:8

mat 3:8

(3) Bring forth therefore fruits meet for repentance:

(3) True repentance is an inward thing which has its seat in the mind and heart.

Matthew 3:9

mat 3:9

(4) And (i) think not to say (k) within yourselves, We have Abraham to [our] father: for I say unto you, that God is able of these stones to raise up children unto Abraham.

(4) The faith of the fathers does not benefit you unbelieving children at all: and yet for all that, God does not play the liar, nor deal unfaithfully in his covenant which he made with the holy fathers.

(i) Think not that you have any reason to be proud of Abraham.

(k) In your hearts.

Matthew 3:11

mat 3:11

(5) I indeed baptize you with water unto (l) repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Spirit, and [with] fire:

(5) We may neither dwell upon the signs which God has ordained as means to lead us into our salvation, neither upon those that minister them: but we must climb up to the matter itself, that is to say, to Christ, who inwardly works that effectually, which is outwardly signified to us.

(l) The outward sign reminds us of this, that we must change our lives and become better, assuring us as by a seal, that we are ingrafted into Christ; by which our old man dies and the new man rises up; (Rom 6:4).

Matthew 3:12

mat 3:12

(6) Whose fan [is] in his hand, and he will throughly (m) purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire.

(6) The triumphs of the wicked will end in everlasting torment.

(m) Will clean it thoroughly, and make a full riddance.

Matthew 3:13

mat 3:13

(7) Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him.

(7) Christ sanctified our baptism in himself.

Matthew 3:15

mat 3:15

And Jesus answering said unto him, Suffer [it to be so] now: for thus it becometh us to fulfil (n) all righteousness. Then he suffered him.

(n) All such things as it has appointed for us to keep.

Matthew 3:16

mat 3:16

And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto (o) him, and he saw the Spirit of God descending like a dove, and lighting upon him:

(o) To John.

Matthew 3:17

mat 3:17

(8) And lo a voice from heaven, saying, This is my beloved Son, in whom I am (p) well pleased.

(8) Christ's full consecration and authorization to the office of mediator is shown by the Father's own voice and a visible sign of the Holy Spirit.

(p) The Greek word signifies a thing of great worth and such as highly pleases a man. So then the Father says that Christ is the only man whom when he beholds, looking at what opinion he had conceived of us, he lays it clean aside.

Matthew Chapter 4

Matthew 4:1

mat 4:1

Then was (1) Jesus led up of the Spirit into the wilderness to be tempted of the devil.

(1) Christ is tempted in all manner of ways, and still overcomes, that we also through his virtue may overcome.

Matthew 4:2

mat 4:2

And when he had fasted (a) forty days and forty nights, he was afterward an hungred.

(a) A full forty days.

Matthew 4:5

mat 4:5

Then the devil taketh him up into the holy city, and setteth him on a (b) pinnacle of the temple,

(b) The battlement which encompassed the flat roof of the Temple so that no man might fall down: as was appointed by the law; (Deu 22:8).

Matthew 4:7

mat 4:7

Jesus said unto him, It is written again, Thou shalt not (c) tempt the Lord thy God.

(c) Literally, "Thou shalt not go on still in tempting."

Matthew 4:12

mat 4:12

(2) Now when Jesus had heard that John was cast into prison, he departed into Galilee;

(2) When the Herald's mouth is stopped, the Lord reveals himself and brings full light into the darkness of this world, preaching free forgiveness of sins for those that repent.

Matthew 4:13

mat 4:13

And leaving Nazareth, he came and dwelt in (d) Capernaum, which is upon the sea coast, in the borders of Zabulon and Nephthalim:

(d) Which was a town a great deal more famous than Nazareth was.

Matthew 4:15

mat 4:15

The land of Zabulon, and the land of Nephthalim, [by] the way of the (e) sea, beyond Jordan, (f) Galilee of the Gentiles;

(e) Of Tiberias, or because that country went toward Tyre, which borders the eastern Mediterranean Sea.

(f) So called because it bordered upon Tyre and Sidon, and because Solomon gave the king of Tyre twenty cities in that quarter; (Kg1 9:11).

Matthew 4:17

mat 4:17

From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at (g) hand.

(g) Is come to you.

Matthew 4:18

mat 4:18

(3) And Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: for they were fishers.

(3) Christ, thinking that he would eventually depart from us, even at the beginning of his preaching gets himself disciples of a heavenly sort, poor and unlearned, and therefore such as might be left as honest witnesses of the truth of those things which they heard and saw.

Matthew 4:23

mat 4:23

And (4) Jesus went about all Galilee, teaching in (h) their (i) synagogues, and preaching the gospel of the (k) kingdom, and healing (l) all manner of sickness and all manner of (m) disease among the people.

(4) Christ assures the hearts of the believers of his spiritual and saving virtue, by healing the diseases of the body.

(h) Their, that is, the Galilaeans.

(i) Synagogues, that is, the Churches of the Jews.

(k) Of the Messiah.

(l) Diseases of all kinds, but not every disease: that is, as we say, some of every kind.

(m) The word properly signifies the weakness of the stomach: but here it is taken for those diseases which make those that have them faint and wear away.

Matthew 4:24

mat 4:24

And his fame went throughout all Syria: and they brought unto him all sick people that were taken with divers diseases and (n) torments, and those which were possessed with devils, and those which were (o) lunatick, and those that had the (p) palsy; and he healed them.

(n) The word signifies properly the stone with which gold is tried: and by a borrowed kind of speech, is applied to all kinds of examinations by torture, when as by rough dealing and torments, we draw out the truths from men who otherwise would not confess: in this place it is taken for those diseases, which put sick men to great woe.

(o) Who at every full moon or the change of the moon, are troubled and diseased.

(p) Weak and feeble men, who have the parts of their body loosed and so weakened, that they are neither able to gather them up together, nor do with them as they wish.

Matthew Chapter 5

Matthew 5:2

mat 5:2

(1) And he opened his mouth, and taught them, saying,

(1) Christ teaches that the greatest joy and happiness is not in the conveniences and pleasures of this life, but is laid up in heaven for those who willingly rest in the good will and pleasure of God, and endeavour to profit all men, although they are cruelly vexed and troubled by those of the world, because they will not adapt themselves to their ways.

Matthew 5:3

mat 5:3

Blessed [are] the (a) poor in (b) spirit: for theirs is the kingdom of heaven.

(a) Under the name of poverty are meant all the miseries, that are joined with poverty.

(b) Whose minds and spirits are brought under control, and tamed, and obey God.

Matthew 5:8

mat 5:8

Blessed [are] the (c) pure in heart: for they shall see God.

(c) Fitly is this word "pure" joined with the heart, for as a bright and shining resemblance or image may be seen plainly in a clear and pure looking glass, even so does the face (as it were) of the everlasting God, shine forth, and clearly appear in a pure heart.

Matthew 5:13

mat 5:13

Ye (2) are the salt of the (d) earth: but if the salt have lost his savour, wherewith shall it be (e) salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.

(2) The ministers of the word especially (unless they will be the most cowardly of all) must lead others both by word and deed to this greatest joy and happiness.

(d) Your doctrine must be very sound and good, for if it is not so, it will be not regarded and cast away as a thing unsavoury and vain.

(e) What will you have to salt with? And so are fools in the Latin tongue called "saltless", as you would say, men that have no salt or savour and taste in them.

Matthew 5:14

mat 5:14

Ye are the (f) light of the world. A city that is set on an hill cannot be hid.

(f) You shine and give light by being made partakers of the true light.

Matthew 5:17

mat 5:17

(3) Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but (g) to fulfil.

(3) Christ did not come to bring any new way of righteousness and salvation into the world, but indeed to fulfil that which was shadowed by the figures of the Law, by delivering men through grace from the curse of the Law: and moreover to teach the true use of obedience which the Law appointed, and to engrave in our hearts the power for obedience.

(g) That the prophecies may be accomplished.

Matthew 5:19

mat 5:19

(4) Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the (h) least in the kingdom of heaven: but whosoever shall do and teach [them], the same shall be called great in the kingdom of heaven.

(4) He begins with the true expounding of the Law, and sets it against the old (but yet false) teachings of the scribes: He is in no way abolishing the least commandment of his Father.

(h) He shall have no place in the Church.

Matthew 5:21

mat 5:21

(5) Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment:

(5) The true meaning of the first commandment.

Matthew 5:22

mat 5:22

But I say unto you, That whosoever is angry with his brother without a cause shall be (i) in danger (k) of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the (l) council: but whosoever shall say, Thou fool, shall be in danger of (m) hell (n) fire.

(i) He speaks of the judgment of God, and of the difference of sins, and therefore applies his words to the form of civil judgments which were then used.

(k) Of that judgment which was ruled by three men, who had the hearing and deciding of money matters, and such other small causes.

(l) By that judgment which stood of 23 judges, who had the hearing and deciding of weighty affairs, as the matter of a whole tribe or of a high priest, or of a false prophet.

(m) Whereas we read here "hell", it is in the text itself "Gehenna", which is one Hebrew word made out of two, and is as if to say "as the Valley of Hinnom", which the Hebrews called Topheth: it was a place where the Israelites cruelly sacrificed their children to false gods, whereupon it was taken for a place appointed to torment the reprobates in (Jer 7:31).

(n) The Jews used four kinds of punishments, before their government was taken away by Herod: hanging, beheading, stoning, and burning. It is burning that Christ meant, because burning was the greatest punishment; therefore by making mention of a judgment, a council, and a fire, he shows that some sins are worse than others are, but yet they are all such that we must give account for them, and will be punished for them.

Matthew 5:23

mat 5:23

(6) Therefore if thou bring thy gift to the (o) altar, and there rememberest that thy brother hath ought against thee;

(6) The covetous Pharisees taught that God was appeased by the sacrifices appointed in the law, which they themselves devoured. But Christ on the contrary side denies that God accepts any man's offering, unless he makes satisfaction to his brother whom he has offended: and says moreover, that these stubborn and stiff-necked despisers of their brethren will never escape the wrath and curse of God before they have made full satisfaction to their brethren.

(o) He applies all this speech to the state of his time, when there was then an altar standing in Jerusalem, and therefore they are very foolish that gather from this that we must build altars and use sacrifices: but they are bigger fools who consider this to be purgatory, which is spoken of as peace making and atonement one with another.

Matthew 5:25

mat 5:25

(p) Agree with thine adversary quickly, whiles thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison.

(p) Remove all cause for enmity.

Matthew 5:26

mat 5:26

Verily I say unto thee, Thou shalt by no means come out thence, till thou hast (q) paid the uttermost farthing.

(q) You will be dealt with in this manner, to the utmost extremity.

Matthew 5:27

mat 5:27

(7) Ye have heard that it was said by them of old time, Thou shalt not commit adultery:

(7) He is taken for an adulterer before God, whoever he is, that covets a woman: and therefore we must keep our eyes chaste, and all the members we have, yea and we must avoid all opportunities that might move us to evil, no matter what it costs us.

Matthew 5:29

mat 5:29

And if thy (r) right eye (s) offend thee, pluck it out, and cast [it] from thee: for it is profitable for thee that one of thy members should perish, and not [that] thy whole body should be cast into hell.

(r) He names the right eye and the right hand, because the parts of the right side of our bodies are the chiefest, and the most ready to commit any wickedness.

(s) Literally, do cause you to offend: for sins are stumbling blocks as it were, that is to say, rocks which we are cast upon.

Matthew 5:33

mat 5:33

(8) Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths:

(8) The meaning of the third commandment against the perverse opinion and judgment of the scribes, who excused by oaths or indirect forms of swearing.

Matthew 5:37

mat 5:37

But let your communication be, (t) Yea, yea; Nay, nay: for whatsoever is more than these cometh of (u) evil.

(t) Whatever you affirm, affirm it alone, and whatever you deny, deny it alone without any more words.

(u) From an evil conscience, or from the devil.

Matthew 5:38

mat 5:38

(9) Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth:

(9) He shows that contrary to the doctrine of the scribes, that the sum of the second table must be so understood, that we may in no wise render evil for evil, but rather suffer double injury, and do well to them that are our deadly enemies.

Matthew 5:45

mat 5:45

(10) That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.

(10) A double reason: the one is taken of the relatives, The children must be like their father: the other is taken of comparisons, The children of God must be better than the children of this world.

Matthew 5:47

mat 5:47

And if ye salute your brethren only, what do ye more [than others]? do not even the (x) publicans so?

(x) They that were the toll masters, and had the oversight of tributes and customs: this was a type of man that the Jews hated to death, both because they served the Romans in those offices (whose heavy bondage they could not overthrow) and also because these toll masters were for the most part given to covetousness.

Matthew Chapter 6

Matthew 6:1

mat 6:1

Take heed that ye do not your (1) alms before men, to be seen of them: otherwise ye have no (a) reward of your Father which is in heaven.

(1) Ambition makes alms vain.

(a) This word "reward" is always taken in the scriptures for a free recompense, and therefore the schoolmen fondly set it to be answerable to a deserving, which they call "merit".

Matthew 6:2

mat 6:2

Therefore when thou doest [thine] alms, do not sound a trumpet before thee, as the (b) hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their reward.

(b) Counterfeits, for hypocrites were players that played a part in a play.

Matthew 6:5

mat 6:5

(2) And when thou prayest, thou shalt not be as the hypocrites [are]: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward.

(2) He rebukes two revolting faults in prayer, ambition, and vain babbling.

Matthew 6:7

mat 6:7

But when ye pray, use not (c) vain repetitions, as the heathen [do]: for they think that they shall be heard for their much speaking.

(c) Long prayers are not condemned, but vain, needless, and superstitious ones.

Matthew 6:9

mat 6:9

(3) After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name.

(3) A true sum and form of all christian prayers.

Matthew 6:11

mat 6:11

Give us this day our (d) daily bread.

(d) That which is suitable for our nature for our daily food, or such as may suffice our nature and complexion.

Matthew 6:13

mat 6:13

And lead us not into temptation, but deliver us from (e) evil: For thine is the kingdom, and the power, and the glory, for ever. Amen.

(e) From the devil, or from all adversity.

Matthew 6:14

mat 6:14

(4) For if ye forgive men their trespasses, your heavenly Father will also forgive you:

(4) They that forgive wrongs, to them sins are forgiven, but revenge is prepared for them that take revenge.

Matthew 6:16

mat 6:16

(5) Moreover when ye fast, be not, as the hypocrites, of a sad countenance: for they (f) disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward.

(5) That is, those that desire a name of holiness by fasting.

(f) They do not let their original pallor to be seen, that is to say, they mar the natural colour of their faces, that they may seem lean and palefaced.

Matthew 6:19

mat 6:19

(6) Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal:

(6) The labours of those men are shown to be vain, which pass not for the assured treasure of everlasting life, but spend their lives in scraping together stale and vain riches.

Matthew 6:22

mat 6:22

(7) The light of the body is the eye: if therefore thine (g) eye be single, thy whole body shall be full of light.

(7) Men maliciously and wickedly put out even the little light of nature that is in them.

(g) The judgment of the mind: that as the body is with the eyes, so our whole life may be ruled with right reason, that is to say, with the Spirit of God who gives light to us.

Matthew 6:24

mat 6:24

(8) No man can serve (h) two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and (i) mammon.

(8) God will be worshipped by the whole man.

(h) Who are at odds with one another, for if two agree they are as one.

(i) This word is a Syrian word, and signifies all things that belong to money.

Matthew 6:25

mat 6:25

(9) Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?

(9) The perverse burdensome carefulness for things of this life, is corrected in the children of God by an earnest thinking upon the providence of God.

Matthew 6:26

mat 6:26

Behold the fowls of the (k) air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?

(k) Of the air, or that line in the air: in almost all languages the word "heaven" is taken for the air.

Matthew 6:27

mat 6:27

Which of you by (l) taking thought can add one cubit unto his stature?

(l) He speaks of care which is joined with thought of mind, and has for the most part distrust yoked with it.

Matthew 6:28

mat 6:28

And why take ye thought for raiment? Consider the lilies of the field, how they grow; they (m) toil not, neither do they spin:

(m) By labour.

Matthew Chapter 7

Matthew 7:1

mat 7:1

Judge (1) not, that ye be not judged.

(1) We ought to find fault with one another, but we must beware we do not do it without cause, or to seem holier than others or because of hatred of others.

Matthew 7:6

mat 7:6

(2) Give not that which is holy unto the dogs, neither cast ye your (a) pearls before swine, lest they trample them under their feet, and turn again and rend you.

(2) The stiff-necked and stubborn enemies of the gospel are unworthy to have it preached unto them.

(a) A pearl is known among the Greeks for its oriental brightness: and a pearl was in ancient times greatly valued by the Latins: for a pearl that Cleopatra had was valued at two hundred and fifty thousand crowns: and the word is now borrowed from that, to signify the most precious heavenly doctrine.

Matthew 7:7

mat 7:7

(3) Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you:

(3) Prayers are a sure refuge in all miseries.

Matthew 7:12

mat 7:12

(4) Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the (b) law and the prophets.

(4) An explanation of the meaning of the second table.

(b) That is to say, The doctrine of the law and prophets.

Matthew 7:13

mat 7:13

(5) Enter ye in at the strait gate: for wide [is] the gate, and broad [is] the way, that leadeth to destruction, and many there be which go in thereat:

(5) The example of life must not be taken from the multitude.

Matthew 7:14

mat 7:14

Because (c) strait [is] the gate, and narrow [is] the way, which leadeth unto life, and few there be that find it.

(c) The way is straight and narrow: we must pass through this rough way and suffer, endure, be changed and so enter into life.

Matthew 7:15

mat 7:15

(6) Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves.

(6) False teachers must be taken heed of: and they are known by false doctrine and evil living.

Matthew 7:21

mat 7:21

(7) Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.

(7) Even the best gifts that exist are nothing without godliness.

Matthew 7:22

mat 7:22

Many will say to me in that day, Lord, Lord, have we not prophesied in thy (d) name? and in thy name have cast out devils? and in thy name done many (e) wonderful works?

(d) By "name" here is meant mighty working power of God, which every man witnesses that calls upon him.

(e) Properly, powers: Now these excellent works which are done are called powers because of those things which they bring to pass, for by them we understand how mighty the power of God is.

Matthew 7:23

mat 7:23

And then will I profess unto them, (f) I never knew you: depart from me, (g) ye that work iniquity.

(f) This is not of ignorance, but because he will cast them away.

(g) You that are given to all kinds of wickedness, and seem to make an art of sin.

Matthew 7:24

mat 7:24

(8) Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock:

(8) True godliness rests only upon Christ, and therefore always remains invincible.

Matthew Chapter 8

Matthew 8:2

mat 8:2

(1) And, behold, there came a leper and worshipped him, saying, Lord, if thou wilt, thou canst make me clean.

(1) Christ in healing the leprosy with the touch of his hand, shows that he abhors no sinners that come unto him, be they ever so unclean.

Matthew 8:5

mat 8:5

(2) And when Jesus was entered into Capernaum, there came unto him a centurion, beseeching him,

(2) Christ by setting before them the example of the uncircumcised centurion and yet of an excellent faith, provokes the Jews to jealousy, and together forewarns them of their being cast off and the calling of the Gentiles.

Matthew 8:11

mat 8:11

And I say unto you, That many shall come from the east and west, and shall (a) sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven.

(a) A metaphor taken of banqueters, for they that sit down together are fellows in the banquet.

Matthew 8:12

mat 8:12

But the children of the kingdom shall be cast out into (b) outer darkness: there shall be weeping and gnashing of teeth.

(b) Who are outside the kingdom: For in the kingdom is light, and outside the kingdom is darkness.

Matthew 8:14

mat 8:14

(3) And when Jesus was come into Peter's house, he saw his wife's mother laid, and sick of a fever.

(3) Christ, in healing many diseases, shows that he was sent by his Father, that in him only we should seek remedy in all our miseries.

Matthew 8:16

mat 8:16

When the even was come, they brought unto him many that were possessed with devils: and he cast out the spirits with [his] word, and healed (c) all that were sick:

(c) Of all sorts.

Matthew 8:18

mat 8:18

Now when Jesus saw great multitudes about him, he gave commandment to depart unto the (d) other side.

(d) For Capernaum was situated upon the lake of Tiberias.

Matthew 8:19

mat 8:19

(4) And a certain scribe came, and said unto him, Master, I will follow thee whithersoever thou goest.

(4) The true disciples of Christ must prepare themselves for all kinds of miseries.

Matthew 8:20

mat 8:20

And Jesus saith unto him, The foxes have holes, and the birds of the air [have] (e) nests; but the Son of man hath not where to lay [his] head.

(e) Literally, "shades made with boughs".

Matthew 8:21

mat 8:21

(5) And another of his disciples said unto him, Lord, suffer me first to go and bury my father.

(5) When God requires our labour, we must cease all our duty to men.

Matthew 8:23

mat 8:23

(6) And when he was entered into a ship, his disciples followed him.

(6) Although Christ often seems to neglect his own, even in most extreme dangers, yet in due time he calms all tempests, and brings his own to the haven.

Matthew 8:28

mat 8:28

(7) And when he was come to the other side into the country of the Gergesenes, there met him two possessed with devils, coming out of the tombs, exceeding fierce, so that no man might pass by that way.

(7) Christ came to deliver men from the miserable enslavement of Satan: but the world would rather go without Christ, than the vilest and least of their conveniences.

Matthew 8:30

mat 8:30

And there was (f) a good way off from them an herd of many swine feeding.

(f) On a hill, as Mark and Luke witness: Now Gederah, as Josephus records, book seventeen chapter thirteen, lived after the order of the Greeks and therefore we must not be surprised if there were swine there.

Matthew 8:34

mat 8:34

And, behold, the whole city came out to meet Jesus: and when they saw him, they besought [him] that he would (g) depart out of their coasts.

(g) Where men live as swine, there Christ does not abide, but demons.

Matthew Chapter 9

Matthew 9:1

mat 9:1

And he (1) entered into a ship, and passed over, and came into his (a) own city.

(1) Sins are the cause of our afflictions, and Christ only forgives them if we believe.

(a) Into Capernaum, for as Theophylact says, Bethlehem brought him forth, Nazareth brought him up, and Capernaum was his dwelling place.

Matthew 9:2

mat 9:2

And, behold, they brought to him a man sick of the palsy, lying on a bed: and Jesus (b) seeing their faith said unto the sick of the palsy; Son, be of good cheer; thy sins be forgiven thee.

(b) Knowing by a manifest sign.

Matthew 9:3

mat 9:3

And, behold, certain of the scribes said within themselves, This [man] (c) blasphemeth.

(c) To blaspheme, signifies among the divines, to speak wickedly: and among the more eloquent Greeks, to slander.

Matthew 9:9

mat 9:9

(2) And as Jesus passed forth from thence, he saw a man, named Matthew, sitting at the (d) receipt of custom: and he saith unto him, Follow me. And he arose, and followed him.

(2) Christ calls the humble sinners unto him, but he condemns the proud hypocrites.

(d) At the table where the tax was received.

Matthew 9:10

mat 9:10

And it came to pass, as Jesus sat at meat in the house, behold, many publicans and (e) sinners came and sat down with him and his disciples.

(e) The publicans who were placed by the Romans, after that time Judea was brought into the form of a province, to gather the taxes, and therefore by the rest of the Jews they were called sinners, that is to say, very vile men.

Matthew 9:14

mat 9:14

(3) Then came to him the disciples of John, saying, Why do we and the Pharisees fast oft, but thy disciples fast not?

(3) That is, wicked rivalry in matters of small importance.

Matthew 9:15

mat 9:15

And Jesus said unto them, Can the (f) children of the bridechamber mourn, as long as the bridegroom is with them? but the days will come, when the bridegroom shall be taken from them, and then shall they fast.

(f) A Hebrew idiom, for they that are admitted into the marriage chamber are as the bridegroom's closest friends.

Matthew 9:16

mat 9:16

No man putteth a piece of (g) new cloth unto an old garment, for that which is put in to fill it up taketh from the garment, and the rent is made worse.

(g) Raw, which was never processed by the fuller.

Matthew 9:18

mat 9:18

(4) While he spake these things unto them, behold, there came a certain ruler, and worshipped him, saying, My daughter is even now dead: but come and lay thy hand upon her, and she shall live.

(4) There is no evil so old, and incurable, which Christ cannot heal by and by, if he is touched with true faith, but lightly as it were with the hand.

Matthew 9:23

mat 9:23

(5) And when Jesus came into the ruler's house, and saw the (h) minstrels and the people making a noise,

(5) Even death itself gives place to the power of Christ.

(h) It appears that they used minstrels at their mournings.

Matthew 9:27

mat 9:27

(6) And when Jesus departed thence, two blind men followed him, crying, and saying, [Thou] Son of David, have mercy on us.

(6) By healing these two blind men Christ shows that he is the light of the world.

Matthew 9:32

mat 9:32

(7) As they went out, behold, they brought to him a dumb man possessed with a devil.

(7) An example of that power that Christ has over the devil.

Matthew 9:36

mat 9:36

(8) But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd.

(8) Although the ordinary pastors cease, yet Christ has not cast off the care of his Church.

Matthew 9:38

mat 9:38

Pray ye therefore the Lord of the harvest, that he will (i) send forth labourers into his harvest.

(i) Literally, "cast them out": for men are very slow in a work so holy.

Matthew Chapter 10

Matthew 10:1

mat 10:1

And (1) when he had called unto [him] his twelve disciples, he gave them power [against] unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease.

(1) The apostles are sent to preach the gospel in Israel.

Matthew 10:2

mat 10:2

Now the names of the twelve apostles are these; The (a) first, Simon, who is called Peter, and Andrew his brother; James [the son] of Zebedee, and John his brother;

(a) Theophylact says that Peter and Andrew are called the first, because they were first called.

Matthew 10:4

mat 10:4

Simon the Canaanite, and Judas (b) Iscariot, who also betrayed him.

(b) A man of Kerioth. Now Kerioth was in the tribe of Judah; (Jos 15:25).

Matthew 10:7

mat 10:7

(2) And as ye go, preach, saying, The kingdom of heaven is at hand.

(2) The sum of the gospel, or preaching of the apostles.

Matthew 10:8

mat 10:8

(3) Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give.

(3) Miracles are signs verifying the word.

Matthew 10:9

mat 10:9

(4) Provide (c) neither gold, nor silver, nor brass in your purses,

(4) The ministers of the word must cast away all cares that might hinder them, even the least of them.

(c) For this journey, namely, both that nothing might hinder them, and also that they might feel some taste of God's providence: for at their return back, the Lord asked of them whether they lacked anything by the way, (Luk 22:35).

Matthew 10:10

mat 10:10

Nor scrip for [your] journey, neither two coats, neither shoes, nor yet staves: for the workman is worthy of his (d) meat.

(d) God will provide you with food.

Matthew 10:11

mat 10:11

(5) And into whatsoever city or town ye shall enter, enquire who in it is worthy; and there abide till ye go thence.

(5) Happy are they that receive the preaching of the gospel: and unhappy are they that refuse it.

Matthew 10:13

mat 10:13

And if the house be worthy, let your (e) peace come upon it: but if it be not worthy, let your peace return to you.

(e) It is an idiom taken from the Hebrews, by which they meant every type of happiness.

Matthew 10:16

mat 10:16

(6) Behold, I send you forth as (f) sheep in the midst of wolves: be ye therefore wise as serpents, and (g) harmless as doves.

(6) Christ shows how the ministers must behave themselves under the cross.

(f) You will be in great danger.

(g) You will not so much as take revenge for an injury: and by the mixing of these beast's natures together, he will not have our wisdom to be malicious, nor our simplicity mad, but a certain form of good nature which is composed exquisitely of both of them.

Matthew 10:17

mat 10:17

But beware of (h) men: for they will deliver you up to the councils, and they will scourge you in their synagogues;

(h) For in the cause of religion men are wolves to each other.

Matthew 10:23

mat 10:23

But when they persecute you in this city, flee ye into another: for verily I say unto you, Ye shall not have (i) gone over the cities of Israel, till the Son of man be come.

(i) Bring to an end, that is, you will not have gone through all the cities of Israel and preached in them.

Matthew 10:25

mat 10:25

It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house (k) Beelzebub, how much more [shall they call] them of his household?

(k) It was the idol of the Acronites, which we call the god of flies.

Matthew 10:26

mat 10:26

(l) Fear them not therefore: for there is nothing covered, that shall not be revealed; and hid, that shall not be known.

(l) Truth will not always be hidden.

Matthew 10:27

mat 10:27

What I tell you in darkness, [that] speak ye in light: and what ye hear in the ear, [that] preach ye upon the (m) housetops.

(m) Openly, and in the highest places. For the tops of their houses were made in such a way that they might walk upon them; (Act 10:9).

Matthew 10:28

mat 10:28

And (n) fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell.

(n) Though tyrants rage and are cruel, yet we must not fear them.

Matthew 10:29

mat 10:29

Are not two sparrows sold for a (o) farthing? and one of them shall not fall on the ground without your Father.

(o) The fourth part of an ounce or seven grams.

Matthew 10:32

mat 10:32

(7) Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven.

(7) The necessity and reward of openly confessing Christ.

Matthew 10:34

mat 10:34

(8) Think not that I am come to send peace on earth: I came not to send peace, but a sword.

(8) Civil dissensions follow the preaching of the gospel.

Matthew 10:37

mat 10:37

(9) He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me.

(9) Without exception, nothing is to be preferred before our duty to God.

Matthew 10:39

mat 10:39

He that (p) findeth his life shall lose it: and he that loseth his life for my sake shall find it.

(p) They are said to find their life, who deliver it out of danger: and this is spoken against the opinion of the people, who think those that die are certainly lost, because they think not of the life to come.

Matthew 10:40

mat 10:40

(10) He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me.

(10) God is both author and revenger of his holy ministry.

Matthew 10:41

mat 10:41

(11) He that receiveth a prophet in (q) the name of a prophet shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward.

(11) We will lose nothing that is bestowed on Christ.

(q) As a Prophet.

Matthew 10:42

mat 10:42

And whosoever shall give to drink unto one of these (r) little ones a cup of cold [water] only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.

(r) Who in the sight of the world are vile and abject.

Matthew Chapter 11

Matthew 11:1

mat 11:1

And (1) it came to pass, when Jesus had made an end of (a) commanding his twelve disciples, he departed thence to teach and to preach in (b) their cities.

(1) Christ shows by his works that he is the promised Messiah.

(a) Of instructing them with precepts.

(b) The disciples' cities, that is to say, in Galilee, where many of them were born; (Act 2:7).

Matthew 11:7

mat 11:7

(2) And as they departed, Jesus began to say unto the multitudes concerning John, What went ye out into the wilderness to see? A reed shaken with the wind?

(2) The similarity and the difference between the ministry of the prophets, the preaching of John, and the full light, of the gospel, which Christ has brought.

Matthew 11:11

mat 11:11

Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in the (c) kingdom of heaven is greater than he.

(c) In the new state of the Church where the true glory of God shines: the people are not compared together, but the types of doctrines, the preaching of John with the law and the prophets: and again, the most clear preaching of the gospel is compared with John's.

Matthew 11:13

mat 11:13

For all the prophets and the law (d) prophesied until John.

(d) They prophesied of things to come, which are now present, and clearly and plainly seen.

Matthew 11:16

mat 11:16

(3) But whereunto shall I liken this generation? (e) It is like unto children sitting in the markets, and calling unto their fellows,

(3) There are none who are more stout and stubborn enemies of the gospel, than they to whom it ought to be most acceptable.

(e) He blames the perverseness of this age, by a proverb, in that they could be moved neither with rough nor gentle dealing.

Matthew 11:19

mat 11:19

The Son of man came eating and drinking, and they say, Behold a man gluttonous, and a winebibber, a friend of publicans and sinners. (4) But (f) wisdom is justified of her children.

(4) That which the many refuse, the elect and chosen embrace.

(f) Wise men acknowledge the wisdom of the gospel when they receive it.

Matthew 11:20

mat 11:20

(5) Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not:

(5) The proud reject the gospel offered to them (to their great hurt and pain) which leads to the salvation of the simple.

Matthew 11:25

mat 11:25

At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast (g) revealed them unto babes.

(g) Through the ministry of Christ, who alone shows the truth of all things pertaining to God.

Matthew 11:26

mat 11:26

(h) Even so, Father: for so it seemed (i) good in thy sight.

(h) This word shows that he contents himself in his Father's council.

(i) God's will is the only rule of righteousness.

Matthew 11:27

mat 11:27

(6) All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and [he] to whomsoever the Son will reveal [him].

(6) There is no true knowledge of God, nor quietness of mind, but only in Christ alone.

Matthew 11:30

mat 11:30

For my yoke [is] (k) easy, and my burden is light.

(k) May easily be carried. For his commandments are not grievous, for all who are born of God overcome the world; (Jo1 5:4).

Matthew Chapter 12

Matthew 12:1

mat 12:1

At (1) that time Jesus went on the sabbath day through the corn; and his disciples were an hungred, and began to pluck the ears of corn, and to eat.

(1) Of the true sanctifying of the sabbath, and the breaking of it.

Matthew 12:4

mat 12:4

How he entered into the house of God, and did eat the (a) shewbread, which was not lawful for him to eat, neither for them which were with him, but only for the priests?

(a) The Hebrews call it "bread of faces", because it stood before the Lord all the week upon the golden table appointed for that service; (Lev 24:6).

Matthew 12:5

mat 12:5

Or have ye not read in the law, how that on the sabbath days the priests in the temple (b) profane the sabbath, and are blameless?

(b) When the priests do God's service on the sabbath day, they do not break the law: much less does the Lord of the Sabbath break the sabbath.

Matthew 12:9

mat 12:9

(2) And when he was departed thence, he went into their synagogue:

(2) The ceremonies of the law are not against the love of our neighbour.

Matthew 12:14

mat 12:14

(3) Then the Pharisees went out, and held a council against him, how they might destroy him.

(3) How far and in what aspect we may give place to the unbridled rage of the wicked.

Matthew 12:18

mat 12:18

Behold my servant, whom I have chosen; my beloved, in whom my soul is well pleased: I will put my spirit upon him, and he shall shew (c) judgment to the Gentiles.

(c) By judgment is meant a godly kingdom, because Christ was to proclaim true religion among the Gentiles, and to cast out superstition; and wherever this is done, the Lord is said to reign and judge there, that is to say, to govern and rule matters.

Matthew 12:20

mat 12:20

A bruised reed shall he not break, and smoking flax shall he not quench, till he (d) send forth judgment unto victory.

(d) He will pronounce sentence and judgment, in spite of the world and Satan, and show himself conqueror over all his enemies.

Matthew 12:22

mat 12:22

(4) Then was brought unto him one possessed with a devil, blind, and dumb: and he healed him, insomuch that the blind and dumb both spake and saw.

(4) A truth, be it ever so obvious, is subject to the slander of the wicked: however, it ought to be resolutely defended.

Matthew 12:25

mat 12:25

(5) And Jesus knew their thoughts, and said unto them, Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand:

(5) The kingdom of Christ and the kingdom of the devil cannot abide together.

Matthew 12:32

mat 12:32

And whosoever speaketh a word against the Son of man, it shall be forgiven him: (6) but whosoever speaketh against the Holy Spirit, it shall not be forgiven him, neither in this world, neither in the [world] to come.

(6) Of blasphemy against the Holy Spirit.

Matthew 12:34

mat 12:34

(7) O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh.

(7) Hypocrites at length betray themselves even by their own mouth.

Matthew 12:36

mat 12:36

But I say unto you, That every (e) idle word that men shall speak, they shall give account thereof in the day of judgment.

(e) Vain and unprofitable trifles, which for the most part, men spend their lives in search of.

Matthew 12:38

mat 12:38

(8) Then certain of the scribes and of the Pharisees answered, saying, Master, we would see a sign from thee.

(8) Against perverse desires of miracles.

Matthew 12:39

mat 12:39

But he answered and said unto them, An evil and (f) adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas:

(f) Bastard, who fell from Abraham's faith or forsook the true worship of God.

Matthew 12:41

mat 12:41

(9) The men of Nineveh shall rise in judgment with this generation, and shall condemn it: because they repented at the preaching of Jonas; and, behold, a greater than Jonas [is] here.

(9) Christ teaches, by the sorrowful example of the Jews, that there are none more miserable than they who put out the light of the gospel which was kindled in them.

Matthew 12:42

mat 12:42

The queen of the (g) south shall rise up in the judgment with this generation, and shall condemn it: for she came from the (h) uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon [is] here.

(g) He means the Queen of Sheba: whose country is south in respect to the land of Israel; (Kg1 10:1-13).

(h) For Sheba is situated in the farthest coast of Arabia at the mouth of the Arabian Sea.

Matthew 12:46

mat 12:46

(10) While he yet talked to the people, behold, [his] mother and his brethren stood without, desiring to speak with him.

(10) Christ teaches by his own example that all things ought to be set aside in respect of God's glory.

Matthew 12:49

mat 12:49

(11) And he stretched forth his hand toward his disciples, and said, Behold my mother and my brethren!

(11) None are more near unto us than they that are of the household of faith.

Matthew Chapter 13

Matthew 13:2

mat 13:2

(1) And great multitudes were gathered together unto him, so that he went into a ship, and sat; and the whole multitude stood on the shore.

(1) Christ shows in putting forth this parable of the sower, that the seed of life which is sown in the world does not do as well in one as in another, and the reason for this is that men for the most part, either do not receive it, or do not permit it to ripen.

Matthew 13:11

mat 13:11

(2) He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given.

(2) The gift of understanding and faith is given only to the elect, and all the rest are blinded through the just judgment of God.

Matthew 13:16

mat 13:16

(3) But blessed [are] your eyes, for they see: and your ears, for they hear.

(3) The condition of the Church under and since Christ, is better than it was in the time of the fathers under the law.

Matthew 13:19

mat 13:19

When any one heareth the word of the kingdom, and understandeth [it] not, then cometh the wicked [one], and catcheth away that which was sown in his (a) heart. This is he which received seed by the way side.

(a) Though there is mention made of the heart, yet this sowing is referred to as hearing without understanding. For whether the seed is received in the heart or not, yet he that sows, sows to the heart.

Matthew 13:24

mat 13:24

(4) Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field:

(4) Christ shows in another parable of the evil seed mixed with the good, that the Church will never be free and rid of offences, both in doctrine and manners, until the day appointed for the restoring of all things comes, and therefore the faithful have to arm themselves with patience and steadfastness.

Matthew 13:31

mat 13:31

(5) Another parable put he forth unto them, saying, The kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field:

(5) God begins his kingdom with very small beginnings so that by its growing (even though men neither hope nor expect it to) his mighty power and working may be displayed all the more.

Matthew 13:37

mat 13:37

(6) He answered and said unto them, He that soweth the good seed is the Son of man;

(6) He expounds the first parable of the good and evil seed.

Matthew 13:44

mat 13:44

(7) Again, the kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field.

(7) Few men understand how great the riches of the kingdom of heaven are, and that no man can be a partaker of them but he that redeems them with the loss of all his goods.

Matthew 13:47

mat 13:47

(8) Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind:

(8) There are many in the Church who nevertheless are not of the Church, and therefore at length will be cast out: but the full and perfect cleansing of them is deferred to the last day.

Matthew 13:51

mat 13:51

(9) Jesus saith unto them, Have ye understood all these things? They say unto him, Yea, Lord.

(9) They ought to be diligent, who have to be wise not only for themselves, but who have to dispense the wisdom of God to others.

Matthew 13:54

mat 13:54

(10) And when he was come into his own country, he taught them in their synagogue, insomuch that they were astonished, and said, Whence hath this [man] this wisdom, and [these] mighty works?

(10) Men not only sin because of ignorance, but also knowingly and willingly they lay stumbling blocks in their own ways, that when God calls them, they may not obey, and so most plainly destroy and cast away themselves.

Matthew Chapter 14

Matthew 14:1

mat 14:1

(1) At that time Herod the tetrarch heard of the fame of Jesus,

(1) Here is in John, an example of an invincible courage, which all faithful ministers of God's word ought to follow: in Herod, an example of tyrannous vanity, pride, and cruelty, and in short, of a refined conscience, and of their miserable slavery, who have given themselves over to pleasure: in Herodias and her daughter, an example of whore-like licentious women, and womanly cruelty.

Matthew 14:2

mat 14:2

And said unto his servants, This is John the Baptist; he is risen from the dead; and therefore mighty

(a) works do shew forth themselves in him.

(a) By works he means that force and power by which works are performed, and not the works which are often seen before.

Matthew 14:6

mat 14:6

But when Herod's birthday was kept, the daughter of Herodias danced before them, and pleased (b) Herod.

(b) There were three Herods: the first of them was Antipater's son, who is also called Ascalonius, in whose reign Christ was born, and it was he that caused the children to be slain. The second was called Antipas, Magnus his son, whose mother's name was Malthaca or Martaca, and he was called Tetrarch, because he enlarged his dominion, when Archelaus was banished to Vienna in France. The third was Agrippa, Magnus his nephew by Aristobulus, and it was he that slew James.

Matthew 14:14

mat 14:14

(2) And Jesus went forth, and saw a great multitude, and was moved with compassion toward them, and he healed their sick.

(2) Christ feeds a great multitude with five loaves and two little fish, showing by it that they will lack nothing who lay all things aside and seek the kingdom of heaven.

Matthew 14:24

mat 14:24

(3) But the ship was now in the midst of the sea, tossed with waves: for the wind was contrary.

(3) We must sail even through mighty tempests, and Christ will never forsake us, so that we can go wherever he has commanded us to go.

Matthew 14:25

mat 14:25

And in the (c) fourth watch of the night Jesus went unto them, walking on the sea.

(c) By the fourth watch is meant the time nearer to day break: for in ancient times they divided the night into four watches in which they posted watches.

Matthew 14:26

mat 14:26

And when the disciples saw him walking on the sea, they were troubled, saying, It is a (d) spirit; and they cried out for fear.

(d) A spirit, as it is taken here, is that which a man imagines to himself vainly in his mind, persuading himself that he sees something when he sees nothing.

Matthew 14:28

mat 14:28

(4) And Peter answered him and said, Lord, if it be thou, bid me come unto thee on the water.

(4) By faith we tread under our feet even the tempests themselves, but only by the power of Christ, which helps that faith, which he by his mercy has given.

Matthew 14:34

mat 14:34

And when they were gone over, they came into the land of (e) Gennesaret.

(e) This Gennesaret was a lake near Capernaum, which is also called the Sea of Galilee or Tiberias; so the country itself grew to be called Gennesaret.

Matthew 14:35

mat 14:35

(5) And when the men of that place had knowledge of him, they sent out into all that country round about, and brought unto him all that were diseased;

(5) In that act where Christ heals the sick, we are shown that we must seek remedy for spiritual diseases at his hands: and that we ourselves are bound to not only run to him, but also to bring others unto him.

Matthew Chapter 15

Matthew 15:1

mat 15:1

(1) Then came to Jesus scribes and Pharisees, which were of Jerusalem, saying,

(1) None commonly are more bold condemners of God, then they whom God has appointed keepers of his law.

Matthew 15:2

mat 15:2

Why do thy disciples transgress the tradition of the elders? for they (a) wash not their hands when they eat bread.

(a) Which they received handed down from their ancestors, or their elders allowed, who were the governors of the Church.

Matthew 15:3

mat 15:3

(2) But he answered and said unto them, Why do ye also transgress the commandment of God by your tradition?

(2) Their wicked boldness in corrupting the commandments of God (and that upon the pretence of godliness) and usurping authority to make laws, is reprov'd here.

Matthew 15:4

mat 15:4

For God commanded, saying, (b) Honour thy father and mother: and, He that curseth father or mother, let him die the death.

(b) By honour is meant every duty which children owe to their parents.

Matthew 15:5

mat 15:5

But ye say, (c) Whosoever shall say to [his] father or [his] mother, [It is] a gift, by whatsoever thou mightest be profited by me;

(c) The meaning is this: whatever I bestow upon the temple, is to your profit, for it is as good as if I gave it to you, for (as the Pharisees of our time say) it will be meritorious for you: for under this form of religion, they gathered all to themselves, as though he that had given anything to the temple, had done the duty of a child.

Matthew 15:6

mat 15:6

And honour not his father or his mother, [he shall be free]. Thus have ye made the commandment of God of none (d) effect by your tradition.

(d) As much as you could, you destroyed the power and authority of the commandment: for otherwise the commandments of God stand fast in the Church of God, in spite of the world and Satan.

Matthew 15:7

mat 15:7

(3) [Ye] hypocrites, well did Esaias prophesy of you, saying,

(3) The same men are condemned for hypocrisy and superstition, because they made the kingdom of God to consist of outward things.

Matthew 15:10

mat 15:10

(4) And he called the multitude, and said unto them, Hear, and understand:

(4) Christ teaches us that the hypocrisy of false teachers who deceive our souls is not to be endured at all, not even in small matters, and there is no reason why their office or position should blind our eyes: otherwise we are likely to perish with them.

Matthew 15:21

mat 15:21

Then Jesus went thence, and departed into the (e) coasts of Tyre and Sidon.

(e) Coasts which were next to Tyre and Sidon, that is in that region where Palestine faces toward Venice, and the sea of Syria.

Matthew 15:22

mat 15:22

And, behold, a woman of (f) Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, [thou] Son of David; my daughter is grievously vexed with a devil.

(f) Of the people of the Canaanites, who dwelt in Phoenicia.

Matthew 15:23

mat 15:23

(5) But he answered her not a word. And his disciples came and besought him, saying, Send her away; for she crieth after us.

(5) In that Christ sometimes shuts his ears, as it were, to the prayers of his saints, he does it for his glory, and our profit.

Matthew 15:24

mat 15:24

But he answered and said, I am not sent but unto the lost sheep of the (g) house of Israel.

(g) Of the people of Israel, who were divided into tribes, but all those tribes came from one family.

Matthew 15:29

mat 15:29

(6) And Jesus departed from thence, and came nigh unto the sea of Galilee; and went up into a mountain, and sat down there.

(6) Christ does not cease to be beneficial even where he is condemned, and in the midst of wolves he gathers together and cares for his flock.

Matthew 15:30

mat 15:30

And great multitudes came unto him, having with them [those that were] lame, blind, dumb, (h) maimed, and many others, and cast them down at Jesus' feet; and he healed them:

(h) Whose members were weakened with paralysis, or by nature, for after it is said that he healed them. Now Christ preferred to heal in this way, that such members as were weak, he restored to health, and yet he could easily, if he had wanted, have given them hands and feet and other members which they lacked.

Matthew 15:32

mat 15:32

(7) Then Jesus called his disciples [unto him], and said, I have compassion on the multitude, because they (i) continue with me now three days, and have nothing to eat: and I will not send them away fasting, lest they faint in the way.

(7) By doing this miracle again, Christ shows that he who follows Christ will never be in need, not even in the wilderness.

(i) Go not from my side.

Matthew 15:35

mat 15:35

And he commanded the multitude to (k) sit down on the ground.

(k) Literally, "to lie down backwards", as rowers do in rowing, when they draw their oars to themselves.

Matthew 15:37

mat 15:37

And they did all eat, and were filled: and they took up of the broken [meat] that was left seven (1) baskets full.

(1) A kind of container made with twigs.

Matthew Chapter 16

Matthew 16:1

mat 16:1

The (1) Pharisees also with the Sadducees came, and (a) tempting desired him that he would shew them a sign from heaven.

(1) The wicked who otherwise disagree with one another, agree well together against Christ, but do what they can, Christ is victorious, and triumphs over them.

(a) To see whether he could do that which they desired, but their purpose was useless for they thought to find something in him by it, in which case they might have just occasion to reprehend him: or else distrust and curiosity moved them to do so, for by such means also is God said to be tempted, that is to say, provoked to anger, as though men would strive with him.

Matthew 16:3

mat 16:3

And in the morning, [It will be] foul weather to day: for the sky is red and lowring. O [ye] hypocrites, ye can discern the (b) face of the sky; but can ye not [discern] the signs of the times?

(b) The outward show and countenance, as it were, of all things, is called in the Hebrew language, a face.

Matthew 16:4

mat 16:4

A wicked and adulterous generation seeketh after a sign;

and there shall no sign be given unto it, but (c) the sign of the prophet Jonas. And he left them, and departed.

(c) The article shows how notable the sign is.

Matthew 16:5

mat 16:5

(2) And when his disciples were come to the other side, they had forgotten to take bread.

(2) False teachers must be taken warning of.

Matthew 16:8

mat 16:8

[Which] when Jesus (d) perceived, he said unto them, O ye of little faith, why reason ye among yourselves, because ye have brought no bread?

(d) Not by others, but by virtue of his divinity.

Matthew 16:9

mat 16:9

Do ye not yet understand, neither remember the (e) five loaves of the five thousand, and how many baskets ye took up?

(e) That five thousand men were filled with so many loaves?

Matthew 16:11

mat 16:11

How is it that ye do not (f) understand that I (g) spake [it] not to you concerning bread, that ye should beware of the leaven of the Pharisees and of the Sadducees?

(f) A demand or question joined with wonder.

(g) "Spake" for commanded.

Matthew 16:13

mat 16:13

(3) When Jesus came into the coasts of (h) Caesarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man am?

(3) There are many judgments and opinions of Christ, nevertheless he is known by his followers alone.

(h) There were two Caesareas, the one called Stratonis upon the Mediterranean Sea, which Herod built extravagantly in the honour of Octavius; Josephus lib. 15. The other was Caesarea Philippi, which Herod the great the Tetrarch's son by Cleopatra, built in the honour of Tiberius at the foot of Lebanon; Josephus lib. 15.

Matthew 16:14

mat 16:14

And they said, Some [say that thou art] (i) John the Baptist: some, Elias; and others, Jeremias, or one of the prophets.

(i) As Herod thought.

Matthew 16:17

mat 16:17

(4) And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for (k) flesh and blood hath not revealed [it] unto thee, but my Father which is in heaven.

(4) Faith is of grace, not of nature.

(k) By this kind of speech is meant man's natural procreation upon the earth, the one who was made, not being destroyed, but deformed through sin: So then this is the meaning: this was not revealed to you by any understanding of man, but God showed it to you from heaven.

Matthew 16:18

mat 16:18

(5) And I say also unto thee, That thou art (l) Peter, and upon this rock I will build my church; and the (m) gates of hell shall not prevail against it.

(5) That is true faith, which confesses Christ, the virtue of which is invincible.

(l) Christ spoke in the Syrian tongue, and therefore did not use this discourse to distinguish between Petros, which signifies Peter, and Petra, which signifies a rock, but in both places used the word Cephas: but his meaning is what is written in Greek, in which the different word endings distinguish between Peter, who is a piece of the building, and Christ the Petra, that is, the rock and foundation: or else he named him Peter because of the confession of his faith, which is the Church's as well as his, as the old fathers witness, for so says Theophylact. That confession which you have made, shall be the foundation of the believers.

(m) The enemies of the Church are compared to a strong kingdom, and therefore by "gates" are meant cities which are made strong with wise preparation and fortifications, and this is the meaning: whatever Satan can do by cunning or strength. So does Paul, calling them strongholds; (Co2 10:4).

Matthew 16:19

mat 16:19

(6) And I will give unto thee the (n) keys of the kingdom of heaven: and whatsoever thou shalt (o) bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven.

(6) The authority of the Church is from God.

(n) A metaphor taken from stewards who carry the keys: and here is set forth the power of the ministers of the word, as (Isa 22:22) says, and that power is common to all ministers, as (Mat 18:18) says, and therefore the ministry of the gospel may rightly be called the key of the kingdom of heaven.

(o) They are bound whose sins are retained; heaven is shut against them, because they do not receive Christ by faith: on the other hand, how happy are they to whom heaven is open, who embrace Christ and are delivered by him, and become fellow heirs with him!

Matthew 16:20

mat 16:20

(7) Then charged he his disciples that they should tell no man that he was Jesus the Christ.

(7) Men must first learn, and then teach.

Matthew 16:21

mat 16:21

(8) From that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the (p) elders and chief priests and scribes, and be killed, and be raised again the third day.

(8) The minds of men are at this time to be prepared and made ready against the stumbling block of persecution.

(p) It was a name of dignity and not of age: and it is used for those who were the judges, whom the Hebrews call the Sanhedrin.

Matthew 16:22

mat 16:22

Then Peter (q) took him, and began to rebuke him, saying, Be it far from thee, Lord: this shall not be unto thee.

(q) Took him by the hand and led him aside, as they used to do, which meant to talk familiarly with one.

Matthew 16:23

mat 16:23

(9) But he turned, and said unto Peter, Get thee behind me, (r) Satan: thou art an offence unto me: for thou (s) savourest not the things that be of God, but those that be of men.

(9) Against a preposterous zeal.

(r) The Hebrews call him Satan, that is to say an adversary, whom the Greeks call diabolos, that is to say, slanderer, or tempter: but it is spoken of them, that either of malice, as Judas, (Joh 6:70), or of lightness and pride resist the will of God.

(s) By this word we are taught that Peter sinned through a false persuasion of himself.

Matthew 16:24

mat 16:24

(10) Then said Jesus unto his disciples, If any [man] will come after me, let him deny himself, and take up his cross, and follow me.

(10) No men do more harm to themselves, than they that love themselves more than God.

Matthew 16:25

mat 16:25

For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall (t) find it.

(t) Shall gain himself: And this is his meaning, they that deny Christ to save themselves, not only not gain that which they look for, but also lose the thing they would have kept, that is, themselves, which is the greatest loss of all: but as for them that doubt not to die for Christ, it goes well with them otherwise.

Matthew 16:27

mat 16:27

For the Son of man shall come (u) in the glory of his Father with his angels; and then he shall reward every man according to his works.

(u) Like a King, as (Mat 6:29).

Matthew 16:28

mat 16:28

Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in his (x) kingdom.

(x) By his kingdom is understood the glory of his ascension, and what follows after that, (Eph 4:10), or the preaching of the gospel, (Mar 9:1).

Matthew Chapter 17

Matthew 17:1

mat 17:1

And (1) (a) after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart,

(1) Christ in his present company is humble in the gospel, but all the while he is Lord both of heaven and earth.

(a) Luke counts eight days, containing in that number the first and last, and Matthew speaks but of the days between them.

Matthew 17:2

mat 17:2

And was (b) transfigured before them: and his face did shine as the sun, and his raiment was white as the light.

(b) Changed into another colour.

Matthew 17:5

mat 17:5

While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is (c) my beloved Son, in whom I am well pleased; hear ye him.

(c) The word "my" distinguishes Christ from other children. For he is God's natural son, we by adoption; therefore he is called the first begotten among the brethren, because although he is by right the only son, yet he is chief among many, in that he is the source and head of the adoption.

Matthew 17:6

mat 17:6

And when the disciples heard [it], they (d) fell on their face, and were sore afraid.

(d) Fell down flat on their faces and worshipped him, as in (Mat 2:11).

Matthew 17:9

mat 17:9

And as they came down from the mountain, Jesus charged them, saying, Tell the (e) vision to no man, until the Son of man be risen again from the dead.

(e) Which they saw, otherwise the word used in this place is usually used in referring to that which is seen in a dream.

Matthew 17:14

mat 17:14

(2) And when they were come to the multitude, there came to him a [certain] man, (f) kneeling down to him, and saying,

(2) Men are unworthy of Christ's goodness, yet nonetheless he pays attention to them.

(f) As men used to do when making supplication.

Matthew 17:15

mat 17:15

Lord, have mercy on my son: for he is (g) lunatick, and sore vexed: for oftentimes he falleth into the fire, and oft into the water.

(g) They that at certain times of the moon are troubled with the falling sickness, or any other kind of disease: but in this case, we must so understand it, that besides the natural disease he had a demonic derangement.

Matthew 17:19

mat 17:19

(3) Then came the disciples to Jesus apart, and said, Why could not we cast him out?

(3) Incredulity and distrust hinder and break the direction of God's benefits.

Matthew 17:21

mat 17:21

(4) Howbeit this kind goeth not out but by (h) prayer and fasting.

(4) The remedy against distrust.

(h) To help us to understand the watchfulness and diligence of earnest prayer, which cannot be without sobriety.

Matthew 17:22

mat 17:22

(5) And while they abode in Galilee, Jesus said unto them, The Son of man shall be betrayed into the hands of men:

(5) Our minds must be prepared more and more for the offence of the cross.

Matthew 17:24

mat 17:24

(6) And when they were come to Capernaum, they that received tribute [money] came to Peter, and said, Doth (i) not your master (k) pay (l) tribute?

(6) In that Christ willingly obeys Caesar's edicts, he shows that civil policy is not taken away by the Gospel.

(i) He does not deny, but he asks.

(k) Should he not pay?

(l) They that were from twenty years of age to fifty, paid half a shekel to the Sanctuary, (Exo 30:13). This was an Attic didrachma which the Roman exacted after they had subdued Judea.

Matthew 17:25

mat 17:25

He saith, Yes. And when he was come into the house, Jesus prevented him, saying, What thinkest thou, Simon? of whom do the kings of the earth take custom or tribute? of their own (m) children, or of strangers?

(m) By children we must not understand subjects who pay tribute, but natural children.

Matthew 17:27

mat 17:27

Notwithstanding, lest we should offend them, go thou to the sea, and cast an hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a (n) piece of money: that take, and give unto them for me and thee.

(n) The word used here is "stater", which is in value four didrachmas; every drachma is about five pence.

Matthew Chapter 18

Matthew 18:2

mat 18:2

- (1) And Jesus called a (a) little child unto him, and set him in the midst of them,
(1) Humbleness of mind is the right way to preeminence.
(a) A child in years.

Matthew 18:3

mat 18:3

- And said, Verily I say unto you, Except ye be (b) converted, and become as little children, ye shall not enter into the kingdom of heaven.
(b) An idiom taken from the Hebrews which is equivalent to "repent".

Matthew 18:6

mat 18:6

- (2) But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and [that] he were drowned in the depth of the sea.
(2) We ought to have great respect for our brethren no matter how base they may be: and he that does otherwise shall be sharply punished.

Matthew 18:7

mat 18:7

- (3) Woe unto the world because of offences! for it must needs be that (c) offences come; but woe to that man by whom the offence cometh!
(3) A good man cannot help but experience offences, yet he must by no means offer offence.
(c) Obstructions and hindrances which stop the course of good works. The Greek word conveys the sense of things which we stumble at.

Matthew 18:8

mat 18:8

- Wherefore if thy hand or thy foot (d) offend thee, cut them off, and cast [them] from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire.
(d) See Mat 5:29

Matthew 18:10

mat 18:10

(4) Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven.

(4) The weaker that a man is, the greater care we ought to have for his salvation, as God teaches us by his own example.

Matthew 18:15

mat 18:15

(5) Moreover if thy brother shall trespass against (e) thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother.

(5) We must strive for agreement, and not to revenge injuries.

(e) If his offence is such that only you know your brother's offence.

Matthew 18:16

mat 18:16

But if he will not hear [thee, then] take with thee one or two more, that in the (f) mouth of two or three witnesses every word may be (g) established.

(f) That is, by the word and witness; the mouth is sometimes taken for the word of speech, (Num 3:16), and also for a still witness, namely, when the matter speaks for itself, as below in (Mat 21:16).

(g) Sure and certain.

Matthew 18:17

mat 18:17

(6) And if he shall (h) neglect to hear them, tell [it] unto the (i) church: but if he neglect to hear the church, let him be unto thee as (k) an heathen man and a publican.

(6) He that condemns the judgment of the Church, condemns God.

(h) Literally, "does not condescend to hear", or "make as though he did not hear".

(i) He speaks not of just any policy, but of an ecclesiastical assembly, for he speaks afterward of the power of loosing and binding, which belonged to the Church, and he has regard for the order used in those days, at which time the elders had the judgment of Church matters in their hands, (Joh 9:22; Joh 12:42; Joh 16:2), and used casting out of the synagogue for a punishment, as we do now by excommunication.

(k) Profane, and void of religion: such men, the Jews called Gentiles: whose company they shunned, as they did the publicans.

Matthew 18:19

mat 18:19

Again I say unto you, That if two of you shall (l) agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven.

(l) This word, which is normally used of the body, is here used of the mind, for it belongs properly to poetry.

Matthew 18:21

mat 18:21

(7) Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times?

(7) They will find God severe and not too pleased, who do not forgive their brethren even if they have been purposely and grievously injured by them.

Matthew 18:24

mat 18:24

And when he had begun to reckon, one was brought unto him, which owed him (m) ten thousand talents.

(m) Here is set down a very great sum of six thousand crowns, that the difference may be the greater, for there is no proportion between them.

Matthew 18:26

mat 18:26

The servant therefore fell down, and (n) worshipped him, saying, Lord, (o) have patience with me, and I will pay thee all.

(n) This was a polite reverence which was very common in the East.

(o) Yield not too much to your anger against me: so is God called in the Scripture, slow to anger, that is to say, gentle, and one that refrains his fierce wrath, (Psa 86:5); patient and of great mercy.

Matthew Chapter 19

Matthew 19:1

mat 19:1

And it came to pass, [that] when Jesus had finished these sayings, he (a) departed from Galilee, and came into the coasts of Judaea beyond Jordan;

(a) Passed over the water out of Galilee into the borders of Judea.

Matthew 19:3

mat 19:3

(1) The Pharisees also came unto him, tempting him, and saying unto him, Is it lawful for a man to (b) put away his wife for every cause?

(1) The band of marriage ought not to be broken, unless it is because of fornication.

(b) To send her a bill of divorce; see (Mat 1:19).

Matthew 19:5

mat 19:5

And said, For this cause shall a man leave father and mother, and shall (c) cleave to his wife: and they (d) twain shall be one flesh?

(c) The Greek word conveys "to be glued unto", by which it signifies the union by marriage, which is between man and wife, as though they were glued together.

(d) They who were two become one as it were: and this word "flesh" is figuratively taken for the whole man, or the body, after the manner of the Hebrews.

Matthew 19:6

mat 19:6

Wherefore they are no more twain, but one flesh. What therefore God hath (e) joined together, let not man put asunder.

(e) Has made them yokefellows, as the marriage itself is called a yoke, by a borrowed kind of speech.

Matthew 19:7

mat 19:7

(2) They say unto him, Why did Moses then command to give a writing of divorcement, and to put her away?

(2) Because political laws are adjusted to allow some things, it does not follow that God therefore approves of them.

Matthew 19:8

mat 19:8

He saith unto them, Moses (f) because of the hardness of your hearts (g) suffered you to put away your wives: but from the beginning it was not so.

(f) Being brought about because of the hardness of your hearts.

(g) By a political law, not by the moral law: for the moral law is a perpetual law of God's justice; the other bows and bends as the carpenter's bevel.

Matthew 19:9

mat 19:9

And I say unto you, Whosoever shall put away his wife, except [it be] (h) for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery.

(h) Therefore in these days the laws that were made against adulterers were not regarded: for they would have no need of divorce, if the marriage had been severed by punishment of death.

Matthew 19:10

mat 19:10

His disciples say unto him, If the (i) case of the man be so with [his] wife, it is not good to marry.

(i) If the matter stands in this way between man and wife, or in marriage.

Matthew 19:11

mat 19:11

(3) But he said unto them, All [men] cannot (k) receive this saying, save [they] to whom it is given.

(3) The gift of celibacy is peculiar, and therefore no man can set a law to himself of perpetual celibacy.

(k) Receive and admit, as by translation we say, that a straight and narrow place is not able to receive many things.

Matthew 19:12

mat 19:12

For there are some (l) eunuchs, which were so born from [their] mother's womb: and there are some eunuchs, which were made eunuchs of men: and there be eunuchs, which have (m) made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive [it], let him receive [it].

(l) A man can become a eunuch in one of two ways: the first is by castration or emasculation, and the other by natural causes, such as a rupture.

(m) Who abstain from marriage, and live as celibates through the gift of God.

Matthew 19:13

mat 19:13

(4) Then were there brought unto him little children, that he should put [his] hands on them, and pray: and the disciples rebuked them.

(4) The elect infants and little children are contained in the free covenant of God. (Ed.)

Matthew 19:16

mat 19:16

(5) And, behold, one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life?

(5) Those who seek to be saved by the law do not even know the law themselves.

Matthew 19:21

mat 19:21

Jesus said unto him, If (n) thou wilt be perfect, go [and] sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come [and] follow me.

(n) The young man did not answer truly in saying that he had kept all the commandments: and therefore Christ sets forth an example of true charity before him, to show the disease that lay lurking in his mind.

Matthew 19:23

mat 19:23

(6) Then said Jesus unto his disciples, Verily I say unto you, That a rich man shall hardly enter into the kingdom of heaven.

(6) Rich men have need of a singular gift of God to escape out of the snares of Satan.

Matthew 19:24

mat 19:24

And again I say unto you, It is (o) easier for a (p) camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.

(o) Literally, "it is of less labour".

(p) Theophylact notes, that by this word is meant a cable rope, but Caninius alleges out of the Talmuds that it is a proverb, and the word "Camel" signifies the beast itself.

Matthew 19:28

mat 19:28

(7) And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the (q) regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.

(7) It is not lost, that is neglected for God's sake.

(q) The regeneration is understood to mean that day when the elect will begin to live a new life, that is to say, when they will enjoy the heavenly inheritance, both in body and soul.

Matthew 19:30

mat 19:30

(8) But many [that are] first shall be last; and the last [shall be] first.

(8) To have begun well, and not to continue unto the end, is not only unprofitable, but also hurts very much.

Matthew Chapter 20

Matthew 20:1

mat 20:1

For the kingdom of heaven is like unto a man [that is] an (1) householder, which went out early in the morning to hire labourers into his vineyard.

(1) God is bound to no man, and therefore he calls whoever and whenever he desires. This only every man ought to take heed of, and upon this bestow his whole endeavour, that he go forward and come to the mark without stopping at all or staggering, and to not curiously examine the doings of other men, or the judgments of God.

Matthew 20:2

mat 20:2

And when he had (a) agreed with the labourers for a penny a day, he sent them into his vineyard.

(a) Literally, "fell in time": it is a kind of speech taken from poetry.

Matthew 20:6

mat 20:6

And about the (b) eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle?

(b) The last hour: for the day was twelve hours long, and the first hour began at sunrise.

Matthew 20:15

mat 20:15

Is it not lawful for me to do what I will with mine own? Is thine eye (c) evil, because I am good?

(c) Naught, that is to say, do you envy at my goodness towards them? For by an "evil eye" the Hebrews mean "envy", because such dispositions appear chiefly in the eyes, as above in (Mat 6:23). It is set in opposition to the word "single", and it is taken there for corrupt: for whereas he said before in verse 22, "If thine eye be single", he adds in verse 23, "but if thine eye be wicked", or "corrupt", the word being the same in that place as it is here. (Mat 6:22-23)

Matthew 20:17

mat 20:17

(2) And Jesus going up to Jerusalem took the twelve disciples apart in the way, and said unto them,

(2) Christ goes to the cross necessarily, and yet willingly.

Matthew 20:18

mat 20:18

(3) Behold, we go up to Jerusalem; and the Son of man shall be betrayed unto the chief priests and unto the scribes, and they shall condemn him to death,

(3) They that should be persecuting him the least, are the greatest persecutors of Christ.

Matthew 20:19

mat 20:19

(4) And shall deliver him to the Gentiles to mock, and to scourge, and to crucify [him]: and the third day he shall rise again.

(4) The shame of the cross is the sure way to the glory of everlasting life.

Matthew 20:20

mat 20:20

(5) Then came to him the mother of Zebedee's children with her sons, worshipping [him], and desiring a certain thing of him.

(5) The manner of the heavenly kingdom is quite contrary to the earthly kingdom.

Matthew 20:22

mat 20:22

But Jesus answered and said, Ye know not what ye ask. Are ye able to (d) drink of the cup that I shall drink of, and to be baptized with the (e) baptism that I am baptized with? They say unto him, We are able.

(d) "Taking the cup" is figurative speech for that which is contained in the cup. And again, the Hebrews understand by the word "cup", sometimes the manner of punishment which is rendered to sin, as (Psa 11:6), or the joy that is given to the faithful, as (Psa 23:5), and sometimes a lot or condition, as (Psa 16:5).

(e) This is in reference to afflictions, as David commonly uses.

Matthew 20:23

mat 20:23

And he saith unto them, Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with: but to sit on my right hand, and on my left, is (f) not mine to give, but [it shall be given to them] for whom it is prepared of my Father.

(f) The almightiness of Christ's divinity is not shut out by this, but it shows the debasing of himself by taking man's nature upon him.

Matthew 20:25

mat 20:25

But Jesus called them [unto him], and said, Ye know that the princes of the Gentiles exercise (g) dominion over them, and they that are great exercise authority upon them.

(g) Somewhat sharply and roughly.

Matthew 20:29

mat 20:29

(6) And as they departed from Jericho, a great multitude followed him.

(6) Christ by healing these blind men with only one touch, shows that he is the only light of the world.

Matthew 20:32

mat 20:32

And Jesus stood still, and (h) called them, and said, What will ye that I shall do unto you?

(h) Himself, not by the means of other men.

Matthew Chapter 21

Matthew 21:1

mat 21:1

And (1) when they drew nigh unto Jerusalem, and were come to Bethphage, unto the mount of Olives, then sent Jesus two disciples,

(1) Christ by his humility, triumphing over the pride of this world, ascends to true glory by the shame of the cross.

Matthew 21:3

mat 21:3

And if any [man] say ought unto you, ye shall say, The Lord hath need of them; and straightway (a) he will send them.

(a) He that will say anything to you will let them go, that is, the ass and the colt.

Matthew 21:5

mat 21:5

Tell ye the (b) daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass.

(b) The city of Sion. This is a Hebrew idiom, common in the Lamentations of Jeremiah.

Matthew 21:7

mat 21:7

And brought the ass, and the colt, and put on them their (c) clothes, and they set [him] (d) thereon.

(c) Their uppermost garment.

(d) Upon their garments, not upon the ass and the colt.

Matthew 21:9

mat 21:9

And the multitudes that went before, and that followed, cried, saying, (e) Hosanna to the Son of David: (f) Blessed [is] he that cometh in the name of the Lord; Hosanna in the highest.

(e) This was an ancient kind of cry, which they voiced in the feast of Tabernacles, when they carried boughs according as God commanded; (Lev 23:40). And the word is corruptly made of two, for we should say, "Hoshiang-na", which is as much as to say, "Save I pray thee".

(f) Well is it to him that comes in the Name of the Lord, that is to say, whom the Lord has given us for our King.

Matthew 21:10

mat 21:10

And when he was come into Jerusalem, (g) all the city was moved, saying, Who is this?

(g) That is, all the men of Jerusalem were moved.

Matthew 21:15

mat 21:15

(2) And when the chief priests and scribes saw the wonderful things that he did, and the children crying in the temple, and saying, Hosanna to the Son of David; they were sore displeased,

(2) Those that should be masters of godliness are the ones that envy most the glory of Christ: but in vain.

Matthew 21:16

mat 21:16

And said unto him, Hearest thou what these say? And Jesus saith unto them, Yea; have ye never read, Out of the mouth of babes and sucklings thou hast (h) perfected praise?

(h) You have made most perfect. We read in David, "Thou hast established" or "grounded", and if the matter is considered well, the evangelist says here the same thing, for that which is most perfect is stable and sure.

Matthew 21:17

mat 21:17

(3) And he left them, and went out of the city into Bethany; and he lodged there.

(3) Christ does in this way forsake the wicked, for he has a consideration and regard for his Church.

Matthew 21:18

mat 21:18

(4) Now in the morning as he returned into the city, he hungered.

(4) Hypocrites will at length have their masks discovered, and any false faces taken away.

Matthew 21:21

mat 21:21

(5) Jesus answered and said unto them, Verily I say unto you, If ye have faith, and (i) doubt not, ye shall not only do this [which is done] to the fig tree, but also if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea; it shall be done.

(5) How great the force of faith is.

(i) The Greek word signifies a fixing or wavering of mind, so that we cannot tell which way to take.

Matthew 21:23

mat 21:23

(6) And when he was come into the temple, the chief priests and the elders of the people came unto him as he was teaching, and said, By what (k) authority doest thou these things? and who gave thee this authority?

(6) Against those who neglect the doctrine and bind the calling and vocation to an ordinary succession, going about by that false pretext, to stop Christ's mouth.

(k) Or by what power.

Matthew 21:24

mat 21:24

And Jesus answered and said unto them, I also will ask you (l) one thing, which if ye tell me, I in like wise will tell you by what authority I do these things.

(l) One thing, that is to say, I will ask you one thing first before I answer your questions.

Matthew 21:25

mat 21:25

The (m) baptism of John, whence was it? from (n) heaven, or of men? And they (o) reasoned with themselves, saying, If we shall say, From heaven; he will say unto us, Why did ye not then believe him?

(m) The preaching of John is called by the figure "baptism" because he preached the baptism of repentance, etc.; (Mar 1:4; Act 19:3).

(n) From God, and so it is plainly seen how these are set one against another.

(o) Beat their heads about it, and mused, or laid their heads together.

Matthew 21:31

mat 21:31

Whether of them twain did the will of [his] father? They say unto him, The first. Jesus saith unto them, Verily I say unto you, That the publicans and the harlots (p) go into the kingdom of God before you.

(p) They hurry to the kingdom of God and you go slowly, so that you should at least have followed their example. Mark then that this word, "go into", is improperly taken in this place because none of them followed Christ.

Matthew 21:32

mat 21:32

For John came unto you in the (q) way of righteousness, and ye believed him not: but the publicans and the harlots believed him: and ye, when ye had seen [it], repented not afterward, that ye might believe him.

(q) Living uprightly, being of good and honest behaviour; For the Hebrews use this word "way" for life and manners.

Matthew 21:33

mat 21:33

(8) Hear another parable: There was a certain householder, which planted a vineyard, and hedged it round about, and digged a winepress in it, and built a (r) tower, and let it out to husbandmen, and went into a far country:

(8) Those men are often the cruellest enemies of the Church, to whose faithfulness it is committed: But the vocation of God is neither tied to time, place, nor person.

(r) Made the place strong: for a tower is the strongest place of a wall.

Matthew 21:38

mat 21:38

But when the husbandmen saw the son, they said among themselves, This is the heir; come, let us kill him, and let us (s) seize on his inheritance.

(s) Literally, "let us hold it fast".

Matthew 21:41

mat 21:41

They say unto him, He will (t) miserably destroy those wicked men, and will let out [his] vineyard unto other husbandmen, which shall render him the fruits in their seasons.

(t) A kind of proverb, showing what punishment the wicked are worthy of.

Matthew 21:42

mat 21:42

Jesus saith unto them, Did ye never read in the scriptures, The stone which the (u) builders rejected, the same is (x) become the (y) head of the corner: (z) this is the Lord's doing, and it is marvellous in our eyes?

(u) Master builders, who are chief builders of the house, that is of the Church.

(x) Began to be.

(y) The chiefest stone in the corner is called the head of the corner: which bears up the couplings or joints of the whole building.

(z) That matter (in that the stone which was cast away is made the head) is the Lord's doing which we behold and greatly marvel at.

Matthew 21:43

mat 21:43

Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the (a) fruits thereof.

(a) They bring forth the fruits of the kingdom of God, who bring forth the fruit of the Spirit, and not of the flesh, (Gal 5:16-26).

Matthew 21:44

mat 21:44

And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will (b) grind him to powder.

(b) As chaff used to be scattered with the wind, for he uses a word which properly signifies separating the chaff from the corn with winnowing, and to scatter it abroad.

Matthew 21:46

mat 21:46

(9) But when they sought to lay hands on him, they feared the multitude, because they took him for a prophet.

(9) The wicked can do nothing but what God wills.

Matthew Chapter 22

Matthew 22:1

mat 22:1

And (1) Jesus answered and spake unto them again by parables, and said,

(1) Not all of the whole company of those that are called by the voice of the gospel are the true Church before God: for the most part of them would rather follow the conveniences of this life: and some persecute very cruelly those that call them: but they are the true Church who obey when they are called, such as for the most part are those whom the world despises.

Matthew 22:4

mat 22:4

Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner: my oxen and [my] fatlings [are] (a) killed, and all things [are] ready: come unto the marriage.

(a) The word used here is commonly used in sacrifices, and is by translation used for other feasts also: For feasts and banquets usually began with sacrifices.

Matthew 22:7

mat 22:7

(2) But when the king heard [thereof], he was wroth: and he sent forth his armies, and destroyed those murderers, and burned up their city.

(2) A dreadful destruction of those that condemn Christ.

Matthew 22:8

mat 22:8

Then saith he to his servants, The (b) wedding is ready, but they which were bidden were not worthy.

(b) The marriage feast.

Matthew 22:9

mat 22:9

(3) Go ye therefore into the highways, and as many as ye shall find, bid to the marriage.

(3) God first calls us when we think nothing of it.

Matthew 22:10

mat 22:10

So those servants went out into the highways, and gathered together all as many as they found, both (c) bad and good: and the wedding was furnished with guests.

(c) The general calling offers the gospel to all men: but those who enter in have their life examined.

Matthew 22:11

mat 22:11

(4) And when the king came in to see the guests, he saw there a man which had not on a wedding garment:

(4) In the small number which come at the calling, there are some castaways who do not confirm their faith with newness of life.

Matthew 22:12

mat 22:12

And he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was (d) speechless.

(d) Literally, "haltered", that is to say, he held his peace, as though he had a bridle or a halter around his neck.

Matthew 22:13

mat 22:13

Then said the king to the (e) servants, Bind him hand and foot, and take him away, and cast [him] into outer darkness; there shall be weeping and gnashing of teeth.

(e) To those that served the guests.

Matthew 22:15

mat 22:15

(f) Then went the Pharisees, and took counsel how they might entangle him in [his] talk.

(f) Snare him in his words or talk. The Greek word is derived from snares which hunters lay.

Matthew 22:16

mat 22:16

And they sent out unto him their disciples with the (g) Herodians, saying, Master, we know that thou art true, and teachest the way of God (h) in truth, neither carest thou for any [man]: for thou regardest not the (i) person of men.

(g) Those who with Herod made a new religion, composed of both heathen and Jewish religion.

(h) Truly and sincerely.

(i) You are not moved with any appearance and outward show.

Matthew 22:17

mat 22:17

(5) Tell us therefore, What thinkest thou? Is it lawful to give (k) tribute unto Caesar, or not?

(5) The Christians must obey their magistrates, even though they are wicked and extortioners, but only in as much as is in agreement with the commandments of God, and only in as much as his honour is not diminished.

(k) The word that is used here signifies a valuing and rating of men's substance, according to the proportion of which they payed tribute in those provinces which were subject to tribute, and it is here taken for the tribute itself.

Matthew 22:19

mat 22:19

Shew me the tribute money. And they brought unto him a (l) penny.

(l) Before (Mat 17:24) there is mention made of a didrachma, and here of a penny, whereas a didrachma is more by the seventh part than a penny: so that there seems to be an inconsistency in these two places: but they may easily be reconciled in this way: The penny was paid to the Romans for tribute, according to the proportion they were rated at, and the drachma was payed by everyone to the Temple, which also the Romans took to themselves when they had subdued India.

Matthew 22:23

mat 22:23

(6) The same day came to him the Sadducees, which say that there is no resurrection, and asked him,

(6) Christ affirms the resurrection of the flesh, as opposed to the Sadducees.

Matthew 22:24

mat 22:24

Saying, Master, Moses said, If a man die, having no (m) children, his brother shall marry his wife, and raise up seed unto his brother.

(m) Daughters are also included by this word "children", but even though they were part of his family and bore his name, the man who had only daughters was in the same position as the man who had no children at all; this is because daughters were not at this time able to carry on the family name. Therefore, by "children" here, we should understand it to be referring to "sons".

Matthew 22:30

mat 22:30

For in the resurrection they neither marry, nor are given in marriage, but are as the (n) angels of God in heaven.

(n) He does not say that they will be without bodies, for then they would not be men any more; but, they will be as angels, for they will neither marry nor be married.

Matthew 22:34

mat 22:34

(7) But when the Pharisees had heard that he had put the Sadducees to silence, they were gathered together.

(7) The gospel does not abolish the precepts of the law, but rather it confirms them.

Matthew 22:35

mat 22:35

Then (o) one of them, [which was] a lawyer, asked [him a question], tempting him, and saying,

(o) A scribe, so it says in (Mar 12:28). To understand what a scribe is, See Mat 2:4

Matthew 22:37

mat 22:37

Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy (p) soul, and with all thy mind.

(p) The Hebrew text in (Deu 6:5) reads, "with thine heart, soul, and strength"; and in (Mar 12:30) and (Luk 10:27) we read, "with soul, heart, strength and thought."

Matthew 22:39

mat 22:39

And the second [is] like unto it, Thou shalt love thy (q) neighbour as thyself.

(q) Another man.

Matthew 22:41

mat 22:41

(8) While the Pharisees were gathered together, Jesus asked them,

(8) Christ manifestly proves that he is David's son, according to the flesh, but otherwise David's Lord, and very God.

Matthew 22:42

mat 22:42

Saying, What think ye of Christ? (r) whose son is he? They say unto him, [The Son] of David.

(r) Of whose stock or family: for the Hebrews call a man's posterity "sons".

Matthew Chapter 23

Matthew 23:2

mat 23:2

(1) Saying, The scribes and the Pharisees (a) sit in Moses' seat:

(1) We ought to listen to whatever we are truly taught from the word of God, even by wicked teachers, but in a way so that we abstain from their evil behaviour.

(a) Because God appointed the order, the Lord would therefore have his word to be heard even from the mouth of hypocrites and hirelings.

Matthew 23:3

mat 23:3

(b) All therefore whatsoever they bid you observe, [that] observe and do; but do not ye after their works: for they say, and do not.

(b) Provided always that they deliver the doctrine of Moses which they profess, which thing the metaphor of the seat shows, which they occupied as teachers of Moses' teaching.

Matthew 23:4

mat 23:4

(2) For they bind heavy burdens and grievous to be borne, and lay [them] on men's shoulders; but they [themselves] will not move them with one of their fingers.

(2) For the most part hypocrites most severely exact those things which they themselves chiefly neglect.

Matthew 23:5

mat 23:5

(3) But all their works they do for to be seen of men: they make broad their (c) phylacteries, and enlarge (d) the borders of their garments,

(3) Hypocrites are ambitious.

(c) It was a thread or ribband of blue silk in the fringe of a corner, the beholding of which made them remember the laws and ordinances of God: and therefore it was called a phylactery, or as you would say, a container. See (Num 15:38; Deu 6:8), a commandment which the Jews abused afterwards, as those do today who hang the gospel of John around their necks, which was condemned many years ago in the Council of Antioch.

(d) Literally, "Twisted tassels of thread which hung at the outermost hems of their garments."

Matthew 23:6

mat 23:6

And love the uppermost rooms at feasts, and the chief seats in the (e) synagogues,

(e) When assemblies and councils are gathered together.

Matthew 23:7

mat 23:7

And greetings in the markets, and to be called of men, Rabbi, (f) Rabbi.

(f) This word "Rabbi" signifies one that is above his fellows, and is as good as any of them: and we may see by the repeating of it how proud a title it was. Now they were called Rabbi who, by the laying on of hands, were uttered and declared to the world to be wise men.

Matthew 23:8

mat 23:8

(4) But be not ye (g) called Rabbi: for (h) one is your Master, [even] Christ; and all ye are brethren.

(4) Modesty is a singular ornament of God's minsters.

(g) Seek not ambitiously after it: for our Lord does not forbid us to give the magistrate and our masters the honour that is due to them; Augustine in a sermon on the words of God from (Mat. 11:1-30).

(h) He seems to allude to references in (Isa 54:13) and (Jer 31:34).

Matthew 23:9

mat 23:9

And call no [man] your (i) father upon the earth: for one is your Father, which is in heaven.

(i) He attacks a custom of the Jews, for they called the rabbis "our fathers".

Matthew 23:10

mat 23:10

Neither be ye called (k) masters: for one is your Master, [even] Christ.

(k) It seems that the scribes hunted very greatly after such titles, these scribes being the ones whom he called blind guides in (Mat 23:16).

Matthew 23:12

mat 23:12

And whosoever (l) shall exalt himself shall be abased; and he that shall humble himself shall be exalted.

(l) He seems to allude to the position of the rabbis, for rabbi signifies one that is in a high position.

Matthew 23:13

mat 23:13

(5) But woe unto you, scribes and Pharisees, (m) hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in [yourselves], neither suffer ye them that are (n) entering to go in.

(5) Hypocrites cannot endure others to be better than themselves.

(m) Christ, when he reproveth any man sharply, uses this word to show us that there is nothing more detestable than hypocrisy and falsehood in religion.

(n) Who are even at the door.

Matthew 23:14

mat 23:14

(6) Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and (o) for a pretence make long prayer: therefore ye shall receive the greater damnation.

(6) It is a common thing among hypocrites to abuse the pretence of zeal when in reality they are exercising covetousness and extortion.

(o) Literally, "under a colour of long praying"; and the word "and" signifies a double wickedness in them: the one, that they devoured widows goods: the other that they did it under a pretence of godliness.

Matthew 23:15

mat 23:15

Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and (p) land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves.

(p) The dry part: now that part of the earth is called dry which the Lord has given to us to live upon.

Matthew 23:16

mat 23:16

Woe unto you, [ye] blind guides, which say, Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he (q) is a debtor!

(q) Is a debtor. In the Syrian language, sins are called "Debts", and it is certain that Christ spoke in Syrian.

Matthew 23:17

mat 23:17

[Ye] fools and blind: for whether is greater, the gold, or the temple that (r) sanctifieth the gold?

(r) Causes the gold which is dedicated to a holy use to be considered holy.

Matthew 23:22

mat 23:22

And he that shall swear by heaven, sweareth by the (s) throne of God, and by him that sitteth thereon.

(s) If heaven is God's throne, than he is without doubt above this entire world.

Matthew 23:23

mat 23:23

(7) Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithes of mint and anise and cummin, and have omitted the weightier [matters] of the law, judgment, mercy, and (t) faith: these ought ye to have done, and not to leave the other undone.

(7) Hypocrites take special care in small matters, and neglect the things which matter the very most.

(t) Faithfulness in the keeping of promises.

Matthew 23:25

mat 23:25

(8) Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess.

(8) Hypocrites pay too much attention to outward things, and the inward things they utterly condemn.

Matthew 23:29

mat 23:29

(9) Woe unto you, scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous,

(9) Hypocrites, when they try the most to cover up their wickedness, it is then by the just judgment of God that they shame themselves.

Matthew 23:32

mat 23:32

(u) Fill ye up then the measure of your fathers.

(u) A proverb used by the Jews, which has this meaning: You go on also, and follow your ancestors, that at length your wickedness may come to its fulness.

Matthew 23:34

mat 23:34

(10) Wherefore, behold, I send unto you prophets, and wise men, and scribes: and [some] of them ye shall kill and crucify; and [some] of them shall ye scourge in your synagogues, and persecute [them] from city to city:

(10) Hypocrites are cruel.

Matthew 23:35

mat 23:35

(11) That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of (y) Barachias, whom ye slew between the temple and the altar.

(11) The punishment of those who persecute the gospel, under the pretence of zeal.

(y) Of Joiada, who was also called Barach-jah, that is, blessed of the Lord.

Matthew 23:37

mat 23:37

(12) O Jerusalem, Jerusalem, [thou] that killest the prophets, and stonest them which are sent unto thee, how often would I have (z) gathered thy children together, even as a hen gathereth her chickens under [her] wings, and ye would not!

(12) Where the mercy of God was greatest, it was there that there was the greatest wickedness and rebellion, and at length the sharpest judgments of God. (z) He speaks of the outward ministry, and as he was promised for the saving of this people, he was making sure that it would happen, even from the time that the promise was made to Abraham.

Matthew Chapter 24

Matthew 24:2

mat 24:2

(1) And Jesus said unto them, See ye not all these things? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down.

(1) The destruction of the city, and especially of the temple is foretold.

Matthew 24:4

mat 24:4

(2) And Jesus answered and said unto them, Take heed that no man deceive you.

(2) The Church will have a continual conflict with infinite miseries and offences, and furthermore, with false prophets, until the day of victory and triumph comes.

Matthew 24:6

mat 24:6

And ye shall hear of wars and rumours of wars: see that ye be not troubled: for all [these things] must come to pass, but the (a) end is not yet.

(a) That is, when those things are fulfilled, yet the end will not come.

Matthew 24:7

mat 24:7

For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in (b) divers places.

(b) Everywhere.

Matthew 24:8

mat 24:8

All these [are] the beginning of (c) sorrows.

(c) Literally, "of great torments", just like women in childbirth.

Matthew 24:13

mat 24:13

(3) But he that shall endure unto the end, the same shall be saved.

(3) The gospel will spread abroad, angering the world and the devil ever so much: and those who continually believe will be saved.

Matthew 24:14

mat 24:14

And this (d) gospel of the kingdom shall be preached in all the (e) world for a witness unto all nations; and then shall the end come.

(d) Joyful tidings of the kingdom of heaven.

(e) Through all that part of the world that people live in.

Matthew 24:15

mat 24:15

(4) When ye therefore shall see the (f) abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:)

(4) The kingdom of Christ will not be abolished when the city of Jerusalem is utterly destroyed, but will be stretched out even to the end of the world.

(f) The abomination of desolation, that is to say, the one who all men detest and cannot abide, because of the foul and shameful filthiness of it: and he speaks of the idols that were set up in the temple, or as others think, he meant the marring of the doctrine in the Church.

Matthew 24:18

mat 24:18

Neither let him which is in the field return back to take his (g) clothes.

(g) This is a sign of how great the fear will be.

Matthew 24:20

mat 24:20

But pray ye that your flight be not in the winter, neither on the (h) sabbath day:

(h) It was not lawful to take a journey on the sabbath day; Josephus, book 13.

Matthew 24:22

mat 24:22

And except (i) those days should be shortened, there should no (k) flesh be saved: but for the elect's sake those days shall be shortened.

(i) Those things which befell the people of the Jews in the thirty-four years, when the whole land was wasted, and at length the city of Jerusalem was taken, and both it and their temple destroyed, are mixed with those things which will come to pass before the last coming of the Lord.

(k) The whole nation would utterly be destroyed: and this word "flesh" is a figurative word for "man", as the Hebrews used to say.

Matthew 24:24

mat 24:24

For there shall arise false Christs, and false prophets, and (l) shall shew great signs and wonders; insomuch that, if [it were] possible, they shall deceive the very elect.

(l) Will openly set forth great signs for men to behold.

Matthew 24:28

mat 24:28

(5) For wheresoever the (m) carcase is, there will the eagles be gathered together.

(5) The only remedy against the furious rage of the world is that of being gathered and joined to Christ.

(m) Christ, who will come with speed; and his presence will be with a majesty to whom all will flock, just like Eagles.

Matthew 24:29

mat 24:29

(6) Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken:

(6) Everlasting damnation will be the end of the security of the wicked, and everlasting bliss for the miseries of the godly.

Matthew 24:30

mat 24:30

And then shall appear the (n) sign of the Son of man in heaven: and then shall all the (o) tribes of the earth (p) mourn, and they shall see the Son of man (q) coming in the clouds of heaven with power and great glory.

(n) The exceeding glory and majesty, which will bear witness that Christ the Lord of heaven and earth draws near to judge the world.

(o) All nations, and he alludes to the dispersion which we read of in (Genesis 10-11), or to the dividing of the people of Israel.

(p) They will be in such sorrow, that they will strike themselves: and it is transferred to the mourning.

(q) Sitting upon the clouds, as he was taken up into heaven.

Matthew 24:31

mat 24:31

And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the (r) four winds, from one end of heaven to the other.

(r) From the four corners of the world.

Matthew 24:32

mat 24:32

(7) Now learn a parable of the fig tree; When his branch is yet (s) tender, and putteth forth leaves, ye know that summer [is] nigh:

(7) If God has prescribed a certain order to nature, much more has he done so to his eternal judgments; but the wicked do not understand it, or rather they mock it: but the godly make note of it, and wait for it.

(s) When its tenderness shows that the sap which is the life of the tree has come from the roots into the bark.

Matthew 24:34

mat 24:34

Verily I say unto you, This (t) generation shall not pass, till all these things be fulfilled.

(t) This age: the word "generation" or "age" is here being used for the men of this age.

Matthew 24:35

mat 24:35

(8) Heaven and earth shall pass away, but my words shall not pass away.

(8) The Lord now begins the judgment, which he will finish in the latter days.

Matthew 24:36

mat 24:36

(9) But of that day and hour knoweth no [man], no, not the angels of heaven, but my Father only.

(9) It is sufficient for us to know that God has appointed a latter day for the restoring of all things; but when it will be is hidden from us all for our sake, so that we may be all the more watchful, so that we are not taken as those were taken in the flood years ago.

Matthew 24:38

mat 24:38

For as in the days that were before the flood they were (u) eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark,

(u) The word which the evangelist uses expresses the matter more fully than ours does: for it is a word which is used of brute beasts: and his meaning is that in those days men will pay attention to their appetites just like brute beasts: for otherwise there is nothing wrong with eating and drinking.

Matthew 24:40

mat 24:40

(10) Then shall two be in the field; the one shall be taken, and the other left.

(10) Against those that persuade themselves that God will be merciful to all men, and do by this means give themselves over to sin, that they may in the meantime live in pleasure, void of all care.

Matthew 24:41

mat 24:41

(x) Two [women shall be] grinding at the mill; the one shall be taken, and the other left.

(x) The Greek women and the barbarians ground and baked.

Matthew 24:42

mat 24:42

(11) Watch therefore: for ye know not what hour your Lord doth come.

(11) An example of the horrible carelessness of men in those things in which they ought to be most careful.

Matthew 24:51

mat 24:51

And shall (y) cut him asunder, and appoint [him] his portion with the hypocrites: there shall be weeping and gnashing of teeth.

(y) That is, from the rest, or will cut him into two pieces, which was a most cruel kind of punishment: with which, as Justin Martyr witnesses, Isaiah the Prophet was executed by the Jews: the same kind of punishment we read of in (Sa1 15:33) and (Dan 3:29).

Matthew Chapter 25

Matthew 25:1

mat 25:1

Then (1) shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and (a) went forth to meet the bridegroom.

(1) We must desire strength from God's hand which may serve us as a torch while we walk through this darkness, to bring us to our desired end: otherwise, if we become slothful and negligent because we are weary of our pains and travail, we shall be kept from entering the doors.

(a) The pomp of weddings was usually preferred to be done at night, and that by young unmarried women.

Matthew 25:5

mat 25:5

While the bridegroom tarried, they all (b) slumbered and slept.

(b) Their eyes being heavy with sleep.

Matthew 25:14

mat 25:14

(2) For [the kingdom of heaven is] as a man travelling into a far country, [who] called his own servants, and delivered unto them his goods.

(2) Christ witnesses that there will be a long time between his departure to his Father and his coming again to us, but yet notwithstanding that, he will at that day take an account not only of the rebellious and obstinate, how they have made use of that which they received from him, but also of his household servants, who have because of slothfulness not employed those gifts which he bestowed upon them.

Matthew 25:15

mat 25:15

And unto one he gave five talents, to another two, and to another one; to every man according to his several (c) ability; and straightway took his journey.

(c) According to the wisdom and skill in dealing which was given to them.

Matthew 25:21

mat 25:21

His lord said unto him, Well done, [thou] good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: (d) enter thou into the joy of thy lord.

(d) Come and receive the fruit of my goodness: now the Lord's joy is doubled; see (Joh 15:11): that my joy may remain in you, and your joy be fulfilled.

Matthew 25:27

mat 25:27

Thou oughtest therefore to have put my money to the (e) exchangers, and [then] at my coming I should have received mine own with usury.

(e) Bankers who have their shops or tables set up abroad, where they lend money at interest. Usury or loaning money at interest is strictly forbidden by the Bible, (Exo 22:25-27; Deu 23:19-20). Even a rate as low as one per cent interest was disallowed, (Neh 5:11). This servant had already told two lies. First he said the master was an austere or harsh man. This is a lie for the Lord is merciful and gracious. Next he called his master a thief because he reaped where he did not sow. Finally the master said to him sarcastically why did you not add insult to injury and loan the money out at interest so you could call your master a "usurer" too! If the servant had done this, his master would have been responsible for his servant's actions and guilty of usury.

Matthew 25:31

mat 25:31

(3) When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory:

(3) A graphic setting forth of the everlasting judgment which is to come.

Matthew 25:34

mat 25:34

Then shall the King say unto them on his right hand, Come, ye (f) blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:

(f) Blessed and happy, upon whom my Father has most abundantly bestowed his benefits.

Matthew Chapter 26

Matthew 26:1

mat 26:1

And (1) it came to pass, when Jesus had finished all these sayings, he said unto his disciples,

(1) Christ witnesses by his going to death voluntarily, that he will make full satisfaction for the sin of Adam by his obedience.

Matthew 26:2

mat 26:2

(2) Ye know that after two days is [the feast of] the passover, and the Son of man is betrayed to be crucified.

(2) God himself and not man appoints the time that Christ should be crucified.

Matthew 26:5

mat 26:5

But they said, Not on the (a) feast [day], lest there be an uproar among the people.

(a) By the word "feast" is meant the whole feast of unleavened bread: the first and eighth day of which were so holy that they were not allowed to do any work on it, though the whole company of the Sanhedrin determined otherwise: And yet it came to pass through God's providence, that Christ suffered at that time, so that all the people of Israel might be witnesses of his everlasting sacrifice.

Matthew 26:6

mat 26:6

(3) Now when Jesus was in Bethany, in the house of Simon the leper,

(3) By this sudden work of a sinful woman, Christ helps the guests to understand about his death and burial which was near: the gracious result of which will bring life to all sinners who flee unto him. But Judas takes an occasion here to accomplish his wicked purpose and plan.

Matthew 26:7

mat 26:7

(b) There came unto him a woman having an alabaster (c) box of very precious ointment, and poured it on his head, as he sat [at meat].

(b) For these things were done before Christ came to Jerusalem: and yet some think that the evangelists have two differing accounts.

(c) These boxes were of alabaster, which in ancient times men made hollow to put in ointments: for some write that alabaster keeps ointment without changing it in any way; Pliny, book 13, chap. 1.

Matthew 26:8

mat 26:8

But when his (d) disciples saw [it], they had indignation, saying, To what purpose [is] this (e) waste?

(d) This is a figure of speech called synecdoche: for it is said that only Judas was moved at this; (Joh 12:4).

(e) Unprofitable spending.

Matthew 26:10

mat 26:10

(4) When Jesus understood [it], he said unto them, Why trouble ye the woman? for she hath wrought a good work upon me.

(4) We ought not to rashly condemn that which is not orderly done.

Matthew 26:11

mat 26:11

(5) For ye have the poor always with you; but me ye have not always.

(5) Christ, who was once anointed in his own person, must always be anointed in the poor.

Matthew 26:12

mat 26:12

For (f) in that she hath poured this ointment on my body, she did [it] for my burial.

(f) In that she poured this ointment upon my body, she did it to bury me.

Matthew 26:17

mat 26:17

(6) Now (g) the first [day] of the [feast of] unleavened bread the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the passover?

(6) Christ purposing to bring us into our country without delay and so, to pay the penalty of the law, truly fulfils the law, omitting the contrary tradition and custom of the Jews: and thus shows that all things will so come to pass by the ministry of men as governed by the secret plan of God.

(g) This was the fourteenth day of the first month: now the first day of unleavened bread should have been the fifteenth, but because the evening of this day (which after the manner of the Romans was referred to the day before) belonged by the Jews' manner to the day following, therefore it is called the first day of unleavened bread.

Matthew 26:20

mat 26:20

Now when the even was come, he (h) sat down with the twelve.

(h) Because the Law appointed them to be wearing footwear, and to have their staffs in their hands, as though they were in haste, therefore it is to be gathered that they did not sit down when they ate the Passover, but stood, for normally when they went to eat they took off their shoes: therefore he speaks here in this place, not of the Passover, but of the supper which was celebrated after the Passover was solemnly done.

Matthew 26:23

mat 26:23

And he answered and said, He that (i) dippeth [his] hand with me in the dish, the same shall betray me.

(i) That is to say, he whom I invited to come to my table, alluding in this to (Psa 41:9), which is not to be understood as though just as the Lord spoke these words Judas had his hand in the dish (for that would have been an undoubted sign) but it refers to his tabling and eating with him.

Matthew 26:25

mat 26:25

Then Judas, (k) which betrayed him, answered and said, Master, is it I? He said unto him, Thou hast said.

(k) Who was thinking of nothing else but to betray him.

Matthew 26:26

mat 26:26

(7) And as they were eating, Jesus took bread, and (l) blessed [it], and brake [it], and gave [it] to the disciples, and said, Take, eat; (m) this is my body.

(7) Christ who will without delay fulfil the promises of the old covenant, institutes a new covenant with new signs.

(l) Mark says, "Had given thanks": and therefore blessing is not a consecrating with a conjuring type of murmuring and power of words: and yet the bread and the wine are changed, not in nature but in quality, for without doubt they become tokens of the body and blood of Christ, not of their own nature or force of words, but by Christ his institution, which must be recited and laid forth, that faith may find what to lay hold on, both in the word and in the elements.

(m) This is a figure of speech which is called metonymy: that is to say, the giving of one name for another: so he calls the bread his body, which is the sign and sacrament of his body: and yet nonetheless, it is a figurative and changed kind of speech meaning that the faithful do indeed receive Christ with all his gifts (though by a spiritual means) and become one with him.

Matthew 26:27

mat 26:27

And he took the cup, and gave thanks, and gave [it] to them, saying, Drink ye (n) all of it;

(n) Therefore they who took away the cup from the people, disobeyed the instruction of Christ.

Matthew 26:28

mat 26:28

(o) For this is my blood of the (p) new testament, which is shed for many for the remission of sins.

(o) That is, this cup or wine is my blood sacramentally, as in See Luk 22:20.

(p) Or covenant, that is to say, by which the new league and covenant is made, for in the making of leagues they used the pouring of wine and shedding of blood.

Matthew 26:30

mat 26:30

And when they had sung (q) an hymn, they went out into the mount of Olives.

(q) When they had made an end of their solemn singing, which some think was six Psalms, (Psa 112:1; Psa 117:2).

Matthew 26:31

mat 26:31

(8) Then saith Jesus unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad.

(8) Christ, here taking more care of his disciples than of himself, forewarns them of their falling away, and provides them with some comfort.

Matthew 26:36

mat 26:36

(9) Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder.

(9) Christ having regard to the weakness of his disciples, leaves all the rest in safety, and takes with him but three to be witnesses of his anguish, and goes on purpose into the place where he would be betrayed.

Matthew 26:37

mat 26:37

And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and (r) very heavy.

(r) The word which he uses signifies great sorrow, and tremendous and deadly grief: this thing, as it indicates man's true nature, which shuns death as a thing that entered in against nature, shows that though Christ was void of sin, yet he sustained this horrible punishment, because he felt the wrath of God kindled against us for sins, which he revenged and punished in his person.

Matthew 26:38

mat 26:38

(10) Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me.

(10) Christ, a true man, who is about to suffer the punishment which we should have suffered for forsaking God, is forsaken by his own: he has a terrible conflict with the horror and fear of the curse of God: out of which he, since he escaped as a conqueror, causes us not to be afraid of death any more.

Matthew 26:39

mat 26:39

And he went a little further, and fell on his face, and prayed, saying, O my Father, if it be possible, (s) let this (t) cup pass from me: nevertheless not as I will, but as thou [wilt].

(s) Let it pass me, and not touch me.

(t) That is, which is at hand, and is offered and prepared for me: an idiom which the Hebrews use for the wrath of God, and the punishment he sends. See Mat 20:22.

Matthew 26:40

mat 26:40

(11) And he cometh unto the disciples, and findeth them asleep, and saith unto Peter, What, could ye not watch with me one hour?

(11) An example of the carelessness of man.

Matthew 26:46

mat 26:46

(12) Rise, let us be going: behold, he is at hand that doth betray me.

(12) Christ offers himself willingly to be taken, that in so obeying willingly he might make satisfaction for the wilful fall of man.

Matthew 26:47

mat 26:47

And while he yet spake, lo, Judas, one of the twelve, came, and with him a great multitude with swords and staves, (u) from the chief priests and elders of the people.

(u) Sent from the high Priests.

Matthew 26:50

mat 26:50

(13) And Jesus said unto him, (x) Friend, wherefore art thou come? Then came they, and laid hands on Jesus, and took him.

(13) Christ is taken, that we might be delivered.

(x) Christ reprehends Judas tauntingly, and rebukes him sharply, for he knew well enough why he came.

Matthew 26:52

mat 26:52

(14) Then said Jesus unto him, Put up again thy sword into his place: for all they that (y) take the sword shall perish with the sword.

(14) Our vocation must govern our zeal.

(y) They take the sword to whom the Lord has not given it, that is to say, they who use the sword and are not called to it.

Matthew 26:53

mat 26:53

(15) Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?

(15) Christ was taken because he was willing to be taken.

Matthew 26:54

mat 26:54

(z) But how then shall the scriptures be fulfilled, that thus it must be?

(z) By this questioning he answers a sly objection, for they might have asked him why he did not in this his great extremity of danger call to his Father for aid: but to this objection he answers by this question.

Matthew 26:57

mat 26:57

(16) And they that had laid hold on Jesus led [him] away to (a) Caiaphas the high priest, where the scribes and the elders were assembled.

(16) Christ being innocent is condemned by the high Priest for that wickedness of which we are guilty.

(a) From Annas to Caiaphas, before whom the multitude was assembled; (Joh 18:13).

Matthew 26:58

mat 26:58

But Peter followed him afar off unto the high priest's (b) palace, and went in, and sat with the servants, to see the end.

(b) The word used here properly denotes an open large room in the front of a house, as we see in kings' palaces and noblemen's houses: we call it a court, for it is open to the air, and by the use of synecdoche, is understood to mean the house itself.

Matthew 26:62

mat 26:62

And the high priest arose, and said unto him, Answerest thou nothing? (c) what [is it which] these witness against thee?

(c) How does it come to pass that these men witness against thee?

Matthew 26:64

mat 26:64

Jesus saith unto him, Thou hast said: nevertheless I say unto you, (d) Hereafter shall ye see the Son of man sitting (e) on the right hand of power, and coming in the (f) clouds of heaven.

(d) This word distinguishes his first coming from the latter.

(e) Sitting with God in like and equal honour at the right hand of his power, that is, in greatest power: for the right hand signifies among the Hebrews that which is mighty and of great power.

(f) Clouds of heaven; see above in (Mat 24:30).

Matthew 26:65

mat 26:65

Then the high priest (g) rent his clothes, saying, He hath spoken blasphemy; what further need have we of witnesses? behold, now ye have heard his blasphemy.

(g) This was a peculiar custom among the Jews: for so were they bound to do when they heard any Israelite blaspheme God, and it was a tradition of their talmud in the book of the magistrates, in the title, of the four kinds of death.

Matthew 26:69

mat 26:69

(17) Now Peter (h) sat without in the palace: and a damsel came unto him, saying, Thou also wast with Jesus of Galilee.

(17) Peter by the wonderful providence of God, in being appointed to be a witness of all these things, is prepared to be an example of outstanding faithfulness through this experience of unbelief.

(h) That is, outside the place where the bishop sat, but not outside of the house, for afterward he went from there into the porch.

Matthew 26:74

mat 26:74

Then began he to (i) curse and to swear, [saying], I know not the man. And immediately the cock crew.

(i) He swore and cursed himself.

Matthew Chapter 27

Matthew 27:3

mat 27:3

(1) Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders,

(1) An example of the horrible judgment of God upon those who sell Christ as opposed to those who buy Christ.

Matthew 27:5

mat 27:5

And he cast down the pieces of silver in the temple, and (a) departed, and went and hanged himself.

(a) Out of the sight of men.

Matthew 27:6

mat 27:6

And the chief priests took the silver pieces, and said, It is not lawful for to put them into the (b) treasury, because it is the price (c) of blood.

(b) The treasury of the temple.

(c) Of life and death.

Matthew 27:7

mat 27:7

And they took counsel, and bought with them the potter's field, to bury (d) strangers in.

(d) Strangers and guests, whom the Jews could not endure to be joined with even after they were dead.

Matthew 27:9

mat 27:9

Then was fulfilled that which was spoken by (e) Jeremy the prophet, saying, (f) And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value;

(e) As this prophecy is found in (Zac 11:12) it cannot be denied that Jeremy's name slipped into the text either through the fault of the Scribe, or by someone else's ignorance: it may also be that it came out of the margin by means of the abbreviation on one of the letters, the one being "yod" and the other being "zayin", which are very similar: But in the Syrian text the Prophet's name is not written down at all.

(f) The evangelist does not follow the prophet's words, but instead he follows the prophet's meaning, which he shows to have been fulfilled.

Matthew 27:11

mat 27:11

(2) And Jesus stood before the governor: and the governor asked him, saying, Art thou the King of the Jews? And Jesus said unto him, Thou sayest.

(2) Christ holds his peace when he is accused in order that we may not be accused: acknowledging our guiltiness, and at the same time his own innocence.

Matthew 27:15

mat 27:15

(3) Now at [that] feast the governor was wont to release unto the people a prisoner, whom they would.

(3) Christ is first acquitted by the same judge who condemns him, that we might see how the just dies for the unjust.

Matthew 27:24

mat 27:24

(4) When Pilate saw that he could prevail nothing, but [that] rather a tumult was made, he took water, and (g) washed [his] hands before the multitude, saying, I am innocent of the (h) blood of this just person: see ye [to it].

(4) Christ being acquitted by the testimony of the judge himself is nonetheless condemned by him, in order to acquit us before God.

(g) It was a custom in ancient times that when any man was murdered, or there were other slaughters, to wash their hands in water to declare themselves guiltless.

(h) Of the murder; a Hebrew idiom.

Matthew 27:25

mat 27:25

Then answered all the people, and said, (i) His blood [be] on us, and on our children.

(i) If there is any offence committed in slaying him, let us and our posterity suffer for it.

Matthew 27:28

mat 27:28

(5) And they stripped him, and (k) put on him a (l) scarlet robe.

(5) Christ endures that reproach which was due to our sins; meanwhile, in spite of this, by the secret providence of God he is entitled king by those who did him that reproach.

(k) They threw a cloak about him and wrapped it around him, for it did not have any sleeves.

(l) John and Mark also mention a purple robe, which is also a very pleasant red. But these profane and impudently disrespectful soldiers clad Jesus in this array to make an additional mockery of him, this one who was indeed a true King.

Matthew 27:32

mat 27:32

And as they came out, they found a man of Cyrene, Simon by name: him they (m) compelled to bear his cross.

(m) They compelled Simon to bear his burdensome cross, by which it appears that Jesus was so poorly handled before that he fainted along the way, and was not able to bear his cross the whole distance: for John writes that he did bear the cross, that is, at the beginning.

Matthew 27:33

mat 27:33

(6) And when they were come unto a place called Golgotha, that is to say, a place of a skull,

(6) He is led out of the city so that we might be brought into the heavenly kingdom.

Matthew 27:34

mat 27:34

(7) They gave him vinegar to drink mingled with gall: and when he had tasted [thereof], he would not drink.

(7) Christ found no comfort anywhere, that in him we might be filled with comfort.

Matthew 27:35

mat 27:35

(8) And they crucified him, and parted his garments, casting lots: that it might be fulfilled which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots.

(8) He is made a curse, so that in him we may be blessed: his garments are taken from him so that we might be enriched by his nakedness.

Matthew 27:37

mat 27:37

(9) And set up over his head his accusation written, THIS IS JESUS THE KING OF THE JEWS.

(9) He is pronounced the true Messiah, even by those who reject him.

Matthew 27:38

mat 27:38

(10) Then were there two thieves crucified with him, one on the right hand, and another on the left.

(10) Christ then began to judge the world, when after his judgment he hung between two thieves.

Matthew 27:39

mat 27:39

(11) And they that passed by reviled him, wagging their heads,

(11) To make full satisfaction for us, Christ suffered and overcame not only the torments of the body, but also the most horrible torments of the mind.

Matthew 27:44

mat 27:44

The (n) thieves also, which were crucified with him, cast the same in his teeth.

(n) This is spoken using the figure of speech called synecdoche, for only one of the thieves reviled him.

Matthew 27:45

mat 27:45

(12) Now from the sixth hour there was darkness over all the land unto the ninth hour.

(12) Heaven itself is darkened for very horror, and Jesus cries out from the depth of hell, and all during this time he is being mocked.

Matthew 27:46

mat 27:46

And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou (o) forsaken me?

(o) That is, in this misery: And this crying out is a natural part of his humanity, which, even though it was void of sin, still felt the wrath of God, the wrath which is due to our sins.

Matthew 27:47

mat 27:47

Some of them that stood there, when they heard [that], said, This [man] calleth for (p) Elias.

(p) They allude to Elias' name, not because they did not understand what he said, but because of a profane impudence and disrespect, and he repeated those words so that this repetition of the name might be understood.

Matthew 27:50

mat 27:50

(13) Jesus, when he had cried again with a loud voice, yielded up the ghost.

(13) Christ, after he had overcome other enemies, at length provokes and attacks death itself.

Matthew 27:51

mat 27:51

(14) And, behold, the (q) veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent;

(14) Christ, when he is dead, shows himself to be God Almighty, and even his enemies confess the same.

(q) Which separated the holiest of all.

Matthew 27:52

mat 27:52

And the (r) graves were opened; and many bodies of the saints which slept arose,

(r) That is to say, the stones broke apart, and the graves opened themselves to show by this act that death was overcome: and the resurrection of the dead followed the resurrection of Christ, as the next verse indicates (Mat 27:53).

Matthew 27:57

mat 27:57

(15) When the even was come, there came a rich man of Arimathaea, named Joseph, who also himself was Jesus' disciple:

(15) Christ is buried, not privately or by stealth, but with the governor's consent, by a famous man, in a place not far distant, in a new tomb, so that his death cannot be doubted.

Matthew 27:62

mat 27:62

(16) Now the next day, that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate,

(16) The keeping of the tomb is committed to Christ's own murderers, so that there might be no doubt of his resurrection.

Matthew 27:65

mat 27:65

Pilate said unto them, Ye have a (f) watch: go your way, make [it] as sure as ye can.

(f) The soldiers of the garrison who were appointed to guard the temple.

Matthew Chapter 28

Matthew 28:1

mat 28:1

In (1) the (a) end of the sabbath, as it (b) began to dawn toward the first [day] of the week, came Mary Magdalene and the other Mary to see the sepulchre.

(1) Christ, having routed death in the tomb, rises by his own power, as the angel immediately witnesses.

(a) At the going out of the sabbath, that is, about daybreak after the Roman manner of telling time, which considers the natural day to be from the rising of the sun to the next sunrise: and not as the Hebrews, which count from evening to evening.

(b) When the morning of the first day after the sabbath began to dawn: and that first day is the same as that which we now call Sunday, or the Lord's day.

Matthew 28:3

mat 28:3

His (c) countenance was like lightning, and his raiment white as snow:

(c) The beams of his eyes, and by the figure of speech called synecdoche, this is understood as the countenance.

Matthew 28:5

mat 28:5

And the angel answered and said unto the women, Fear not (d) ye: for I know that ye seek Jesus, which was crucified.

(d) The word "ye" is spoken with force to indicate that it was the women to whom he was speaking, as the soldiers were also afraid.

Matthew 28:9

mat 28:9

(2) And as they went to tell his disciples, behold, Jesus met them, saying, All hail. And they came and held him by the feet, and worshipped him.

(2) Christ himself appears after his resurrection, and sending the women to his disciples, shows that he has not forgotten them.

Matthew 28:11

mat 28:11

(3) Now when they were going, behold, (3) some of the watch came into the city, and shewed unto the chief priests all the things that were done.

(3) The more that the sun shines, the more that the wicked are blinded.

Matthew 28:14

mat 28:14

And if this (e) come to the governor's ears, we will persuade him, and secure you.

(e) For it was to be feared that it would be brought to the governor's ears.

Matthew 28:16

mat 28:16

(4) Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them.

(4) Christ appears also to his disciples, whom he makes apostles.

Matthew 28:19

mat 28:19

(5) Go ye therefore, and teach all nations, baptizing them (f) in the name of the Father, and of the Son, and of the Holy Spirit:

(5) The sum of the apostleship is the proclaiming of the doctrine received from Christ throughout all the world, and the ministering of the sacraments: the efficacy of which things depends not on the ministers but on the Lord.

(f) Calling upon the Name of the Father, the Son, and the Holy Spirit.

Matthew 28:20

mat 28:20

Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you (g) always, [even] unto the end of the world. Amen.

(g) Forever: and this refers to the manner of the presence of his Spirit, by means of which he makes us partakers both of himself and of all his benefits, even though he is absent from us in body.

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Mark

Mark Chapter 1

Mark 1:2

mar 1:2

(1) As it is written in the (a) prophets, Behold, (b) I send my messenger (c) before thy face, which shall prepare thy way before thee.

(1) John goes before Christ as it was foretold by the prophets.

(a) This is the figure of speech called metonymy, by which is meant the books of the prophets Malachi and Isaiah.

(b) The prophet uses the present tense when he speaks of a thing to come, as he is as sure of it as if he had already seen it.

(c) A metaphor taken from the practice of kings, who used to have ushers go before them.

Mark 1:4

mar 1:4

(2) John did baptize in the wilderness, and preach the (d) baptism of repentance for the remission of sins.

(2) The sum of John's doctrine, or rather Christ's, is remission of sins and amendment of life.

(d) The Jews used many kinds of washings: but here a peculiar kind of washing is spoken of, which contains within it true baptism, amendment of life, and forgiveness of sins.

Mark 1:7

mar 1:7

(3) And preached, saying, There cometh one mightier than I after me, the latchet of whose shoes I am not worthy to (e) stoop down and unloose.

(3) John and all ministers cast their eyes upon Christ the Lord.

(e) The evangelist is expressing here the condition of the basest servant.

Mark 1:8

mar 1:8

I indeed have (f) baptized you with water: but he shall baptize you with the Holy Ghost.

(f) He shows that all the power of baptism proceeds from Christ, who baptizes the inner man.

Mark 1:9

mar 1:9

(4) And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan.

(4) Christ consecrates our baptism in himself.

Mark 1:10

mar 1:10

(5) And straightway (g) coming up out of the water, he saw the heavens opened, and the Spirit like a dove descending upon him:

(5) The vocation of Christ from heaven, as head of the Church.

(g) John, who went down into the water with Christ.

Mark 1:11

mar 1:11

And there came a voice from heaven, [saying], Thou art my beloved Son, in whom I am (h) well pleased.

(h) See Mat 3:17

Mark 1:12

mar 1:12

(6) And immediately the Spirit (i) driveth him into the wilderness.

(6) Christ being tempted overcomes.

(i) "Driveth" here does not refer to something violent and forcible: but the divine power clothes Christ (who had lived until this time as a private man) with a new person, and prepares him for the battle that was at hand, and for his ministry.

Mark 1:14

mar 1:14

(7) Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God,

(7) After John is taken Christ shows himself more fully.

Mark 1:16

mar 1:16

(8) Now as he walked by the sea of Galilee, he saw Simon and Andrew his brother casting a net into the sea: for they were fishers.

(8) The calling of Simon and Andrew.

Mark 1:19

mar 1:19

(9) And when he had gone a little further thence, he saw James the [son] of Zebedee, and John his brother, who also were in the ship mending their nets.

(9) The calling of James and John.

Mark 1:21

mar 1:21

And they went into (k) Capernaum; and straightway on the sabbath day he entered into the synagogue, and taught.

(k) From the city of Nazareth.

Mark 1:23

mar 1:23

(10) And there was in their synagogue a man (l) with an unclean spirit; and he cried out,

(10) He preaches that doctrine by which alone Satan is driven out of the world, which he also confirms by a miracle.

(l) Literally, "a man in an unclean spirit", that is to say, possessed with an evil spirit.

Mark 1:24

mar 1:24

Saying, Let [us] alone; what have we to do with thee, thou (m) Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the (n) Holy One of God.

(m) He was born in Bethlehem, but through the error of the people he was called a Nazarene, because he was brought up in Nazareth.

(n) He alludes to the name that was written in the golden plate which the high Priest wore; (Exo 28:36)

Mark 1:26

mar 1:26

And when the unclean spirit (o) had torn him, and cried with a loud voice, he came out of him.

(o) See below, (Mar 9:20).

Mark 1:27

mar 1:27

And they were all amazed, insomuch that they questioned (p) among themselves, saying, What thing is this? what new doctrine [is] this? for with authority (q) commandeth he even the unclean spirits, and they do obey him.

(p) As men who were amazed.

(q) By his own authority, or as a lord.

Mark 1:28

mar 1:28

And immediately his fame spread abroad throughout all the region (r) round about Galilee.

(r) Not only into Galilee, but also into the countries bordering upon it.

Mark 1:29

mar 1:29

(11) And forthwith, when they were come out of the synagogue, they entered into the house of Simon and Andrew, with James and John.

(11) By healing different diseases he shows that he has brought true life into the world.

Mark 1:34

mar 1:34

And he healed many that were sick of divers diseases, and cast out many devils; and (f) suffered not the devils to speak, because they knew him.

(s) For it is not proper for the demons to preach the gospel; (Act 16:18)

Mark 1:38

mar 1:38

And he said unto them, Let us go into the (t) next towns, that I may preach there also: for therefore came I forth.

(t) Villages which were like cities.

Mark 1:40

mar 1:40

(12) And there came a leper to him, beseeching him, and kneeling down to him, and saying unto him, If thou wilt, thou canst make me clean.

(12) By healing the leprous he shows that he came for this reason: to wipe out the sins of the world with his touch.

Mark 1:44

mar 1:44

(13) And saith unto him, See thou say nothing to any man: but go thy way, shew thyself to the (u) priest, and offer for thy cleansing those things which Moses commanded, for a testimony unto them.

(13) He shows that he was not motivated by ambition, but only by the desire for his Father's glory, and by his love towards poor sinners.

(u) All the posterity of Aaron had the authority to judge a leper.

Mark Chapter 2

Mark 2:1

mar 2:1

And (1) again he entered into Capernaum after [some] days; and it was noised that he was in the (a) house.

(1) By healing this man who was sick from paralysis Christ shows that men recover all their lost strength in him through faith alone.

(a) In the house where he used to remain: for he chose Capernaum to dwell in and left Nazareth.

Mark 2:2

mar 2:2

And straightway many were gathered together, insomuch that there was no room to receive [them], no, not so much as (b) about the door: and he preached the word unto them.

(b) Neither the house nor the entry was able to hold them.

Mark 2:4

mar 2:4

And when they could not come nigh unto him for the press, they uncovered the roof where he was: and when they had broken [it] up, they (c) let down the (d) bed wherein the sick of the palsy lay.

(c) They broke up the upper part of the house which was made simply, and let down the man that was sick from paralysis into the lower part where Christ preached, for they could not come before Christ in any other way.

(d) The word signifies the poorest kind of bed, upon which men used to lay down at noon, and at such other times to refresh themselves; we call it a couch.

Mark 2:6

mar 2:6

But there were certain of the scribes sitting there, and (e) reasoning in their hearts,

(e) In their minds disputing upon the matter, arguing both sides.

Mark 2:12

mar 2:12

And immediately he arose, took up the bed, and went forth before them all; insomuch that they were all (f) amazed, and glorified God, saying, We never saw it on this fashion.

(f) Literally, "past themselves", or "out of their wit".

Mark 2:13

mar 2:13

(2) And he went forth again by the sea side; and all the multitude resorted unto him, and he taught them.

(2) The gospel offends the proud and saves the humble.

Mark 2:14

mar 2:14

And as he passed by, he saw (g) Levi the [son] of Alphaeus sitting at the receipt of custom, and said unto him, Follow me. And he arose and followed him.

(g) Matthew's other name.

Mark 2:18

mar 2:18

(3) And the disciples of John and of the Pharisees used to fast: and they come and say unto him, Why do the disciples of John and of the Pharisees fast, but thy disciples fast not?

(3) The superstitious and hypocrites rashly put the sum of godliness in matters which do no matter, and are reprehended for three reasons. First, by not considering what every man's strength is able to bear, they rashly make all sorts of laws concerning such things, without any discretion.

Mark 2:23

mar 2:23

(4) And it came to pass, that he went through the corn fields on the (h) sabbath day; and his disciples began, as they went, to pluck the ears of corn.

(4) Secondly, because they do not distinguish between the laws which God made concerning things, and the laws that they made concerning the same things, which are not at all based on the law.

(h) Literally, "on the Sabbaths", that is, on the holy days.

Mark 2:26

mar 2:26

How he went into the house of God in the days of (i) Abiathar the high priest, and did eat the shewbread, which is not lawful to eat but for the priests, and gave also to them which were with him?

(i) In (Sa1 21:1) he is called Ahimelech and his son is called Abiathar, but by conferring other places it is plain that both of them had two names; see (Ch1 24:6; Sa2 8:17; Sa2 15:29; Kg1 2:26; Kg2 25:18).

Mark 2:28

mar 2:28

Therefore the Son of man is Lord also of the (k) sabbath.

(k) Has the sabbath day in his power, and may rule it as he desires.

Mark Chapter 3

Mark 3:1

mar 3:1

And (1) he entered again into the synagogue; and there was a man there which had a (a) withered hand.

(1) Thirdly, because they preferred the ceremonial law (which was but an addition to the moral law) before the moral law, whereas in reality they should have learned from this the true use of the ceremonial law.

(a) That is, unprofitable and dead.

Mark 3:4

mar 3:4

And he saith unto them, Is it lawful to do good on the sabbath days, or to do evil? to save (b) life, or to kill? But they held their peace.

(b) He uses here the figure of speech called synecdoche, for this type of saying, "to save the life", is the same as saying "to save the man".

Mark 3:5

mar 3:5

And when he had looked round about on them (c) with anger, being grieved for the (d) hardness of their hearts, he saith unto the man, Stretch forth thine hand. And he stretched [it] out: and his hand was restored whole as the other.

(c) Men are angry when they have wrong done to them, but not without sin: but Christ is angry without sin, and he is not sorry for the injury that is done to him as much as he is for their wickedness; and therefore he had pity upon them, and because of that he is said to have been grieved.

(d) As though their heart had been closed up and had grown together, so that wholesome doctrine had no effect upon them.

Mark 3:6

mar 3:6

(2) And the Pharisees went forth, and straightway took counsel with the (e) Herodians against him, how they might destroy him.

(2) The more the truth is suppressed, the more it comes out.

(e) See (Mat 22:16).

Mark 3:8

mar 3:8

And from Jerusalem, and from Idumaea, and [from] (f) beyond Jordan; and they about Tyre and Sidon, a great multitude, when they had heard what great things he did, came unto him.

(f) Which Josephus called stony or rocky.

Mark 3:9

mar 3:9

And he spake to his disciples, that a small ship should (g) wait on him because of the multitude, lest they should throng him.

(g) Should always be ready for him.

Mark 3:10

mar 3:10

For he had healed many; insomuch that they pressed upon him for to touch him, as many as had (h) plagues.

(h) Diseases with which God scourges men as it were with whips.

Mark 3:11

mar 3:11

And (i) unclean spirits, when they saw him, fell down before him, and cried, saying, Thou art the Son of God.

(i) In those whom they had entered into: or by the figure of speech called metonymy, it refers to those who were vexed with the unclean spirits.

Mark 3:14

mar 3:14

(3) And he (k) ordained twelve, that they should be with him, and that he might send them forth to preach,

(3) The twelve apostles are set apart to be trained for the office of the apostleship.

(k) Chose and appointed twelve to be familiar and well acquainted with him.

Mark 3:18

mar 3:18

And Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the [son] of Alphaeus, and (l) Thaddaeus, and Simon the Canaanite,

(l) Whom Luke also calls Judas: and to make a distinction the other Judas is called Iscariot.

Mark 3:19

mar 3:19

And Judas Iscariot, which also betrayed him: and they went into an (m) house.

(m) The disciples whom Christ had taken as part of his company and to live with him come home to his house, to be with him from this point on.

Mark 3:21

mar 3:21

(4) And when his (n) friends heard [of it], they went out to lay hold on him: for they said, He is beside himself.

(4) None are worse enemies of the gospel than they that should be enemies of it the least.

(n) Literally, "they that were of him", that is, his relatives: for they that were mad were brought to their relatives.

Mark 3:26

mar 3:26

And if (o) Satan rise up against himself, and be divided, he cannot stand, but hath an end.

(o) Satan's servants or followers.

Mark 3:28

mar 3:28

(5) Verily I say unto you, All sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme:

(5) Only those who know Christ and maliciously attack him are without hope of salvation.

Mark 3:30

mar 3:30

(p) Because they said, He hath an unclean spirit.

(p) These are the words of the evangelist.

Mark 3:31

mar 3:31

There came then his (q) brethren and his mother, and, standing without, sent unto him, calling him.

(q) By the name "brother" the Hebrews understand all that are of the same stock and blood.

Mark 3:34

mar 3:34

(6) And he looked round about on them which sat about him, and said, Behold my mother and my brethren!

(6) The spiritual family is larger than the biological family.

Mark Chapter 4

Mark 4:1

mar 4:1

And he began again to teach by the (a) sea side: and there was gathered unto him a great multitude, so that he entered into a ship, and sat (b) in the sea; and the whole multitude was by the sea on the land.

(a) Seaside of Tiberias.

(b) In a ship which was launched into the sea.

Mark 4:3

mar 4:3

(1) Hearken; Behold, there went out a sower to sow:

(1) The same doctrine of the Gospel is sown everywhere, but it does not have the same success indeed because of the fault of man, but yet by the just judgment of God.

Mark 4:10

mar 4:10

And when he was (c) alone, they that were (d) about him with the twelve asked of him the parable.

(c) Literally, "solitary".

(d) They that followed him at his heels.

Mark 4:11

mar 4:11

And he said unto them, Unto you it is given to know the mystery of the kingdom of God: but unto them that are (e) without, all [these] things are done in parables:

(e) That is to say, to strangers, and such ones as are not of us.

Mark 4:19

mar 4:19

And the cares (f) of this world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful.

(f) Which pertain to this life.

Mark 4:21

mar 4:21

(2) And he said unto them, Is a candle brought to be put under a bushel, or under a bed? and not to be set on a candlestick?

(2) Although the light of the gospel is rejected by the world, yet it ought to be lit, if for no other reason than this, that the wickedness of the world might be revealed.

Mark 4:24

mar 4:24

(3) And he said unto them, Take heed what ye hear: with what measure ye mete, it shall be measured to you: and unto you that hear shall more be given.

(3) The more liberally that we share such gifts as God has given us with our brethren, the more bountiful God will be toward us.

Mark 4:26

mar 4:26

(4) And he said, So is the kingdom of God, as if a man should cast seed into the ground;

(4) The Lord sows and reaps in a manner unknown to men.

Mark 4:27

mar 4:27

And (g) should sleep, and rise night and day, and the seed should spring and grow up, he (h) knoweth not how.

(g) That is, when he has finished sowing should wait both day and night not doubting that the seed should spring forth, which grows both by day and night.

(h) It is the duty of the ministers to work the ground with all diligence, and accredit the success to God: for the mighty work of the seed coming to blade and ear is mysterious, and is only known by the fruit that comes.

Mark 4:28

mar 4:28

For the earth bringeth forth fruit (i) of herself; first the blade, then the ear, after that the full corn in the ear.

(i) By a certain power which moves itself.

Mark 4:30

mar 4:30

(5) And he said, Whereunto shall we liken the kingdom of God? or with what comparison shall we compare it?

(5) God uses a method that men never do, beginning with the least and ending with the greatest.

Mark 4:33

mar 4:33

And with many such parables spake he the word unto them, (k) as they were able to hear [it].

(k) According to the ability of the hearers.

Mark 4:34

mar 4:34

But without a parable spake he not unto them: and when they were alone, he (l) expounded all things to his disciples.

(l) Literally, "loosed", as you would say, explained to them the hard riddles.

Mark 4:37

mar 4:37

(6) And there arose a great storm of wind, and the waves beat into the ship, so that it was now full.

(6) They that sail with Christ, although he seems to sleep ever so soundly when they are in danger, yet they are preserved by him in due time, being awakened.

Mark 4:40

mar 4:40

And he said unto them, (m) Why are ye so fearful? how is it that ye have no faith?

(m) How does it come to pass that you have no faith?

Mark Chapter 5

Mark 5:1

mar 5:1

And (1) they came over unto the other side of the sea, into the country of the (a) Gadarenes.

(1) Many hold the virtue of Christ in admiration, and yet they will not lose even the least thing they have in order to redeem it.

(a) See Mat 8:30

Mark 5:2

mar 5:2

And when he was come out of the ship, immediately there met him out of the tombs a man (b) with an unclean spirit,

(b) Literally, "in an unclean spirit"; now they are said to be in the spirit because the spirit holds them tightly locked up, and as it were bound.

Mark 5:7

mar 5:7

And cried with a loud voice, and said, What have I to do with thee, Jesus, [thou] Son of the most high God? I (c) adjure thee by God, that thou torment me not.

(c) That is, assure me by an oath that you will not vex me.

Mark 5:10

mar 5:10

And he (d) besought him much that he would not send them away out of the country.

(d) The demon that was the spokesperson of the many.

Mark 5:11

mar 5:11

Now there was there nigh unto the (e) mountains a great herd of swine feeding.

(e) This whole country is for the most part very hilly, for the mountains of Galeed run through it.

Mark 5:13

mar 5:13

And forthwith Jesus gave them leave. And the unclean spirits went out, and entered into the swine: and the herd ran violently down a steep place into the (f) sea, (they were about two thousand;) and were choked in the sea.

(f) Strabo in the sixteenth book says that in Gadaris there is a standing pool of very polluted water, which if beasts taste, they shed their hair, nails, or hooves and horns.

Mark 5:22

mar 5:22

And, (g) behold, there cometh one of the rulers of the synagogue, Jairus by name; and when he saw him, he fell at his feet,

(g) The whole company did not assemble without any structure, but in every synagogue there were certain men who governed the people.

Mark 5:25

mar 5:25

(2) And a certain woman, which had an issue of blood twelve years,

(2) Jesus being touched with true faith, although it is but weak, heals us by his virtue.

Mark 5:36

mar 5:36

(3) As soon as Jesus heard the word that was spoken, he saith unto the ruler of the synagogue, Be not afraid, only believe.

(3) By faith fathers apprehended the promises of life even for their children.

Mark 5:40

mar 5:40

(4) And they laughed him to scorn. But when he had put them all out, he taketh the father and the mother of the damsel, and them (b) that were with him, and entereth in where the damsel was lying.

(4) Such as mock and scorn Christ are unworthy to be witnesses of his goodness.

(b) The three disciples.

Mark Chapter 6

Mark 6:1

mar 6:1

And (1) he went out from thence, and came into his own country; and his disciples follow him.

(1) The faithless world by no means diminishes the virtue of Christ, but knowingly and willingly it deprives itself of the efficacy of it being offered unto them.

Mark 6:2

mar 6:2

And when the sabbath day was come, he began to teach in the synagogue: and many hearing [him] were astonished, saying, From whence hath this [man] these things? and what wisdom [is] this which is given unto him, that even such (a) mighty works are wrought by his hands?

(a) The word signifies powers or virtues, by which are meant those wonderful works that Christ did which showed and set forth the virtue and power of his Godhead to all the world; (Mat 7:22).

Mark 6:3

mar 6:3

Is not this the carpenter, the son of Mary, the brother of James, and Joses, and of Juda, and Simon? and are not his (b) sisters here with us? And they were offended at him.

(b) This word is used after the manner of the Hebrews, who by brethren and sisters understand all relatives.

Mark 6:4

mar 6:4

But Jesus said unto them, A prophet is not without (c) honour, but in his own country, and among his own kin, and in his own house.

(c) Not only has that honour taken from him which is rightly due to him, but also has evil spoken of him and his words are misrepresented.

Mark 6:5

mar 6:5

And he (d) could there do no mighty work, save that he laid his hands upon a few sick folk, and healed [them].

(d) That is, he would not: for we need to have faith if we are going to receive the works of God.

Mark 6:7

mar 6:7

(2) And he called [unto him] the twelve, and began to send them forth by two and two; and gave them power over unclean spirits;

(2) The disciples are prepared for that general apostleship by a special sending forth.

Mark 6:8

mar 6:8

(3) And commanded them that they should take nothing for [their] journey, save a staff only; no scrip, no bread, no money in [their] purse:

(3) Faithful pastors should not have their minds set even on things that are necessary for this life, if they might be a hindrance unto them, even if it is just a small hindrance.

Mark 6:9

mar 6:9

But [be] shod with (e) sandals; and not put on (f) two coats.

(e) The word properly signifies women's shoes.

(f) That is they should take no change of garments with them, so that they might be lighter for this journey and travel more quickly.

Mark 6:10

mar 6:10

And he said unto them, In what place soever ye enter into an house, (g) there abide till ye depart from that place.

(g) That is, do not change your inns in this short journey.

Mark 6:11

mar 6:11

(4) And whosoever shall not receive you, nor hear you, when ye depart thence, shake off the dust under your feet for a testimony against them. Verily I say unto you, It shall be more tolerable for Sodom and Gomorrha in the day of judgment, than for that city.

(4) The Lord severely avenges evil done to his servants.

Mark 6:13

mar 6:13

And they cast out many devils, and (h) anointed with oil many that were sick, and healed [them].

(h) This oil was a token and a sign of his marvellous virtue: and seeing that the gift of healing has stopped a good while since, the ceremony of anointing which is yet carried on by some is of no purpose.

Mark 6:14

mar 6:14

(5) And king Herod heard [of him]; (for his name was spread abroad:) and he said, That John the Baptist was risen from the dead, and therefore mighty (i) works do shew forth themselves in him.

(5) The gospel confirms the godly and vexes the wicked.

(i) The word signifies powers, by which is meant the power of working miracles.

Mark 6:15

mar 6:15

Others said, That it is Elias. And others said, That it is a prophet, or as one of (k) the prophets.

(k) Of the old prophets.

Mark 6:16

mar 6:16

But when Herod heard [thereof], he said, It is John, whom I (l) beheaded: he is risen from the dead.

(l) Comanded to be beheaded.

Mark 6:19

mar 6:19

Therefore Herodias (m) had a quarrel against him, and would have killed him; but she could not:

(m) Sought all means to hurt him.

Mark 6:20

mar 6:20

For Herod feared John, knowing that he was a just man and an holy, and observed him; and when he heard him, he did many things, and heard him (n) gladly.

(n) The tyrant was very well content to hear sentence pronounced against himself, but the seed fell upon stony places.

Mark 6:22

mar 6:22

And when the daughter (o) of the said Herodias came in, and danced, and pleased Herod and them that sat with him, the king said unto the damsel, Ask of me whatsoever thou wilt, and I will give [it] thee.

(o) This same Herodias had the daughter by Philip, not by Herod Antipas, and Josephus called the daughter Salome.

Mark 6:24

mar 6:24

And (p) she went forth, and said unto her mother, What shall I ask? And she said, The head of John the Baptist.

(p) For women did not used to eat with men.

Mark 6:27

mar 6:27

And immediately the king sent an (q) executioner, and commanded his head to be brought: and he went and beheaded him in the prison,

(q) The word signifies one that bears a short lance, and the king's guard was so called because they bore short lances.

Mark 6:31

mar 6:31

(6) And he said unto them, Come ye yourselves apart into a desert place, and rest a while: for there were many coming and going, and they had no leisure so much as to eat.

(6) Such as follow Christ will lack nothing, not even in the wilderness, but they will have an abundance. And how wicked a thing it is not to look during this temporal life to the hands of the one who gives everlasting life!

Mark 6:37

mar 6:37

He answered and said unto them, Give ye them to eat. And they say unto him, (r) Shall we go and buy (s) two hundred pennyworth of bread, and give them to eat?

(r) This is a kind of demand and wondering, with a subtle mockery, which men commonly use when they begin to get angry and refuse to do something.

(s) Which is about twenty crowns, which is five pounds.

Mark 6:39

mar 6:39

And he commanded them to make all sit down by (t) companies upon the green grass.

(t) Literally, "by banquets", after the manner of the Hebrews who have no distributive words; see (Mar 6:7). Now he calls the rows of the sitters, "banquets".

Mark 6:40

mar 6:40

And they sat down in (u) ranks, by hundreds, and by fifties.

(u) The word signifies the beds in a garden, and it is literally, "by beds and beds", meaning by this that they sat down in rows one by another, as beds in a garden.

Mark 6:45

mar 6:45

(7) And straightway he constrained his disciples to get into the ship, and to go to the other side before unto Bethsaida, while he sent away the people.

(7) The faithful servants of God after their little labour are subject to a great tempest which Christ, being present in power although absent in body, moderates in such a way that he brings them to a happy haven, at such time and by such means as they did not expect: A graphic image of the Church tossed to and fro in this world.

Mark 6:46

mar 6:46

And when he had sent (x) them away, he departed into a mountain to pray.

(x) His disciples.

Mark 6:51

mar 6:51

And he went up unto them into the ship; and the wind ceased: and they were (y) sore amazed in themselves beyond measure, and wondered.

(y) They were still so amazed when they knew that it was no spirit, that they were much more astonished than they ever were before, when they saw the wind and the sea obey his commandment.

Mark 6:52

mar 6:52

For they (z) considered not [the miracle] of the loaves: for their heart was hardened.

(z) Either they did not perceive, or had not well considered that miracle of the five loaves, to the point that the virtue of Christ was just as strange to them as if they had not been present at that miracle which was done just a little before.

Mark 6:54

mar 6:54

(8) And when they were come out of the ship, straightway they knew him,

(8) Christ being rejected in his own country, and suddenly arriving to those who had not looked for him, is received to their great profit.

Mark 6:56

mar 6:56

And whithersoever he entered, into villages, or cities, or country, they laid the sick in the streets, and besought him that they might touch if it were but the border of his garment: and as many as touched (a) him were made whole.

(a) Or the hem of his garment.

Mark Chapter 7

Mark 7:1

mar 7:1

Then (1) came together unto him the Pharisees, and certain of the scribes, which came from Jerusalem.

(1) None resist the wisdom of God more than they that should be wisest, and they resist because of their zeal for their own traditions: for men please themselves in superstition more than in any other thing, that is to say, in a worship of God fondly devised by themselves.

Mark 7:2

mar 7:2

And when they saw some of his disciples (a) eat bread with (b) defiled, that is to say, with unwashed, hands, they found fault.

(a) Literally, "eat bread": an idiom which the Hebrews use, understanding bread to represent every type of food.

(b) For the Pharisees would not eat their food with unwashed hands, because they thought that their hands were defiled with the common handling of things; (Mat 15:11-12).

Mark 7:3

mar 7:3

For the Pharisees, and all the Jews, except they wash [their] hands oft, eat not, (c) holding the tradition of the elders.

(c) Observing diligently.

Mark 7:4

mar 7:4

And [when they come] from the (d) market, except they wash, they eat not. And many other things there be, which they have received to hold, [as] the washing of cups, and (e) pots, brasen vessels, and of tables.

(d) That is to say, after coming from civil and worldly affairs they do not eat unless they first wash themselves.

(e) By these words are understood all types of vessels which we use daily.

Mark 7:5

mar 7:5

Then the Pharisees and scribes asked him, Why (f) walk not thy disciples according to the tradition of the elders, but eat bread with unwashed hands?

(f) Why live they not? This is a Hebrew idiom: for among them the "way" is taken for "lifestyle".

Mark 7:6

mar 7:6

(2) He answered and said unto them, Well hath Esaias prophesied of you hypocrites, as it is written, This people honoureth me with [their] lips, but their heart is far from me.

(2) Hypocrisy is always joined with superstition.

Mark 7:7

mar 7:7

(3) Howbeit in vain do they worship me, teaching [for] doctrines the commandments of men.

(3) The more earnest the superstitious are, the more mad they are in promising themselves God's favour because of their deeds.

Mark 7:8

mar 7:8

(4) For laying aside the commandment of God, ye hold the tradition of men, [as] the washing of pots and cups: and many other such like things ye do.

(4) The deeds of superstitious men not only do not fulfil the law of God (as they blasphemously persuaded themselves) but these deeds utterly take away God's law.

Mark 7:9

mar 7:9

(5) And he said unto them, Full well ye reject the commandment of God, that ye may keep your own tradition.

(5) True religion, which is completely contrary to superstition, consists in spiritual worship: and all enemies of true religion, although they seem to have taken deep root, will be plucked up.

Mark 7:10

mar 7:10

For Moses said, Honour thy father and thy mother; and, Whoso curseth father or mother, let him (g) die the death:

(g) Without hope of pardon, he will be put to death.

Mark 7:19

mar 7:19

Because it entereth not into his heart, but into the belly, and goeth out into the draught, (h) purging all meats?

(h) For that which goes into the draught purges all meats.

Mark 7:22

mar 7:22

Thefts, (i) covetousness, wickedness, deceit, lasciviousness, an (k) evil eye, blasphemy, pride, foolishness:

(i) All types of craftiness by which men profit themselves at other men's losses.

(k) Corrupted malice.

Mark 7:24

mar 7:24

(6) And from thence he arose, and went into the (l) borders of Tyre and Sidon, and entered into an house, and would have no man know [it]: but he could not be hid.

(6) That which the proud reject when it is offered to them, that same thing the modest and humble sinners as it were voraciously consume.

(l) Into the uttermost coasts of Palestine, which were next to Tyre and Sidon.

Mark 7:26

mar 7:26

The woman was a (m) Greek, a (n) Syrophenician by nation; and she besought him that he would cast forth the devil out of her daughter.

(m) By nationality, profane.

(n) A neighbour of or near to Damascus.

Mark 7:27

mar 7:27

But Jesus said unto her, Let the children first be filled: for it is not meet to take the children's bread, and to cast [it] unto the (o) dogs.

(o) "Dog" here signifies a little dog, and he uses this term that he may seem to speak more reproachfully.

Mark 7:28

mar 7:28

And she answered and said unto him, (p) Yes, Lord: yet the dogs under the table eat of the children's crumbs.

(p) As if she said, "It is as thou sayest Lord, for it is enough for the dogs if they can but gather up the crumbs that are under the table; therefore I crave the crumbs and not the children's bread."

Mark 7:31

mar 7:31

(7) And again, departing from the coasts of Tyre and Sidon, he came unto the sea of Galilee, through the midst of the coasts of (q) Decapolis.

(7) As the Father created us to this life in the beginning in his only son, so does he also in him alone renew us into everlasting life.

(q) It was a little country, and it was so called because it consisted of ten cities under the jurisdiction of four surrounding governments; Pliny, book 3, chap. 8.

Mark Chapter 8

Mark 8:3

mar 8:3

And if I send them away fasting to their own houses, they will (a) faint by the way: for divers of them came from far.

(a) Literally, "they will fall apart", or "be dissolved", for when men faint they tear their muscles.

Mark 8:11

mar 8:11

(1) And the Pharisees (b) came forth, and began to question with him, seeking of him a sign from heaven, tempting him.

(1) The stubborn enemies of the doctrine of the Gospel, giving no credit to the miracles already done, require new ones: but Christ, being angry with them, utterly forsakes them.

(b) A common saying which the Hebrews use, by which is meant that the Pharisees went from their houses to purposely engage him.

Mark 8:12

mar 8:12

And he (c) sighed deeply in his spirit, and saith, Why doth this generation seek after a sign? verily I say unto you, (d) There shall no sign be given unto this generation.

(c) These sighs came from the centre of his heart for the Lord was very much moved with the great unbelief of these men.

(d) Literally, "If a sign be given". It is an abbreviated kind of speech very common among the Hebrews; it is the same as when we say, "Let me be taken for a liar", or something similar. And when they speak out the whole, they say, "The Lord do such and such by me."

Mark 8:15

mar 8:15

(2) And he charged them, saying, Take heed, beware of the leaven of the Pharisees, and [of] the leaven of Herod.

(2) We must especially take heed of those who corrupt the word of God, no matter what their position is in the Church or in civil politics.

Mark 8:16

mar 8:16

(3) And they reasoned among themselves, saying, [It is] because we have no bread.

(3) They that have their minds fixed on earthly things are utterly blinded to heavenly things, even though they are plainly set before them.

Mark 8:21

mar 8:21

And he said unto them, (c) How is it that ye do not understand?

(c) How does it come to pass that you do not understand these things which are so plain and evident.

Mark 8:22

mar 8:22

(4) And he cometh to Bethsaida; and they bring a blind man unto him, and besought him to touch him.

(4) A true image of our regeneration, which Christ, separating us from the world, works and accomplishes in us gradually.

Mark 8:24

mar 8:24

And he looked up, and said, I (f) see men as trees, walking.

(f) He perceived men moving but at the same time could not discern their bodies.

Mark 8:25

mar 8:25

After that he put [his] hands again upon his eyes, and made him (g) look up: and he was restored, and saw every man clearly.

(g) He commanded him to try again, to determine whether or not he could indeed see well.

Mark 8:26

mar 8:26

(5) And he sent him away to his house, saying, Neither go into the town, nor tell [it] to any in the town.

(5) Christ will not have his miracles to be separated from his doctrine.

Mark 8:27

mar 8:27

(6) And Jesus went out, and his disciples, into the towns of Caesarea Philippi: and by the way he asked his disciples, saying unto them, Whom do men say that I am?

(6) Many praise Christ, who yet nonetheless rob him of his praise.

Mark 8:30

mar 8:30

(7) And he charged them that they should tell no man of him.

(7) Christ has appointed certain times for the preaching of the gospel, and therefore here defers it to a more appropriate time, lest sudden haste should rather hinder than further the mystery of his coming.

Mark 8:31

mar 8:31

(8) And he began to teach them, that the Son of man must suffer many things, and be rejected of the elders, and [of] the chief priests, and scribes, and be killed, and after three days rise again.

(8) All that Christ suffered for us he suffered not unwillingly, neither as being unaware, but foreknowing it and willingly.

Mark 8:32

mar 8:32

(9) And he spake that saying openly. And Peter took him, and began to rebuke him.

(9) None are more mad than they that are wise without the word of God.

Mark 8:33

mar 8:33

But when he had turned about and looked on his disciples, he rebuked Peter, saying, Get thee behind me, Satan: for thou (h) savourest not the things that be of God, but the things that be of men.

(h) This is not godly, but worldly wisdom.

Mark 8:34

mar 8:34

(10) And when he had called the people [unto him] with his disciples also, he said unto them, Whosoever will come after me, let him deny himself, and take up his cross, and follow me.

(10) The disciples of Christ must bear bravely whatever burden the Lord lays upon them, and subdue the desires of the flesh.

Mark 8:36

mar 8:36

(11) For what shall it profit a man, if he shall gain the whole world, and lose his own soul?

(11) They are the most foolish of all men who purchase the pleasures of this life with the loss of everlasting bliss.

Mark Chapter 9

Mark 9:1

mar 9:1

And he said unto them, Verily I say unto you, That there be some of them that stand here, which shall not taste of death, till they have seen the (a) kingdom of God come with power.

(a) When he will begin his kingdom through the preaching of the gospel: that is to say, after the resurrection.

Mark 9:2

mar 9:2

(1) And after six days Jesus taketh [with him] Peter, and James, and John, and leadeth them up into an high mountain apart by themselves: and he was transfigured before them.

(1) The heavenly glory of Christ, which would within a short time be abased upon the cross, is confirmed by visible signs, by the presence and talk of Elias and Moses, and by the voice of the Father himself; all this occurred before three of his disciples, who are witnesses against whom there is no objection.

Mark 9:3

mar 9:3

And his raiment (b) became shining, exceeding white as snow; so as no fuller on earth can white them.

(b) Did sparkle as it were.

Mark 9:6

mar 9:6

For he wist not what to say; for they were sore (c) afraid.

(c) They were beside themselves with fear.

Mark 9:9

mar 9:9

(2) And as they came down from the mountain, he charged them that they should tell no man what things they had seen, till the Son of man were risen from the dead.

(2) The Lord has appointed certain times for the publishing of the gospel.

Mark 9:10

mar 9:10

And they (d) kept that saying with themselves, (e) questioning one with another what the rising from the dead should mean.

(d) Though just barely as it were.

(e) They did not question together concerning the general resurrection, which will be in the latter day, but they did not understand what he meant when he spoke of his own special resurrection.

Mark 9:11

mar 9:11

(3) And they asked him, saying, Why say the scribes that Elias must first come?

(3) The foolish opinion of the rabbis concerning Elias' coming is refuted here, which was that either Elias should rise again from the dead, or that his soul would enter into some other body.

Mark 9:14

mar 9:14

(4) And when he came to [his] disciples, he saw a great multitude about them, and the scribes questioning with them.

(4) Christ shows by a miracle, even to the unworthy, that he has come to restrain the wrath of Satan.

Mark 9:18

mar 9:18

And wheresoever he taketh him, he (f) teareth him: and he foameth, and gnasheth with his teeth, and pineth away: and I spake to thy disciples that they should cast him out; and they could not.

(f) Vexes him inwardly, as the colic does.

Mark 9:20

mar 9:20

And they brought him unto him: and when he (g) saw him, straightway the spirit tare him; and he fell on the ground, and wallowed foaming.

(g) As soon as Jesus had looked upon the boy that was brought to him, the demon began to rage in this way.

Mark 9:23

mar 9:23

Jesus said unto him, If thou canst believe, (h) all things [are] possible to him that believeth.

(h) Christ can and will do anything for those that believe in him.

Mark 9:26

mar 9:26

(5) And [the spirit] cried, and rent him sore, and came out of him: and he was as one dead; insomuch that many said, He is dead.

(5) The nearer that the virtue of Christ is the far greater Satan rages.

Mark 9:28

mar 9:28

(6) And when he was come into the house, his disciples asked him privately, Why could not we cast him out?

(6) We have need of faith, and therefore of prayer and fasting, in order to cast Satan out of that which belonged to him.

Mark 9:30

mar 9:30

And they departed thence, and (i) passed through Galilee; and he would not that any man should know [it].

(i) He and his disciples together.

Mark 9:31

mar 9:31

(7) For he taught his disciples, and said unto them, The Son of man is delivered into the hands of men, and they shall kill him; and after that he is killed, he shall rise the third day.

(7) Christ forewarns us with great diligence so that we should not be discouraged with sudden calamities; but man's slowness to understand is great.

Mark 9:33

mar 9:33

(8) And he came to Capernaum: and being in the (k) house he asked them, What was it that ye disputed among yourselves by the way?

(8) Only humility exalts.

(k) Where he was accustomed to make his home.

Mark 9:37

mar 9:37

Whosoever shall receive one of such children in my name, receiveth me: and whosoever shall receive me, receiveth not (l) me, but him that sent me.

(l) He not only receives me, but also him that sent me.

Mark 9:38

mar 9:38

(9) And John answered him, saying, Master, we saw one casting out devils in thy name, and he followeth not us: and we forbad him, because he followeth not us.

(9) God, who normally works through ordinary means, works also extraordinarily as often as it pleases him. But an extraordinary means is tested by the doctrine and the effects.

Mark 9:42

mar 9:42

(10) And whosoever shall offend one of [these] little ones that believe in me, it is better for him that a millstone were hanged about his neck, and he were cast into the sea.

(10) God is such a severe avenger of offences that it is better to suffer anything else than to be an occasion of offence to any.

Mark 9:44

mar 9:44

Where their (m) worm dieth not, and the fire is not quenched.

(m) Their worm who will be cast into that flame.

Mark 9:49

mar 9:49

(11) For every one shall be (n) salted with fire, and every sacrifice shall be salted with salt.

(11) We must be seasoned and sprinkled by God, so that we may be both acceptable sacrifices unto him, and also so that in our being knit together we may season one another.

(n) That is, will be consecrated to God, being seasoned with the incorruptible word.

Mark Chapter 10

Mark 10:1

mar 10:1

And he (a) arose from thence, and cometh into the coasts of Judaea by the farther side of Jordan: and the people resort unto him again; and, as he was wont, he taught them again.

(a) That is to say, departed and went from there: for in the Hebrew language sitting and dwelling are the same thing, and so are rising and going forth.

Mark 10:5

mar 10:5

(1) And Jesus answered and said unto them, For the hardness of your heart he wrote you this (b) precept.

(1) God never allowed those divorces which the law tolerated.

(b) See (Mat 19:3-12). For Moses gave them no commandment to put away their wives, but rather made a good stipulation for the wives to protect them from the stubborn hardness of their husbands.

Mark 10:11

mar 10:11

And he saith unto them, Whosoever shall put away his wife, and marry another, committeth adultery (c) against her.

(c) Whom he puts away, for he is an adulterer by keeping company with another.

Mark 10:13

mar 10:13

(2) And they brought young children to him, that he should touch them: and [his] disciples rebuked those that brought [them].

(2) God in his goodness is concerned not only for the parents, but the children as well: and therefore he blesses them. (Ed.)

Mark 10:15

mar 10:15

Verily I say unto you, Whosoever shall not receive the kingdom of God (3) as a little child, he shall not enter therein.

(3) In our malice we must become as children if we will enter into the kingdom of heaven.

Mark 10:17

mar 10:17

(4) And when he was gone forth into the way, there came one running, and kneeled to him, and asked him, Good Master, what shall I do that I may inherit eternal life?

(4) Two things are to be greatly avoided by those who earnestly seek eternal life: the first is an opinion of their merits or deservings, which is not only understood, but condemned by the due consideration of the law: and the second is the love of riches, which turns aside many from that race in which they ran with a good courage.

Mark 10:19

mar 10:19

Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, (d) Defraud not, Honour thy father and mother.

(d) Neither by force nor deceit, nor any other means at all.

Mark 10:28

mar 10:28

(5) Then Peter began to say unto him, Lo, we have left all, and have followed thee.

(5) To neglect everything in comparison with Christ is a sure way unto eternal life, so that we do not fall away along the path.

Mark 10:30

mar 10:30

But he shall receive an (e) hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, (f) with persecutions; and in the world to come eternal life.

(e) A hundred times as much, if we use the commodities of this life in a proper way, so that we use them in accordance with the will of God, and not just to gain the wealth itself, and to fulfil our greedy desire.

(f) Even in the midst of persecutions.

Mark 10:32

mar 10:32

(6) And they were in the way going up to Jerusalem; and Jesus went before them: and they were amazed; and as they followed, they were afraid. And he took again the twelve, and began to tell them what things should happen unto him,

(6) The disciples are again prepared not to be overcome by the foretelling unto them of his death, which was at hand, and in addition about his life, which would most certainly follow.

Mark 10:35

mar 10:35

(7) And James and John, the sons of Zebedee, come unto him, saying, Master, (g) we would that thou shouldest do for us whatsoever we shall desire.

(7) We must first strive before we triumph.

(g) We pray thee.

Mark 10:42

mar 10:42

(8) But Jesus called them [to him], and saith unto them, Ye know that (h) they which are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them.

(8) The magistrates according to God's appointment rule over their subjects: but the pastors are not called to rule, but to serve according to the example of the Son of God himself who went before them, for in doing such he also was a minister of his Father's will.

(h) They to whom it is decreed and appointed.

Mark 10:46

mar 10:46

(9) And they came to Jericho: and as he went out of Jericho with his disciples and a great number of people, blind Bartimaeus, the son of Timaeus, sat by the highway side begging.

(9) Only Christ being called upon by faith heals our blindness.

Mark Chapter 11

Mark 11:1

mar 11:1

And (1) when they came nigh to Jerusalem, unto Bethphage and Bethany, at the mount of Olives, he sendeth forth two of his disciples,

(1) A graphic image of the spiritual kingdom of Christ on earth.

Mark 11:9

mar 11:9

And they that went before, and they that followed, cried, saying, Hosanna; (a) Blessed [is] he that cometh in the name of the Lord:

(a) Let it be well to him that comes to us from God, or that is sent from God.

Mark 11:10

mar 11:10

(b) Blessed [be] the kingdom of our father David, that cometh in the name of the Lord: Hosanna in the highest.

(b) Happy and prosperous.

Mark 11:13

mar 11:13

(2) And seeing a fig tree afar off having leaves, he came, if haply he might find any thing thereon: and when he came to it, he found nothing but leaves; for the time of figs was not [yet].

(2) An example of that vengeance which hangs over the heads of hypocrites.

Mark 11:15

mar 11:15

(3) And they come to Jerusalem: and Jesus went into the temple, and began to cast out them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves;

(3) Christ shows that he is indeed the true King and high Priest, and therefore the one who takes revenge upon those who do not show proper reverence for the holy function of the temple.

Mark 11:16

mar 11:16

And would not suffer that any man should carry [any] (c) vessel through the temple.

(c) That is, any profane instrument (of which those men had many) that made the court of the temple a marketplace.

Mark 11:17

mar 11:17

And he taught, saying unto them, Is it not written, My house shall be (d) called of all nations the house of prayer? but ye have made it a den of thieves.

(d) Will openly be considered and taken to be so.

Mark 11:20

mar 11:20

(4) And in the morning, as they passed by, they saw the fig tree dried up from the roots.

(4) The power of faith is exceedingly great, and charity is always joined with it.

Mark 11:22

mar 11:22

And Jesus answering saith unto them, Have (e) faith in God.

(e) The faith of God is that assured faith and trust which we have in him.

Mark 11:24

mar 11:24

Therefore I say unto you, What things soever ye desire, when ye pray, believe that (f) ye receive [them], and ye shall have [them].

(f) Literally, "that you receive it", speaking in the present tense, to show the certainty of the thing, and that it will indeed be performed.

Mark 11:25

mar 11:25

And when (g) ye stand praying, forgive, if ye have ought against any: that your Father also which is in heaven may forgive you your trespasses.

(g) When you will appear before the altar.

Mark 11:27

mar 11:27

(5) And they come again to Jerusalem: and as he was walking in the temple, there come to him the chief priests, and the scribes, and the elders,

(5) The gospel has been assaulted long since then by those in positions of human authority.

Mark 11:32

mar 11:32

(6) But if we shall say, Of men; they feared the people: for all [men] counted John, that he was a prophet indeed.

(6) The reward of their evil conscience is to be afraid of those who should have been afraid of them.

Mark Chapter 12

Mark 12:35

mar 12:35

(5) And Jesus answered and said, while he taught in the temple, How say the scribes that Christ is the Son of David?

(5) Christ proves his Godhead even out of David himself, from whom he came according to the flesh.

Mark 12:36

mar 12:36

For David himself said by (f) the Holy Ghost, The LORD said to my Lord, Sit thou on my right hand, till I make thine enemies thy footstool.

(f) Literally, "in the Holy Spirit"; and there is a great power in this kind of speech, by which is meant that it was not so much David who was speaking, but instead the Holy Spirit, who in a way possessed David.

Mark 12:38

mar 12:38

(6) And he said unto them in (g) his doctrine, Beware of the scribes, which love to go in (h) long clothing, and [love] salutations in the marketplaces,

(6) The manners of ministers are not to be followed rashly as an example.

(g) While he taught them.

(h) The word is a "stole", which is a kind of woman's garment that goes down even to the heels, and is taken generally to refer to any pleasant looking garment, but in this place it seems to signify the fringed garment mentioned in (Deu 22:12).

Mark 12:41

mar 12:41

(7) And Jesus sat over against the treasury, and beheld how the people (i) cast money into the treasury: and many that were rich cast in much.

(7) The doing of our duties which God allows is not considered worthy according to the outward value, but instead according to the inward affections of the heart.

(i) Money of any type of metal which the Romans used, who in the beginning stamped or made coins of brass, and after used it for currency.

Mark 12:1

mar 12:1

And (1) he began to speak unto them by (a) parables. A [certain] man planted a vineyard, and set an hedge about [it], and digged [a place for] the winefat, and built a tower, and let it out to husbandmen, and went into a far country.

(1) The calling of God is unbounded, without exception, in regard to place, person, or time.

(a) This word "parable", which the evangelists use, not only signifies a comparing of things together, but also speeches and allegories with hidden meaning.

Mark 12:2

mar 12:2

(b) And at the season he sent to the husbandmen a servant, that he might receive from the husbandmen of the fruit of the vineyard.

(b) When the fruits of the ground used to be gathered.

Mark 12:12

mar 12:12

And they (c) sought to lay hold on him, but feared the people: for they knew that he had spoken the parable against them: and they left him, and went their way.

(c) They were greedy and very desirous.

Mark 12:13

mar 12:13

(2) And they send unto him certain of the Pharisees and of the Herodians, to catch him in [his] words.

(2) The gospel links the authority of the magistrate with the service of God.

Mark 12:14

mar 12:14

And when they were come, they say unto him, Master, we know that thou art true, and carest for no man: for thou (d) regardest not the person of men, but teachest the (e) way of God in truth: Is it lawful to give tribute to Caesar, or not?

(d) You do not judge by the outward appearance, so that the truth is therefore not darkened by any means at all.

(e) The way by which we come to see God.

Mark 12:18

mar 12:18

(3) Then come unto him the Sadducees, which say there is no resurrection; and they asked him, saying,

(3) The resurrection of the body is confirmed, opposed to the foolish ignorance and malice of the Sadducees.

Mark 12:28

mar 12:28

(4) And one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, Which is the first commandment of all?

(4) Sacrifices and outward worship never pleased God unless we first did the things which we owe to God and our neighbours.

Mark Chapter 13

Mark 13:1

mar 13:1

And (1) as he went out of the temple, one of his disciples saith unto him, Master, see what manner of stones and what buildings [are here]!

(1) The destruction of the temple, city, and whole nation is foretold, and the troubles of the Church: but yet there are many comforts added, and last of all, the end of the world is described.

Mark 13:9

mar 13:9

But take heed to yourselves: for they shall deliver you up to councils; and in the synagogues ye shall be beaten: and ye shall be brought before rulers and kings for my sake, for a (a) testimony against them.

(a) When they hear you preach it will be a most evident witness against them, so that they will not be able to pretend that they do not know.

Mark 13:11

mar 13:11

But when they shall lead [you], and deliver you up, (b) take no thought beforehand what ye shall speak, neither (c) do ye premeditate: but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, but the Holy Ghost.

(b) We are not forbidden to think beforehand, but we are willed to beware of that pensive carefulness by which men discourage themselves, which proceeds from distrust and lack of confidence and sure hope of God's assistance. See Mat 6:27

(c) By any kind of made-up and cunning type of story to tell.

Mark 13:13

mar 13:13

And ye shall be hated of all [men] (d) for my name's sake: but he that shall endure unto the end, the same shall be saved.

(d) For me.

Mark 13:14

mar 13:14

But when ye shall see the abomination of desolation, spoken of by Daniel the prophet, (e) standing where it ought not, (let him that readeth understand,) then let them that be in Judaea flee to the mountains:

(e) When the heathen and profane people shall not only enter into the temple, and defile both it and the city, but also completely destroy it.

Mark 13:19

mar 13:19

For [in] (f) those days shall be affliction, such as was not from the beginning of the creation which God created unto this time, neither shall be.

(f) This is an idiom which the Hebrews use and it has a great power in it, for it shows us that during that entire time one misery will follow another in such a way as if the time itself was very misery itself. So the prophet Amos says that the day of the Lord will be darkness; (Amo 5:20).

Mark 13:32

mar 13:32

(2) But of that day and [that] hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father.

(2) The latter day is not to be searched for curiously, which day the Father alone knows: but let us rather take heed that it does not come upon us unaware.

Mark Chapter 14

Mark 14:1

mar 14:1

After (1) two days was [the feast of] the passover, and of unleavened bread: and the chief priests and the scribes sought how they might take him by craft, and put [him] to death.

(1) By the will of God, against the counsel of men, it came to pass that Christ should be put to death upon the solemn day of the passover, that in all respects the truth of his sacrifice might agree to the symbol of the passover.

Mark 14:4

mar 14:4

(2) And there were some that had indignation within themselves, and said, Why was this waste of the ointment made?

(2) Rash judgments are made void before God.

Mark 14:5

mar 14:5

For it might have been sold for more than (a) three hundred pence, and have been given to the poor. And they murmured against her.

(a) Which is about six English pounds.

Mark 14:7

mar 14:7

(3) For ye have the poor with you always, and whensoever ye will ye may do them good: but me ye have not always.

(3) Christ allowed himself to be anointed once or twice for certain considerations: but his will is to be daily anointed in the poor.

Mark 14:8

mar 14:8

(4) She hath done what she could: she is come aforehand to anoint my body to the burying.

(4) This woman, by the secret influence of the Spirit, anoints Christ, and thus sets before men's eyes his death and burial which were at hand.

Mark 14:10

mar 14:10

(5) And Judas Iscariot, one of the twelve, went unto the chief priests, to betray him unto them.

(5) Covetousness disguised with a zeal of charity is an occasion to betray and crucify Christ.

Mark 14:12

mar 14:12

(6) And the first day of unleavened bread, (b) when (c) they killed the (d) passover, his disciples said unto him, Where wilt thou that we go and prepare that thou mayest eat the passover?

(6) Christ being made subject to the law for us celebrates the passover according to the law: and in addition by a miracle shows that even though he will immediately suffer in the flesh, that he is yet God.

(b) That is, upon this day, and at the evening of the same day, which was the beginning of the fifteenth. See Mat 26:17.

(c) They used to sacrifice.

(d) That is, spoken thus, by the figure of speech called metonymy, which is commonly used when talking about sacraments, and by the passover is meant the paschal lamb.

Mark 14:15

mar 14:15

And he will shew you a large (e) upper room furnished [and] prepared: there make ready for us.

(e) The Greek word signifies that part of the house that is highest from the ground, and because they used to eat supper in that part of the house they called it a supper room, no matter what they were using it for.

Mark 14:18

mar 14:18

(7) And as they sat and did eat, Jesus said, Verily I say unto you, One of you which eateth with me shall betray me.

(7) The types in the law, which are to be fulfilled before long, are cancelled: and in place of them are put symbols of the new covenant corresponding to them, which will continue to the world's end.

Mark 14:20

mar 14:20

And he answered and said unto them, [It is] one of the twelve, that (f) dippeth with me in the dish.

(f) That regularly eats with me.

Mark 14:27

mar 14:27

(8) And Jesus saith unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep shall be scattered.

(8) Christ foretells how he will be forsaken by his own, but yet that he will never forsake them.

Mark 14:29

mar 14:29

(9) But Peter said unto him, Although all shall be offended, yet [will] not I.

(9) Here is set forth in an excellent person a most sorrowful example of man's rashness and weakness.

Mark 14:31

mar 14:31

But he spake the (g) more vehemently, If I should die with thee, I will not deny thee in any wise. Likewise also said they all.

(g) The doubling of words here sets out more plainly Peter's vehement affirmation.

Mark 14:32

mar 14:32

(10) And they came to a place which was named Gethsemane: and he saith to his disciples, Sit ye here, while I shall pray.

(10) Christ suffering for us the most horrible terrors of the curse of God, in that flesh which he took upon him for our sakes, receives the cup from his Father's hands, which he being just, drinks right away for the unjust.

Mark 14:36

mar 14:36

And he said, (h) Abba, Father, all things [are] possible unto thee; take away this cup from me: nevertheless not what I will, but what thou wilt.

(h) This doubling of the word was used in those days when their languages were mixed together: for the word "Abba" is a Syrian word.

Mark 14:37

mar 14:37

(11) And he cometh, and findeth them sleeping, and saith unto Peter, Simon, sleepest thou? couldst not thou watch one hour?

(11) A horrible example of the sluggishness of men, even among the disciples whom Christ had chosen.

Mark 14:43

mar 14:43

(12) And immediately, while he yet spake, cometh Judas, one of the twelve, and with him a great multitude with swords and staves, from the chief priests and the scribes and the elders.

(12) As men willingly robbed God their creator of his praise in forsaking and betraying him: so Christ, willingly going about to make satisfaction for this ruin, is forsaken by his own, and betrayed by one of his familiar acquaintances as a thief, so that the punishment might be in agreement with the sin, and that we who are ourselves traitors, forsakers and those committing sacrilege, might be delivered out of the devil's snare.

Mark 14:44

mar 14:44

And he that betrayed him had given them a token, saying, Whomsoever I shall kiss, that same is he; take him, and lead [him] away (i) safely.

(i) So diligently that he cannot escape out of your hand.

Mark 14:47

mar 14:47

And (k) one of them that stood by drew a sword, and smote a servant of the high priest, and cut off his ear.

(k) That is, Peter.

Mark 14:50

mar 14:50

And they (l) all forsook him, and fled.

(l) All his disciples.

Mark 14:51

mar 14:51

(13) And there followed him a certain young man, having a (m) linen cloth cast about [his] naked [body]; and the young men laid hold on him:

(13) Under a pretence of godliness, all things are lawful to those who do violence against Christ.

(m) Which he cast about him, and ran forth after he heard the commotion in the night: by this we may understand with how great licentiousness these villains violently set upon him.

Mark 14:53

mar 14:53

And they led Jesus away to the high priest: and with him were (n) assembled all the chief priests and the elders and the scribes.

(n) The highest council was assembled because Christ was accused as a blasphemer and a false prophet: for as to the other crime of treason, it was forged against him by the priest in order to force Pilate to condemn him.

Mark 14:55

mar 14:55

(14) And the chief priests and all the council sought for witness against Jesus to put him to death; and found none.

(14) Christ, who was so innocent that he could not be oppressed, not even by false witnesses, is at length condemned for impiety before the high priest for confessing God to be his father. This is so that we, who denied God and were indeed wicked, might be acquitted before God.

Mark 14:61

mar 14:61

But he held his peace, and answered nothing. Again the high priest asked him, and said unto him, Art thou the Christ, the Son of the (o) Blessed?

(o) Of God, who is most worthy of all praise?

Mark 14:65

mar 14:65

(15) And some began to spit on him, and to cover his face, and to buffet him, and to say unto him, Prophesy: and the servants did strike him with the palms of their hands.

(15) Christ, suffering all types of reproach for our sakes, gets everlasting glory for those that believe in him.

Mark 14:66

mar 14:66

(16) And as Peter was beneath in the palace, there cometh one of the maids of the high priest:

(16) A grievous example of the frailness of man together with a most comfortable example of the mercy of God, who gives the spirit of repentance and faith to his elect.

Mark 14:69

mar 14:69

And (q) a maid saw him again, and began to say to them that stood by, This is [one] of them.

(q) If we carefully compare the evangelists together we will perceive that Peter was known by many through the maiden's report: furthermore, when the second denial is spoken of in Luke, there is a man servant mentioned and not a maid.

Mark Chapter 15

Mark 15:1

mar 15:1

And (1) straightway in the morning the chief priests held a consultation with the elders and scribes and the whole council, and bound Jesus, and carried [him] away, and (a) (a) delivered [him] to Pilate.

(1) Christ being bound before the judgment seat of an earthly Judge, is condemned before the open assembly as guilty unto the death of the cross, not for his own sins (as is shown by the judge's own words) but for all of ours, that we who are indeed guilty creatures, in being delivered from the guiltiness of our sins, might be acquitted before the judgment seat of God, even in the open assembly of the angels.

(a) It was not lawful for them to put any man to death, for all authority to punish by death was taken away from them, first by Herod the great, and afterward by the Romans, about forty years before the destruction of the temple, and therefore they deliver Jesus to Pilate.

Mark 15:6

mar 15:6

Now at [that] feast he (b) released unto them one prisoner, whomsoever they desired.

(b) Pilate used to deliver.

Mark 15:17

mar 15:17

(2) And they clothed him with purple, and platted a crown of thorns, and put it about his [head],

(2) Christ going about to take away the sins of men, who went about to usurp the throne of God himself, is condemned as one that sought diligently after the kingdom, and mocked with a false show of a kingdom, that we on the other hand, who will indeed be eternal kings, might receive the crowns of glory from God's own hand.

Mark 15:21

mar 15:21

And they (3) compel one Simon a Cyrenian, who passed by, coming out of the country, the father of Alexander and Rufus, to bear his cross.

(3) The rage of the wicked has no measure; meanwhile, even the weakness of Christ, who was in pain under the heavy burden of the cross, manifestly shows that a lamb is led to be sacrificed.

Mark 15:22

mar 15:22

(4) And they bring him unto the place Golgotha, which is, being interpreted, The place of a skull.

(4) Christ is led out of the walls of the earthly Jerusalem into a foul place of dead men's carcasses, as a man most unclean, not because of himself, but because of our sins, which were laid upon him, with the result that we, being made clean by his blood, might be brought into the heavenly sanctuary.

Mark 15:24

mar 15:24

(5) And when they had crucified him, they parted his garments, casting lots upon them, what every man should take.

(5) Christ hangs naked upon the cross, and as the most wicked and base person that ever was, most vilely reprov'd. This was so that we, being clothed with his righteousness and blessed with his curses and sanctified by his only sacrifice, may be taken up into heaven.

Mark 15:33

mar 15:33

And when the sixth hour was come, there was (6) darkness over the (c) whole land until the ninth hour.

(6) How angry God was against our sins, which he punished in his son who is our sure substitute, is made evident by this horrible darkness.

(c) By this word "land" he means Palestine: so that the strangeness of the wonder is all the more set forth in that at the feast of the passover, and in the full moon, when the sun shone over all the rest of the world, and at midday, this corner of the world in which so wicked an act was committed was covered over with great darkness.

Mark 15:34

mar 15:34

And at the (7) ninth hour Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, my God, why hast thou forsaken me?

(7) Christ striving mightily with Satan, sin and death, all three armed with the horrible curse of God, grievously tormented in body hanging upon the cross, and in soul plunged into the depth of hell, yet he clears himself, crying with a mighty voice: and notwithstanding the wound which he received from death, in that he died, yet by smiting both things above and things beneath, by the renting of the veil of the temple, and by the testimony wrung out of those who murdered him, he shows evidently unto the rest of his enemies who are as yet obstinate, and mock at him, that he will be known without delay to be conqueror and Lord of all.

Mark 15:40

mar 15:40

(8) There were also women looking on afar off: among whom was Mary Magdalene, and Mary the mother of James the less and of Joses, and Salome;

(8) Christ, to the great shame of the men who forsook the Lord, chose women for his witnesses, who beheld this entire event.

Mark 15:43

mar 15:43

Joseph of Arimathaea, an (d) honourable counsellor, which also waited for the kingdom of God, came, and went in (e) boldly unto Pilate, and craved the body of Jesus.

(d) A man of great authority, of the council of the sanhedrin, or else a man who was taken by Pilate for his own council.

(e) If we consider what danger Joseph put himself into we shall perceive how bold he was.

Mark Chapter 16

Mark 16:4

mar 16:4

And when they (a) looked, they saw that the stone was rolled away: for it was very great.

(a) When they cast their eyes toward the sepulchre.

Mark 16:5

mar 16:5

And entering into the (b) sepulchre, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted.

(b) Into the cave out of which the sepulchre was cut.

Mark 16:9

mar 16:9

(1) Now when [Jesus] was risen early the first [day] of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils.

(1) Christ himself appears to Mary Magdalene to reprove the disciple's incredulity.

Mark 16:12

mar 16:12

(2) After that he appeared in another form unto two of them, as they walked, and went into the country.

(2) Christ appears to two other disciples and at length to the eleven.

Mark 16:14

mar 16:14

(c) Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen.

(c) The evangelist did not consider the chronological sequence of events, but rather what took place, which he divided into three parts: The first shows how he appeared to the women, the second to his disciples, the third to his apostles, and therefore he says "finally".

Mark 16:15

mar 16:15

(3) And he said unto them, Go ye into all the world, and preach the gospel to (d) every creature.

(3) The apostles are appointed, and their office is limited to them, which is to preach that which they heard from him, and to minister the sacraments which Christ has instituted, having in addition to this the power to do miracles.

(d) Not to the Jews only, nor in Judea only, but to all men and everywhere: and so must all the apostles do.

Mark 16:17

mar 16:17

And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with (e) new tongues;

(e) Strange tongues, ones which they did not know before.

Mark 16:19

mar 16:19

(4) So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God.

(4) Christ, having accomplished his office on earth, ascends into heaven, from where (the doctrine of his apostles being confirmed with signs) he will govern his Church, until the world's end.

Mark 16:20

mar 16:20

And they went forth, and preached every where, the Lord working with [them], and confirming (f) the word with signs following. Amen.

(f) That is, the doctrine: therefore doctrine must go before and signs must follow after.

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Luke

Luke Chapter 1

Luke 1:1

luk 1:1

Forasmuch as (1) many have (a) taken in hand to set forth in order a declaration of those things which are most surely believed among us,

(1) Luke commends the witnesses that saw this present account.

(a) Many took it in hand, but did not perform: Luke wrote his gospel before Matthew and Mark.

Luke 1:2

luk 1:2

(b) Even as they delivered them unto us, which from the beginning were eyewitnesses, and ministers of the word;

(b) Luke was not any eye witness, and therefore it was not he to whom the Lord appeared when Cleopas saw him: and he was taught not only by Paul, but by others of the apostles also.

Luke 1:3

luk 1:3

It seemed good to me also, having had perfect understanding of all things (c) from the very first, to write unto thee in order, (d) most excellent Theophilus,

(c) Luke began his gospel a great deal further in the past than the others did.

(d) It is "most mighty", and therefore Theophilus was a very honourable man, and in a place of great dignity.

Luke 1:4

luk 1:4

That thou mightest (e) know the certainty of those things, wherein thou hast been instructed.

(e) Have fuller knowledge of those things which you know only partially.

Luke 1:5

luk 1:5

There (2) was (f) in the days of (g) Herod, the king of Judaea, a certain priest named Zacharias, of the (h) course of Abia: and his wife [was] of the daughters of Aaron, and her name [was] Elisabeth.

(2) John, who was another Elias and appointed to be the herald of Christ, coming from the family of Aaron, and of two famous and blameless parents, has shown in his conception (which was

against the course of nature) a double miracle, to the end that men should be more readily prepared for the hearing of his preaching, according to the forewarning of the prophets.

(f) This is a Hebrew idiom which shows us how short and frail a thing the power of princes is.

(g) Herod the great.

(h) For the posterity of Aaron was divided into courses.

Luke 1:6

luk 1:6

And they were both (i) righteous before God, (k) walking in all the (l) commandments and ordinances of the Lord (m) blameless.

(i) The true mark of righteousness is demonstrated when one is liked and accepted in the judgment of God.

(k) Lived, as the Hebrews say, for our life is as a way in which we must walk until we come to the mark.

(l) In all the moral and ceremonial law.

(m) Whom no man could justly reprove: now so it is that the fruits of justification are set forth here, and not the cause, which is faith only, and nothing else.

Luke 1:9

luk 1:9

According to the custom of the priest's office, his lot was to burn incense when he went into the (n) temple of the Lord.

(n) The temple was one, and the court another, for Zacharias went out of the court (or outward room) where all the people were (and therefore they are said to be without) and into the temple.

Luke 1:15

luk 1:15

For he shall be great in the (o) sight of the Lord, and shall drink neither wine nor (p) strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb.

(o) So the Hebrews say when a rare kind of excellency is signified: so it is said of Nimrod in (Gen 10:9), "He was a mighty hunter before the LORD".

(p) Any drink that might make someone drunk.

Luke 1:16

luk 1:16

And many of the children of Israel shall he (q) turn to the Lord their God.

(q) Shall be a means to bring many to repentance, and they will turn themselves to the Lord, from whom they fell.

Luke 1:17

luk 1:17

And he shall go (r) before him (s) in the spirit and power of Elias, to turn the (t) hearts of the fathers to the children, and the disobedient to the (u) wisdom of the just; to make ready a people prepared for the Lord.

(r) As they used to go before kings, and when you see them, you know the king is not far off.

(s) This is spoken by the figure of speech metonymy, taking the spirit for the gift of the spirit; as you would say, the cause of that which comes from the cause.

(t) By the figure of speech synecdoche he shows that he will take away all types of enmities which used to breed great troubles and turmoils among men.

(u) Wisdom and goodness are two of the main causes which make men revere and honour their fathers.

Luke 1:19

luk 1:19

And the angel answering said unto him, I am Gabriel, (x) that stand in the presence of God; and am sent to speak unto thee, and to shew thee these glad tidings.

(x) That appears, for so the Hebrews use this saying "to stand" to mean that they are ready to do his commandment.

Luke 1:26

luk 1:26

(3) And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth,

(3) The angel, serving the Lord who would be born, is sent to the virgin Mary, in whom the son of the most high promised to David is conceived by the power of the Holy Spirit.

Luke 1:27

luk 1:27

To a virgin espoused to a man whose name was Joseph, of the (y) house of David; and the virgin's name [was] Mary.

(y) The same can be said of Mary, otherwise Christ would not have been of the stock of David, nor his son.

Luke 1:28

luk 1:28

And the angel came in unto her, and said, Hail, [thou that art] (z) highly favoured, the Lord [is] with thee: (a) blessed [art] thou among women.

(z) It might be literally rendered, "full of favour and grace", and he shows immediately after, laying out plainly unto us, what that favour is in that he says, "The Lord is with thee".

(a) Of God.

Luke 1:29

luk 1:29

And when she saw [him], she was (b) troubled at his saying, and cast in her mind what manner of salutation this should be.

(b) Moved at the strangeness of the matter.

Luke 1:30

luk 1:30

And the angel said unto her, Fear not, Mary: for thou hast (c) found favour with God.

(c) So the Hebrews said, saying that those men have found favour who are in favour.

Luke 1:32

luk 1:32

He shall be great, and shall be (d) called the Son of the Highest: and the Lord God shall give unto him the throne of his father David:

(d) He will be declared to be so, for he was the Son of God from everlasting, but was made manifest in the flesh in his time.

Luke 1:34

luk 1:34

Then said Mary unto the angel, (e) How shall this be, seeing (f) I know not a man?

(e) The greatness of the matter causes the virgin to ask this question, not that she distrusted by any means at all, for she asks only of the manner of the conceiving, so that it is plain she believed all the rest.

(f) So speak the Hebrews, signifying by this modest kind of speech the company of man and wife together, and this is the meaning of it: how will this be, for as I will be Christ's mother I am very sure I will not know any man: for the godly virgin had learned by the prophets that the Messiah would be born of a virgin.

Luke 1:35

luk 1:35

And the angel answered and said unto her, The Holy Ghost (g) shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that (h) holy thing which shall be born of thee shall be (i) called the Son of God.

(g) That is, the Holy Spirit will cause thee to conceive by his mighty power.

(h) That thing which is pure and void of all spot of uncleanness: for he that was to take away sin must of necessity be void of sin.

(i) Declared and shown to the world to be the Son of God.

Luke 1:36

luk 1:36

And, behold, thy (k) cousin Elisabeth, she hath also conceived a son in her old age: and this is the (l) sixth month with her, who was called barren.

(k) Though Elisabeth was of the tribe of Levi, yet it was possible for her to be Mary's cousin: for whereas it was forbidden by the Law for maidens to be married to men of other tribes, there was an exception among the Levites, who could take for themselves wives out of any tribe: for the Levites had no portion allotted to them when the land was divided among the people.

(l) This is now the sixth month from the time when she conceived.

Luke 1:39

luk 1:39

(4) And Mary arose in those days, and went into the (m) hill country with haste, into a (n) city of Juda;

(4) Elisabeth being many months pregnant with John, and Mary being pregnant with Christ, do rejoice for each other by the inspiration of the Holy Spirit.

(m) Which is on the south side of Jerusalem.

(n) That is to say, Hebron: which was in times past called Kirjatharba: which was one of the towns that were given to the Levites in the tribe of Judah, and is said to be in the mountains of Judah; (Jos 14:15; Jos 21:11).

Luke 1:41

luk 1:41

And it came to pass, that, when Elisabeth heard the salutation of Mary, the babe (o) leaped in her womb; and Elisabeth was filled with the Holy Ghost:

(o) This was no ordinary or usual type of moving.

Luke 1:42

luk 1:42

And she spake out with a loud voice, and said, Blessed [art] thou among women, and (p) blessed [is] the fruit of thy womb.

(p) Christ is blessed with respect to his humanity.

Luke 1:46

luk 1:46

(5) And Mary said, My soul doth magnify the Lord,

(5) Christ, the redeemer of the afflicted and revenger of the proud, promised long ago to the fathers, is now finally exhibited indeed.

Luke 1:48

luk 1:48

For he hath (q) regarded the (r) low estate of his handmaiden: for, behold, from henceforth all generations shall call me blessed.

(q) Has freely and graciously loved.

(r) Literally, "My baseness", that is, my base estate: so that the virgin did not boast of her deserts, but the grace of God.

Luke 1:50

luk 1:50

And his mercy [is] on them (s) that fear him from generation to generation.

(s) To those that live godly and religiously, as the Hebrews say.

Luke 1:51

luk 1:51

He hath shewed strength with his (t) arm; he hath (u) scattered the proud in the (x) imagination of their hearts.

(t) Here many more words than necessary are used, which the Hebrews use very much: and "arm" here is taken for strength.

(u) Even as the wind does to the chaff.

(x) He has scattered them, and the imagination of their hearts; or, by and through the imagination of their own hearts; so that their wicked counsel turned to their own destruction.

Luke 1:52

luk 1:52

He hath (y) put down the mighty from [their] seats, and exalted them of (z) low degree.

(y) The mighty and rich men.

(z) Those of no account, who are vile in men's eyes, who are indeed the poor in spirit, that is, those who claim nothing of themselves in the sight of God.

Luke 1:53

luk 1:53

He hath filled the (a) hungry with good things; and the rich he hath sent empty away.

(a) Those that are brought to extreme poverty.

Luke 1:54

luk 1:54

(b) He hath holpen his servant Israel, in remembrance of [his] mercy;

(b) He has helped Israel up with his arm, who had been completely cast down.

Luke 1:55

luk 1:55

As he (c) spake to our fathers, to Abraham, and to his seed for ever.

(c) Promised.

Luke 1:57

luk 1:57

(6) Now Elisabeth's full time came that she should be delivered; and she brought forth a son.

(6) John's birth is accompanied by new miracles.

Luke 1:65

luk 1:65

And fear came on all that dwelt round about them: and all (d) these sayings were noised abroad throughout all the hill country of Judaea.

(d) All this which was said and done.

Luke 1:66

luk 1:66

And all they that heard [them] (e) laid [them] up in their hearts, saying, What manner of child shall this be! And the (f) hand of the Lord was with him.

(e) Thought upon them diligently and earnestly, and as it were, printed them in their hearts.

(f) That is, the present favour of God, and a singular type of virtue appeared in him.

Luke 1:67

luk 1:67

(7) And his father Zacharias was filled with the Holy Ghost, and prophesied, saying,
(7) John, having just been born, by the authority of the Holy Spirit is appointed to his office.

Luke 1:68

luk 1:68

Blessed [be] the Lord God of Israel; for he hath (g) visited and (h) redeemed his people,
(g) That he has shown himself mindful of his people, to the extent that he came down from heaven himself to visit us in person, and to redeem us.
(h) Has paid the ransom, that is to say, the price of our redemption.

Luke 1:69

luk 1:69

And hath raised up an (i) horn of salvation for us in the house of his servant David;
(i) This word "horn", in the Hebrew language, signifies strength, and it is a metaphor taken from beasts that fight with their horns: And by raising up the might of Israel is meant that the kingdom of Israel was defended, and the enemies of it laid on the ground, even then when the strength of Israel seemed to be utterly gone.

Luke 1:72

luk 1:72

To perform the mercy [promised] to our fathers, and (k) to remember his holy covenant;
(k) Declare indeed that he was mindful.

Luke 1:75

luk 1:75

In holiness and righteousness (l) before him, all the days of our life.
(l) To God's good liking.

Luke 1:76

luk 1:76

And thou, (m) child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways;
(m) Though you be at this present time ever so little.

Luke 1:77

luk 1:77

To (n) give knowledge of salvation unto his people by the (o) remission of their sins,

(n) Open the way.

(o) Forgiveness of sins is the means by which God saves us; (Rom 4:7).

Luke 1:78

luk 1:78

Through the tender mercy of our God; whereby the (p) dayspring from on high hath visited us,

(p) Or "bud", or "branch"; he alludes to (Jer 23:5) (Zac 3:8; Zac 6:12); and he is called a bud from on high, that is, sent from God unto us, and not as other buds which bud out of the earth.

Luke 1:79

luk 1:79

To give light to them that sit in darkness and [in] the shadow of death, to guide our feet into the (q) way of peace.

(q) Into the way which leads us to true happiness.

Luke Chapter 2

Luke 2:1

luk 2:1

And (1) it came to pass in those days, that there went out a decree from Caesar Augustus, that all the (a) world should be (b) taxed.

(1) Christ, the son of God, taking upon himself the form of a servant, and making himself of no reputation, is poorly born in a stable: and by the means of Augustus, the mightiest prince in the world, (thinking nothing of it) has his cradle prepared in Bethlehem, as the prophets foretold.

(a) As far as the empire of the Romans stretched.

(b) That is, the inhabitants of every city should have their names recorded, and their goods rated at a certain value, that the emperor might understand how rich every country, city, family, and house was.

Luke 2:4

luk 2:4

And Joseph also went up from Galilee, out of the city of Nazareth, into Judaea, unto the (c) city of David, which is called Bethlehem; (because he was of the house and lineage of David:)

(c) Which David was born and brought up in.

Luke 2:8

luk 2:8

(2) And there were in the same country shepherds (d) abiding in the field, keeping watch over their flock by night.

(2) The angels themselves declare to poor shepherds (not at all regarding the pride of the mighty) the Godhead and office of the child lying in the crib.

(d) Living outside, and in the open air.

Luke 2:9

luk 2:9

And, lo, the angel of the Lord (e) came upon them, and the glory of the Lord shone round about them: and they were sore afraid.

(e) Came suddenly upon them, when they were not at all thinking about such a matter.

Luke 2:13

luk 2:13

And suddenly there was with the angel (f) a multitude of the heavenly host praising God, and saying,

(f) Whole armies of angels, who compass the majesty of God round about, just as soldiers, as it were.

Luke 2:14

luk 2:14

Glory to God in the highest, and on earth peace, (g) good will toward men.

(g) God's ready, good, infinite, and gracious favour towards men.

Luke 2:21

luk 2:21

(3) And when eight days were accomplished for the circumcising of the child, his name was called JESUS, which was so named of the angel before he was conceived in the womb.

(3) Christ, the head of the Church, made subject to the law in order to deliver us from the curse of the law (as the name of Jesus well declares) being circumcised, ratifies and seals in his own flesh the circumcision of the flesh.

Luke 2:22

luk 2:22

(4) And when the days of (h) her purification according to the law of Moses were accomplished, they brought him to Jerusalem, to present [him] to the Lord;

(4) Christ, upon whom all our sins were laid, being offered to God according to the law purifies both Mary and us all in himself.

(h) This is meant for the fulfilling of the law: for otherwise the virgin was not defiled, nor unclean, by the birth of this child.

Luke 2:25

luk 2:25

(5) And, behold, there was a man in Jerusalem, whose name [was] Simeon; and the same man [was] just and devout, waiting for the consolation of Israel: and the (i) Holy Ghost was upon him.

(5) Simeon openly in the temple foretells the death of the coming of Messiah, of the casting out of the greatest part of Israel, and of the calling of the Gentiles.

(i) He was endued with the gifts of the Holy Spirit, and this is said using the figure of speech metonymy.

Luke 2:27

luk 2:27

And he came by the Spirit into the temple: and when the (k) parents brought in the child Jesus, to do for him after the custom of the law,

(k) Joseph and Mary: and he says "parents" because that is what most of the people then thought.

Luke 2:29

luk 2:29

Lord, now (l) lettest thou thy servant depart in peace, according to thy (m) word:

(l) Let me depart out of this life, to be joined to my Father.

(m) As you promised me.

Luke 2:30

luk 2:30

For (n) mine eyes have seen thy (o) salvation,

(n) That is, for I have seen with my very eyes: for he saw before in mind, as it is said of Abraham, "He saw my day and rejoiced."

(o) That in which your salvation is contained.

Luke 2:31

luk 2:31

Which thou hast prepared (p) before the face of all people;

(p) As a sign set up in a high place for all men to look upon.

Luke 2:34

luk 2:34

And Simeon blessed them, and said unto Mary his mother, Behold, this [child] is (q) set for the (r) fall and rising again of many in Israel; and for a (s) sign which shall be spoken against;

(q) Is appointed and set by God for a mark.

(r) Fall of the reprobate who perishes because of their own fault: and for the rising of the elect, unto whom God will give faith to believe.

(s) That is, a mark, which all men will strive earnestly to hit.

Luke 2:35

luk 2:35

(Yea, a sword shall (t) pierce through thy own soul also,) that the thoughts of many hearts may be revealed.

(t) Will most keenly wound and grieve.

Luke 2:36

luk 2:36

(6) And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Aser: she was of a great age, and had lived with an husband seven years from her virginity;

(6) Another witness besides Simeon, against whom no objection may be brought, inviting all men to the receiving of the Messiah.

Luke 2:40

luk 2:40

And the child grew, and waxed strong in spirit, (u) filled with wisdom: and the grace of God was upon him.

(u) As Christ grew up in age, so the virtue of his Godhead showed itself more and more.

Luke 2:41

luk 2:41

(7) Now his parents went to Jerusalem every year at the feast of the passover.

(7) The scribes and Pharisees are aroused to hear the wisdom of Christ in his time by an extraordinary deed.

Luke 2:48

luk 2:48

(8) And when they saw him, they were amazed: and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing.

(8) All duties which we owe to men, even though they are not to be neglected, so are they (according to the position in life which God has set us) not to be preferred before the glory of God.

Luke 2:51

luk 2:51

(9) And he went down with them, and came to Nazareth, and was subject unto them: but his mother kept all these sayings in her heart.

(9) Christ, very man, is made like us in every way except sin.

Luke Chapter 3

Luke 3:1

luk 3:1

Now (1) in the fifteenth year of the reign of Tiberius Caesar, Pontius Pilate being governor of Judaea, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Ituraea and of the region of Trachonitis, and Lysanias the tetrarch of Abilene,

(1) John comes at the time foretold by the prophets and lays the foundation of the gospel which is exhibited unto us, setting forth the true observing of the law and free mercy in Christ, which comes after John, using also baptism which is the outward sign both of regeneration and also forgiveness of sins.

Luke 3:2

luk 3:2

(a) Annas and Caiaphas being the high priests, the word of God came unto John the son of Zacharias in the wilderness.

(a) Josephus calls him Ananus.

Luke 3:13

luk 3:13

And he said unto them, Exact no more than that which is (b) appointed you.

(b) Require no more than that sum that is appointed for the tribute money.

Luke 3:14

luk 3:14

And the soldiers likewise demanded of him, saying, And what shall we do? And he said unto them, Do violence to no man, neither accuse [any] falsely; and be content with your (c) wages.

(c) Which was paid to them partly in money and partly in food.

Luke 3:15

luk 3:15

(2) And as the people were in expectation, and all men mused in their hearts of John, whether he were the Christ, or not;

(2) If we would rightly and fruitfully receive the sacraments, we must neither rest in the signs, neither in him that ministers the signs, but lift up our eyes to Christ, who is the author of the sacraments, and the giver of that which is represented by the sacraments.

Luke 3:17

luk 3:17

(3) Whose fan [is] in his hand, and he will thoroughly purge his floor, and will gather the wheat into his garner; but the chaff he will burn with fire unquenchable.

(3) The gospel is the fan of the world.

Luke 3:19

luk 3:19

(4) But Herod the tetrarch, being reprov'd by him for Herodias his brother Philip's wife, and for all the evils which Herod had done,

(4) John's preaching is confirmed with his death.

Luke 3:21

luk 3:21

(5) Now when all the people were baptized, it came to pass, that Jesus also being baptized, and praying, the heaven was opened,

(5) Our baptism is sanctified in the head of the Church, and Christ also by the voice of the Father is pronounced to be our everlasting King, Priest, and Prophet.

Luke 3:23

luk 3:23

(6) And Jesus himself began to be about thirty years of age, being (as was supposed) the son of Joseph, which was [the son] of Heli,

(6) Christ's lineage, according to the flesh, is traced back even to Adam, and so to God, that it might appear that it was only he whom God promised to Abraham and David, and appointed from everlasting to his Church, which is composed of all sorts of men.

Luke Chapter 4

Luke 4:1

luk 4:1

And (1) Jesus being full of the Holy Ghost returned from Jordan, and was led by the Spirit into the wilderness,

(1) Christ, being carried away (as it were out of the world) into the desert, comes suddenly as if from heaven, having fasted for forty days and overcoming Satan three times, and thus begins his office.

Luke 4:3

luk 4:3

(2) And the devil said unto him, If thou be the Son of God, command this stone that it be made bread.

(2) Christ, being tempted by Satan, first to distrust in God, secondly to the desire of riches and honour, and lastly to a vain confidence in himself, overcomes him three times by the word of God.

Luke 4:6

luk 4:6

And the devil said unto him, All this (a) power will I give thee, and the glory of them: for that is (b) delivered unto me; and to whomsoever I will I give it.

(a) By this word "power" are meant the kingdoms themselves which have the power: and so this is said using the figure of speech metonymy.

(b) This is surely so, for he is prince of the world, but not absolutely, and is the sovereign of it only by permission and request, and therefore he does not truly say that he can give it to whom he will.

Luke 4:7

luk 4:7

If thou therefore wilt worship me, all shall be (c) thine.

(c) Out of a high place, from which would be seen a good and first-class country, and thus the devil showed him all countries.

Luke 4:16

luk 4:16

(3) And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read.

(3) Who Christ is and for what reason he came he shows from the prophet Isaiah.

Luke 4:17

luk 4:17

And there was delivered unto him the book of the prophet Esaias. And when he had (d) opened the book, he found the place where it was written,

(d) Their books in those days were rolled up as scrolls upon a ruler: and so Christ unrolled or unfolded it, which is here called "opened".

Luke 4:22

luk 4:22

(4) And all (e) bare him witness, and (f) wondered at the (g) gracious words which proceeded out of his mouth. And they said, Is not this Joseph's son?

(4) Familiarity causes Christ to be condemned and therefore he often goes to strangers.

(e) Approved those things which he spoke with common consent and voice: for this word "witness" signifies in this place (and many others) "to allow and approve a thing with open confession".

(f) Present at this meeting of the scriptures were not only the learned, but also the common people: and besides that, their mother tongue was used, for how else could the people have wondered? Paul appointed the same manner for doing things in the Church at Corinth; (1Co. 14:1-40).

(g) Words full of the mighty power of God, which appeared in all his doings, and as well allured men marvellously unto him; see (Psa 45:2), "grace is poured into thy lips".

Luke 4:25

luk 4:25

But I tell you of a truth, many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the (h) land;

(h) Land of Israel; See Mar 15:33.

Luke 4:28

luk 4:28

(5) And all they in the synagogue, when they heard these things, were filled with wrath,

(5) The more sharply the world is rebuked the more it openly rages: but the life of the godly is not always subject to the desires of the wicked.

Luke 4:34

luk 4:34

(6) Saying, Let [us] alone; what have we to do with thee, [thou] Jesus of Nazareth? art thou come to destroy us? I know thee who thou art; the Holy One of God.

(6) Christ astonishes not only men, be they ever so stupid, but even the demons as well, whether or not they want to be.

Luke 4:38

luk 4:38

(7) And he arose out of the synagogue, and entered into Simon's house. And Simon's wife's mother was taken with a great fever; and they besought him for her.

(7) In that Christ heals the diseases of the body with only his word, he proves that he is God Almighty, sent for man's salvation.

Luke 4:41

luk 4:41

(8) And devils also came out of many, crying out, and saying, Thou art Christ the Son of God. And he rebuking [them] suffered them not to speak: for they knew that he was Christ.

(8) Satan, who is a continual enemy of the truth, ought not to be heard, not even when he speaks the truth.

Luke 4:42

luk 4:42

(9) And when it was day, he departed and went into a desert place: and the people sought him, and came unto him, and stayed him, that he should not depart from them.

(9) No zealous response on the part of the people ought to hinder us in the race that God has appointed unto us.

Luke Chapter 5

Luke 5:1

luk 5:1

And (1) it came to pass, that, as the people (a) pressed upon him to hear the word of God, he stood by the lake of Gennesaret,

(1) Christ reveals to the four disciples whom he had taken unto himself the office of the apostleship, which would be committed unto them in the future.

(a) Did as it were lie upon him, so desirous were they both to see him and hear him, and therefore he taught them out of a ship.

Luke 5:5

luk 5:5

And Simon answering said unto him, (b) Master, we have toiled all the night, and have taken nothing: nevertheless at thy word I will let down the net.

(b) The word signifies someone that has rule over anything.

Luke 5:12

luk 5:12

(2) And it came to pass, when he was in a certain city, behold a man full of leprosy: who seeing Jesus fell on [his] face, and besought him, saying, Lord, if thou wilt, thou canst make me clean.

(2) Christ, by healing the leper with only his touch and sending him to the priest, witnesses that it is he, through whom and by whom, apprehended by faith, all we who are unclean according to the law are pronounced to be pure and clean by the witness of God himself.

Luke 5:15

luk 5:15

(3) But so much the more went there a fame abroad of him: and great multitudes came together to hear, and to be healed by him of their infirmities.

(3) Christ would rather be well known by his doctrine than by miracles, and therefore he departs from those that seek him as a physician of the body, and not as the author of salvation.

Luke 5:17

luk 5:17

(4) And it came to pass on a certain day, as he was teaching, that there were Pharisees and doctors of the law sitting by, which were come out of every town of Galilee, and Judaea, and Jerusalem: and the power of the Lord (c) was [present] to heal them.

(4) Christ, in healing him that was sick from paralysis, shows the cause of all diseases, and the remedy.

(c) The mighty power of Christ's Godhead showed itself in him at that time.

Luke 5:27

luk 5:27

(5) And after these things he went forth, and saw a publican, named Levi, sitting at the receipt of custom: and he said unto him, Follow me.

(5) The Church is a company of sinners who are repentant through the grace of Christ, who banquet with him to the great offence of the proud and envious people of the world.

Luke 5:33

luk 5:33

(6) And they said unto him, Why do the disciples of John fast often, and make prayers, and likewise [the disciples] of the Pharisees; but thine eat and drink?

(6) Hypocrites and ignorant men make a point of making fasting and unimportant things a matter of holiness.

Luke 5:34

luk 5:34

(7) And he said unto them, Can ye make the children of the bridechamber fast, while the bridegroom is with them?

(7) Laws generally made without any consideration of circumstances; for fasting and other things of like sort are not only tyrannous but very harmful to the Church.

Luke Chapter 6

Luke 6:1

luk 6:1

And (1) it came to pass on the second sabbath after the first, that he went through the corn fields; and his disciples (a) plucked the ears of corn, and did eat, rubbing [them] in [their] hands.

(1) Christ shows against the superstitious, who dwell on every trifling matter, that the law of the very sabbath was not given to be kept without exception: much less that the salvation of man should consist in the outward keeping of it.

(a) Epiphanius notes well in his treatise, where he refutes Ebion, that the time when the disciples plucked the ears of the corn was in the feast of unleavened bread. Now, in those feasts which were kept over a period of many days, as the feast of tabernacles and passover, their first day and the last were very solemn; see (Lev. 23:1-44). Luke then fitly calls the last day the second sabbath, though Theophylact understands it to be any of the sabbaths that followed the first.

Luke 6:6

luk 6:6

(2) And it came to pass also on another sabbath, that he entered into the synagogue and taught: and there was a man whose right hand was withered.

(2) Charity is the rule of all ceremonies.

Luke 6:9

luk 6:9

Then said Jesus unto them, I will ask you one thing; Is it lawful on the sabbath days to do good, or to do evil? to save life, or to (b) destroy [it]?

(b) Whoever does not help his neighbour when he can, he kills him.

Luke 6:12

luk 6:12

(3) And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God.

(3) In using earnest and long prayer in choosing twelve of his own company to the office of the apostleship, Christ shows how religiously we ought to behave ourselves in the choice of ecclesiastical persons.

Luke 6:17

luk 6:17

And he came down with them, and stood in the plain, and the company of his disciples, and a great multitude of people out of all Judaea and Jerusalem, and from the (c) sea coast of Tyre and Sidon, which came to hear him, and to be healed of their diseases;

(c) From all the sea coast, which is called Syrophenicia.

Luke 6:20

luk 6:20

(4) And he lifted up his eyes on his disciples, and said, Blessed [be ye] poor: for yours is the kingdom of God.

(4) Christ teaches against all philosophers, and especially the Epicureans, that the greatest happiness of man is laid up in no place here on earth, but in heaven, and that persecution for righteousness' sake is the right way to achieve it.

Luke 6:22

luk 6:22

Blessed are ye, when men shall hate you, and when they shall (d) separate you [from their company], and shall reproach [you], and cast out your name as evil, for the Son of man's sake.

(d) Cast you out of their synagogues, as John expounds in (Joh 16:2), which is the severest punishment the Church has, if the elders judge rightfully, and by the word of God.

Luke 6:23

luk 6:23

Rejoice ye in that day, and (e) leap for joy: for, behold, your reward [is] great in heaven: for in the like manner did their fathers unto the prophets.

(e) Leap for exceeding joy, as cattle do who are spurred on by food.

Luke 6:24

luk 6:24

But woe unto you that are rich! for ye have (f) received your consolation.

(f) That is, you reap now of your riches all the convenience and blessing you are ever likely to have, and therefore you have no other reward to look for; (Mat 6:2).

Luke 6:27

luk 6:27

(5) But I say unto you which hear, Love your enemies, do good to them which hate you,

(5) Christian charity, which is very different from worldly charity, not only does not revenge injuries, but is even extended to our most grievous enemies, and that for our Father's sake who is in heaven: in well doing it is not at all seeking its own.

Luke 6:32

luk 6:32

For if ye love them which love you, (g) what thank have ye? for sinners also love those that love them.

(g) What is there in this your work that is to be accounted of? For if you look to have reward by loving, seek those rewards which are indeed rewards: love your enemies, and so will you show to the world that you look for those rewards which come from God.

Luke 6:35

luk 6:35

But love ye your enemies, and do good, and lend, (h) hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest: for he is kind unto the unthankful and [to] the evil.

(h) When you will lend, do it only to benefit and please with it, and not with the hope of receiving the principal again.

Luke 6:37

luk 6:37

(6) Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: (i) forgive, and ye shall be forgiven:

(6) Brotherly judgments must not proceed from curiosity nor rudeness nor malice, but they must be just, moderate and loving.

(i) He does not speak here of civil judgments, and therefore by the word "forgive" is meant that good nature which the Christians use in patiently suffering and pardoning wrongs.

Luke 6:38

luk 6:38

Give, and it shall be given unto you; good measure, (k) pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again.

(k) These are borrowed types of sayings, taken from those who used to measure dry things, as corn and such things, who do it in a rather forceful manner, and thrust it down and shake it together, and press it and put it into a pile.

Luke 6:39

luk 6:39

(7) And he spake a parable unto them, Can the blind lead the blind? shall they not both fall into the ditch?

(7) Unskillful reproachers hurt both themselves and others: for as the teacher is, so is the student.

Luke 6:41

luk 6:41

(8) And why beholdest thou the mote that is in thy brother's eye, but perceivest not the beam that is in thine own eye?

(8) Hypocrites who are very severe reproachers of others are very quick to spitefully spot other men's faults, but very blind to see their own.

Luke 6:43

luk 6:43

(9) For a good tree bringeth not forth corrupt fruit; neither doth a corrupt tree bring forth good fruit.

(9) Skill in reproaching others does not make a good man, but rather he that proves his uprightness both in word and deed.

Luke 6:47

luk 6:47

(10) Whosoever cometh to me, and heareth my sayings, and doeth them, I will shew you to whom he is like:

(10) Affliction at length discerns true godliness from false and feigned godliness.

Luke Chapter 7

Luke 7:1

luk 7:1

Now (1) when he had ended all his sayings in the audience of the people, he entered into Capernaum.

(1) Christ admonishes the Jews that for their obstinacy and rebellion he will go to the Gentiles, by setting before them the example of the centurion.

Luke 7:11

luk 7:11

(2) And it came to pass the day after, that he went into a city called (a) Nain; and many of his disciples went with him, and much people.

(2) Christ openly affirms his power over death.

(a) Nain is the name of a town in Galilee which was situated on the other side of the Kishon, which runs into the sea of Galilee.

Luke 7:18

luk 7:18

(3) And the disciples of John shewed him of all these things.

(3) John sends from the prison his unbelieving disciples to be confirmed by Christ himself.

Luke 7:21

luk 7:21

And (b) in that same hour he cured many of [their] infirmities and plagues, and of evil spirits; and unto many [that were] blind he gave sight.

(b) When John's disciples came to Christ.

Luke 7:24

luk 7:24

(4) And when the messengers of John were departed, he began to speak unto the people concerning John, What went ye out into the wilderness for to see? A reed shaken with the wind?

(4) That which the prophets showed long before, John shows presently: and Christ himself presents it daily unto us in the gospel, but for the most part in vain, because many seek nothing else than foolish toys and vain glory.

Luke 7:29

luk 7:29

And all the people that heard [him], and the publicans, (c) justified God, being baptized with the baptism of John.

(c) Said that he was just, good, faithful and merciful.

Luke 7:30

luk 7:30

But the Pharisees and lawyers rejected the counsel of God (d) against themselves, being not baptized of him.

(d) To their own hurt.

Luke 7:31

luk 7:31

(5) And the Lord said, Whereunto then shall I liken the men of this generation? and to what are they like?

(5) Whatever manner God uses in offering us the gospel, most men bring offences upon themselves: yet nevertheless a Church is gathered together.

Luke 7:36

luk 7:36

(6) And one of the Pharisees desired him that he would eat with him. And he went into the Pharisee's house, and sat down to meat.

(6) Proud men deprive themselves of the benefits of the presence of Christ, even when he is at home with them in their houses; and these benefits the humble and base enjoy.

Luke 7:39

luk 7:39

(7) Now when the Pharisee which had bidden him saw [it], he spake within himself, saying, This man, if he were a prophet, would have known who and what manner of woman [this is] that toucheth him: (e) for she is a sinner.

(7) Rashness is the companion of pride.

(e) The Pharisee respects the law, which holds that those who touch the defiled are defiled.

Luke 7:40

luk 7:40

(8) And Jesus answering said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on.

(8) To love Christ is a sure and perpetual witness of the remission of sins.

Luke 7:47

luk 7:47

Wherefore I say unto thee, Her sins, which are many, are forgiven; (f) for she loved much: but to whom little is forgiven, [the same] loveth little.

(f) That is, says Theophylact, she has shown her faith abundantly: and Basil in his "Sermon of Baptism" says, "He that owes much has much forgiven him, that he may love much more". And therefore Christ's saying is so plain in light of this that it is a wonder to see the enemies of the truth so badly distort and misinterpret this place in such a thorough manner in order to establish their meritorious works: for the greater sum a man has forgiven him, the more he loves him that has been so gracious to him. And this woman shows by deeds of love how great the benefit was she had received: and therefore the charity that is here spoken of is not to be taken as the cause of her forgiveness, but as a sign of it: for Christ does not say as the Pharisees did that she was a sinner, but bears her witness that the sins of her past life are forgiven her.

Luke 7:50

luk 7:50

And he said to the woman, Thy faith hath saved thee; (g) go in peace.

(g) He confirms with a blessing the benefit which he had bestowed.

Luke Chapter 8

Luke 8:4

luk 8:4

(1) And when much people were gathered together, and were come to him out of every city, he spake by a parable:

(1) The same gospel is sown everywhere, but does not everywhere yield the same fruit, and this is only due to the fault of men themselves.

Luke 8:10

luk 8:10

And he said, Unto you it is given to know the (a) mysteries of the kingdom of God: but to others in parables; that seeing they might not see, and hearing they might not understand.

(a) Those things are called secret which may not be uttered: for the word used here is equivalent to our saying, "to hold a man's peace".

Luke 8:14

luk 8:14

And that which fell among thorns are they, which, when they have heard, (b) go forth, and are choked with cares and riches and pleasures of [this] life, and (c) bring no fruit to perfection.

(b) That is, as soon as they have heard the word, they go about their business.

(c) They do not bring forth perfect and full fruit to the ripening: or, they begin, but they do not bring to an end.

Luke 8:15

luk 8:15

But that on the good ground are they, which in an (d) honest and good heart, having heard the word, (e) keep [it], and bring forth fruit with patience.

(d) Who seek not only to seem to be such, but are indeed so: so that this word "honest" refers to the outward life, and the word "good" refers to the good gifts of the mind.

(e) With much difficulty, for the devil and the flesh fight against the Spirit of God, who is a new guest.

Luke 8:16

luk 8:16

(2) No man, when he hath lighted a candle, covereth it with a vessel, or putteth [it] under a bed; but setteth [it] on a candlestick, that they which enter in may see the light.

(2) That which every man has received in private he ought to bestow to the use and profit of all men.

Luke 8:18

luk 8:18

(3) Take (f) heed therefore how ye hear: for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken even that (g) which he seemeth to have.

(3) Heavenly gifts are lost when one is sparing with them, and increase when one is liberal with them.

(f) That is, with what minds you come to hear the word, and how you behave yourselves when you have heard it.

(g) Either to himself, or to others, or to both: for there are none so proud as these fellows, if it were possible to see those things which they disguise: neither are there those that deceive the simple more than they do.

Luke 8:19

luk 8:19

(4) Then came to him [his] mother and his brethren, and could not come at him for the press.

(4) There is no relationship of flesh and blood among men so intimate and upright as the band which is between Christ and those who embrace him with a true faith.

Luke 8:22

luk 8:22

(5) Now it came to pass on a certain day, that he went into a ship with his disciples: and he said unto them, Let us go over unto the other side of the lake. And they launched forth.

(5) It is expedient for us sometimes to come into extreme danger, as though Christ was not with us, that we may have a better test, both of his power, and also of our weakness.

Luke 8:23

luk 8:23

But as they sailed he fell (h) asleep: and there came down a storm of wind on the lake; and (i) they were filled [with water], and were in jeopardy.

(h) Jesus fell asleep, and it appears that he was very fast asleep, because they called him twice before he awoke.

(i) Not the disciples, but the ship.

Luke 8:27

luk 8:27

(6) And when he went forth to land, there met him out of the city a certain man, which had devils long time, and ware no clothes, neither abode in [any] house, but in the tombs.

(6) Christ shows by casting out a legion of demons by his word alone that his heavenly power was appointed to deliver men from the slavery of the devil: but foolish men for the most part will not redeem this so excellent grace freely offered unto them if it means the loss of even the least of their wealth.

Luke 8:29

luk 8:29

(For he had commanded the unclean spirit to come out of the man. For oftentimes it had caught him: and he was kept bound with chains and in fetters; and he brake the bands, (k) and was driven of the devil into the wilderness.)

(k) By force and violence, as a horse when he is spurred.

Luke 8:39

luk 8:39

Return to thine own house, and shew how great things God hath done unto thee. And he went his way, and published (l) throughout the whole city how great things Jesus had done unto him.

(l) That is, the city of the Gadarenes: and though Mark says that he preached it in Decapolis, these accounts do not differ, for Pliny records in lib. 5, chap. 18, that Gadara is a town of Decapolis: so that Decapolis was partly on this side of Jordan, and partly on the other side.

Luke 8:40

luk 8:40

And it came to pass, that, when Jesus was returned, the people (m) [gladly] received him: for they were all waiting for him.

(m) The multitude was glad he had come again, and greatly rejoiced.

Luke 8:41

luk 8:41

(7) And, behold, there came a man named Jairus, and he was a ruler of the synagogue: and he fell down at Jesus' feet, and besought him that he would come into his house:

(7) Christ shows by a double miracle that he is Lord both of life and death.

Luke 8:43

luk 8:43

And a woman having an issue of blood twelve years, which had spent all her (n) living upon physicians, neither could be healed of any,

(n) All that she had to live upon.

Luke 8:52

luk 8:52

And all wept, and (o) bewailed her: but he said, Weep not; she is not dead, but sleepeth.

(o) The word signifies to beat and strike, and is used in the mournings and lamentations that are at burials, at which times men used this type of behaviour.

Luke 8:55

luk 8:55

And her spirit came again, and she (p) arose straightway: and he commanded to give her meat.

(p) The corpse was lying there, and then the young girl received life, and rose out of the bed, that all the world might see that she was not only restored to life, but also void of all sickness.

Luke Chapter 9

Luke 9:1

luk 9:1

Then (1) he called his twelve disciples together, and gave them power and authority over all devils, and to cure diseases.

(1) The twelve apostles are sent forth only at the commandment of Christ and equipped with the power of the Holy Spirit: both that none of the Israelites might pretend ignorance, and also that they might be better prepared for their general mission.

Luke 9:4

luk 9:4

And whatsoever house ye enter into, there (a) abide, and thence depart.

(a) When you depart out of any city, depart from that place where you first took up your lodging: so that in these few words the Lord forbids them to change their lodgings: for this publishing of the gospel was as it were a publishing throughout the whole land, that no one in Judea might pretend ignorance, as though he had not heard that Christ had come.

Luke 9:7

luk 9:7

(2) Now Herod the tetrarch heard of all that was done by him: and he (b) was perplexed, because that it was said of some, that John was risen from the dead;

(2) As soon as the world hears tidings of the gospel it is divided into differing opinions, and the tyrants especially are afraid.

(b) He stuck as it were fast in the mire.

Luke 9:10

luk 9:10

(3) And the apostles, when they were returned, told him all that they had done. And he took them, and went aside privately into a (c) desert place belonging to the city called Bethsaida.

(3) They that follow Christ will lack nothing, not even in the wilderness.

(c) The word signifies a desert: note, this was not in the town Bethsaida, but part of the fields belonging to the town.

Luke 9:13

luk 9:13

But he said unto them, Give ye them to eat. And they said, We have no more but five loaves and two fishes; (d) except we should go and buy meat for all this people.

(d) This is said imperfectly, and therefore we must understand it to mean something like this: "We cannot give them to eat unless we go and buy, etc."

Luke 9:16

luk 9:16

Then he took the five loaves and the two fishes, and looking up to heaven, (e) he blessed them, and brake, and gave to the disciples to set before the multitude.

(e) He gave God thanks for these loaves and fishes, and prayed at the same time that God would feed this multitude which was so great with such a small quantity, and to put it briefly, that this whole banquet might be to the glory of God.

Luke 9:18

luk 9:18

(4) And it came to pass, as he was (f) alone praying, his disciples were with him: and he asked them, saying, Whom say the people that I am?

(4) Although the world be tossed up and down between different errors, yet we ought not to condemn the truth but be all the more desirous to know it, and be more steadfast to confess it.

(f) Alone from the people.

Luke 9:22

luk 9:22

(5) Saying, The Son of man must suffer many things, and be rejected of the elders and chief priests and scribes, and be slain, and be raised the third day.

(5) Christ himself attained to the heavenly glory, by the cross and invincible perseverance.

Luke 9:23

luk 9:23

And he said to [them] all, If any [man] will come after me, let him deny himself, and take up his cross (g) daily, and follow me.

(g) Even as one day follows another, so does one cross follow another, and the cross is by the figure of speech metonymy taken for the miseries of this life: for to be hanged on the cross was the most grievous and cruel punishment that there was amongst the Jews.

Luke 9:28

luk 9:28

(6) And it came to pass about an eight days after these sayings, he took Peter and John and James, and went up into a mountain to pray.

(6) So that his disciples do not stumble at his debasing himself in his flesh, he teaches them that it is voluntary, showing in addition for a moment the brightness of his glory.

Luke 9:31

luk 9:31

Who appeared in glory, and spake of his (h) decease which he should accomplish at Jerusalem.

(h) What death he would die in Jerusalem.

Luke 9:36

luk 9:36

And when the voice was past, Jesus was found alone. And they kept [it] close, and told no man in (i) those days any of those things which they had seen.

(i) Until Christ was risen again from the dead.

Luke 9:37

luk 9:37

(7) And it came to pass, that on the next day, when they were come down from the hill, much people met him.

(7) Nothing offends Christ as much as incredulity, although he bears with it for a time.

Luke 9:39

luk 9:39

And, lo, a spirit taketh him, and he suddenly crieth out; and it teareth him that he foameth again, and (k) bruising him hardly departeth from him.

(k) As it happens in the falling sickness.

Luke 9:43

luk 9:43

(8) And they were all amazed at the mighty power of God. But while they wondered every one at all things which Jesus did, he said unto his disciples,

(8) We have no reason to promise ourselves rest and quietness in this world, seeing that they themselves who seemed to fawn upon Christ crucify him shortly after.

Luke 9:44

luk 9:44

(l) Let these sayings sink down into your ears: for the Son of man shall be delivered into the hands of men.

(l) Give diligent ear to them, and once you have heard them see that you keep them.

Luke 9:46

luk 9:46

(9) Then there arose a reasoning among them, which of them should be greatest.

(9) Ambition results in dishonour, but the result of modest obedience is glory.

Luke 9:49

luk 9:49

(10) And John answered and said, Master, we saw one casting out devils in thy name; and we forbad him, because he followeth not with us.

(10) Extraordinary things are neither rashly to be allowed nor condemned.

Luke 9:51

luk 9:51

(11) And it came to pass, when the time was come that he should be received up, he stedfastly (m) set his face to go to Jerusalem,

(11) Christ goes willingly to death.

(m) Literally, "he hardened his face": that is, he resolved with himself to die, and therefore ventured upon his journey and cast away all fear of death, and went on.

Luke 9:54

luk 9:54

(12) And when his disciples James and John saw [this], they said, Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did?

(12) We must take heed of zeal and fond imitation which is not moderated, even in good causes, that whatever we do, we do it to God's glory, and the profit of our neighbour.

Luke 9:55

luk 9:55

But he turned, and rebuked them, and said, Ye know not what manner of (n) spirit ye are of.

(n) So the Hebrews say, that is, you do not know what will, mind, and counsel you are of: so the gifts of God are called the spirit because they are given by God's Spirit, and so are the things that are contrary to them also called the spirit, which proceed from the wicked spirit, such as the spirit of covetousness, of pride, and madness.

Luke 9:57

luk 9:57

(13) And it came to pass, that, as they went in the way, a certain [man] said unto him, Lord, I will follow thee whithersoever thou goest.

(13) Those who follow Christ must prepare themselves to endure all discomforts.

Luke 9:59

luk 9:59

(14) And he said unto another, Follow me. But he said, Lord, suffer me first to go and bury my father.

(14) The calling of God ought to be preferred without any question, before all duties that we owe to men.

Luke 9:60

luk 9:60

Jesus said unto him, Let the dead bury (o) their dead: but go thou and preach the kingdom of God.

(o) Who, even though they live in this frail life of man, yet are strangers from the true life, which is everlasting and heavenly.

Luke 9:61

luk 9:61

(15) And another also said, Lord, I will follow thee; but let me first go bid them farewell, which are at home at my house.

(15) Those who follow Christ must at once renounce all worldly cares.

Luke Chapter 10

Luke 10:1

luk 10:1

After (1) these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come.

(1) The seventy are sent as the second forewarners of the coming of Christ.

Luke 10:3

luk 10:3

(2) Go your ways: behold, I send you forth as lambs among wolves.

(2) The faithful ministers of the word are in this world as lambs among wolves: but if they are diligent to do their duty, he who sent them will also preserve them.

Luke 10:4

luk 10:4

Carry neither purse, nor scrip, nor shoes: and salute (a) no man by the way.

(a) This is spoken figuratively, which manner of speech men use when they put down more in words than is meant. This is usual among the Hebrews when they command a thing to be done speedily without delay, as is found in (Kg2 4:29); for in any other case courteous and gentle salutations are matters of Christian duty: as for the calling, it was only for a limited time.

Luke 10:6

luk 10:6

And if (b) the son of peace be there, your peace shall rest upon it: if not, it shall turn to you again.

(b) So say the Hebrews: that is, he that favours the doctrine of peace and embraces it.

Luke 10:7

luk 10:7

And in the same house (c) remain, eating and drinking such things as they give: for the labourer is worthy of his hire. Go not from house to house.

(c) Take up your lodging in that house which you enter into first, that is, do not be concerned about comfortable lodging, as men do who plan to stay in a place a long time: for here that solemn preaching of the gospel, which was used afterward when the Churches were settled, is not instituted: but these are sent abroad to all the coasts of Judea to show them that the last jubilee is at hand.

Luke 10:8

luk 10:8

And into whatsoever city ye enter, and they receive you, (d) eat such things as are set before you:

(d) Be content with the food that is set before you.

Luke 10:10

luk 10:10

(3) But into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same, and say,

(3) God is a most severe avenger of the ministry of his gospel.

Luke 10:17

luk 10:17

(4) And the seventy returned again with joy, saying, Lord, even the devils are subject unto us (e) through thy name.

(4) Neither the gift of miracles, neither any other excellent gift, but only our election gives us an occasion of true joy. And only the publishing of the gospel is the destruction of Satan.

(e) For Christ's disciples used no absolute authority, but performed the miracles they did by calling upon Christ's name.

Luke 10:18

luk 10:18

And he said unto them, I beheld Satan as lightning (f) fall from heaven.

(f) Paul writes that the location of the devil and his angels is in the air, as is found in (Eph 6:12), and he is said to be cast down from there by force, when his power is abolished by the voice of the Gospel.

Luke 10:19

luk 10:19

Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means (g) hurt you.

(g) Will do you wrong.

Luke 10:21

luk 10:21

(5) In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the (h) wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemed good in thy sight.

(5) The Church is contemptible, if we consider its outward appearance, but the wisdom of God is most marvellous in it.

(h) Of this world.

Luke 10:22

luk 10:22

(6) All things are delivered to me of my Father: and no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and [he] to whom the Son will reveal [him].

(6) Whoever seeks the Father without the Son wanders out of the way.

Luke 10:23

luk 10:23

(7) And he turned him unto [his] disciples, and said privately, Blessed [are] the eyes which see the things that ye see:

(7) The difference between the Old Testament and the New consists in the measure of revelation.

Luke 10:25

luk 10:25

(8) And, behold, (i) a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life?

(8) Faith does not take away but establishes the doctrine of the law.

(i) One of those who proclaimed himself to be learned in the rites and laws of Moses.

Luke 10:29

luk 10:29

(9) But he, willing (k) to justify himself, said unto Jesus, And who is my neighbour?

(9) The law defines our neighbour as anyone at all that we may help.

(k) That is, to vouch his righteousness, or show that he was just, that is, void of all faults: and (Jam. 5:1-20) uses the word of justification in this sense.

Luke 10:38

luk 10:38

(10) Now it came to pass, as they went, that he entered into a certain village: and a certain woman named Martha received him into her house.

(10) Christ does not desire to be waited upon in a delicate manner, but to be heard diligently; this is that which he especially requires.

Luke Chapter 11

Luke 11:2

luk 11:2

And he said unto them, When ye pray, say, (1) Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth.

(1) A form of true prayer.

Luke 11:3

luk 11:3

Give us (a) day by day our daily bread.

(a) That is, as much as is needed for us this day, by which we are not prevented from having an honest care for the maintenance of our lives; but that complaining care, which kills a number of men, is cut off and restrained.

Luke 11:5

luk 11:5

(2) And he said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves;

(2) We must pray with faith.

Luke 11:8

luk 11:8

I say unto you, Though he will not rise and give him, because he is his friend, yet because of his (b) importunity he will rise and give him as many as he needeth.

(b) Literally, "impudence": but that impudency which is spoken of here is not to be found fault with, but is very commendable before God, for he is well pleased by such importunity.

Luke 11:15

luk 11:15

(3) But some of them said, He casteth out devils through Beelzebub the chief of the devils.

(3) An example of horrible blindness, and such as cannot be healed, when the power of God is blasphemed by an evil conscience and pretended malice.

Luke 11:17

luk 11:17

(4) But he, knowing their thoughts, said unto them, Every kingdom divided against itself is brought to desolation; and a house [divided] against a house falleth.

(4) The true way to know the true Christ from the false is this, that the true Christ has no harmony or agreement with Satan: and once we know him it is left for us to acknowledge him.

Luke 11:18

luk 11:18

If Satan also be divided against himself, how shall his kingdom stand? because ye say that I cast out devils (c) through Beelzebub.

(c) By the name and power of Beelzebub.

Luke 11:20

luk 11:20

But if I with the (d) finger of God cast out devils, no doubt the kingdom of God is come upon you.

(d) That is, by the power of God: so it says in See Exo 8:19.

Luke 11:21

luk 11:21

When a strong man armed keepeth his (e) palace, his goods are in peace:

(e) The word properly signifies an open and empty room in front of a house, and so in translation is taken for noblemen's houses.

Luke 11:23

luk 11:23

(5) He that is not with me is against me: and he that gathereth not with me scattereth.

(5) Against indifferent men, and such as love to have a compromise, who seek means to reconcile Christ and Satan together.

Luke 11:24

luk 11:24

(6) When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest; and finding none, he saith, I will return unto my house whence I came out.

(6) He that does not continue, but is in a worse case, than he that never began.

Luke 11:27

luk 11:27

(7) And it came to pass, as he spake these things, a certain woman of the company lifted up her voice, and said unto him, Blessed [is] the womb that bare thee, and the paps which thou hast sucked.

(7) Christ does not seek praise for himself, but in our salvation.

Luke 11:33

luk 11:33

(9) No man, when he hath lighted a candle, putteth [it] in a secret place, neither under a bushel, but on a candlestick, that they which come in may see the light.

(9) Our minds are therefore lightened with the knowledge of God, that we should give light unto others, and therefore our main labour ought to be to pray for that light.

Luke 11:37

luk 11:37

(10) And as he spake, a certain Pharisee besought him to dine with him: and he went in, and sat down to meat.

(10) The service of God consists not in outward cleanliness and planned rites or ceremonies, but in the spiritual righteousness of the heart and charity.

Luke 11:41

luk 11:41

But rather give alms (f) of such things as ye have; and, behold, all things are clean unto you.

(f) That is, according to your ability: as one would say, instead of your extortion which hindered you so that you could not eat cleanly, use charity, and in accordance with your ability be good to the poor, and in this way will that which is within the platter be sanctified even though the platter is unwashed.

Luke 11:42

luk 11:42

(11) But woe unto you, Pharisees! for ye (g) tithe mint and rue and (h) all manner of herbs, and pass over (i) judgment and the love of God: these ought ye to have done, and not to leave the other undone.

(11) It is the characteristic of hypocrites to stand firmly for little trifles and to let greater matters pass.

(g) You decide by God's law that the tenth part is due to be paid.

(h) Of all types of herbs, some as Augustine expounds it in his Enchiridion to Laurence, chap. 99, where he shows in like manner how that place of Paul, (God "will have all men to be saved"), (Ti1 2:4), is to be expounded after the same manner.

(i) That is to say, that which is right and reasonable to do, for this word "judgment" contains the commandments of the second table, and the other words, "the love of God", contain the commandments of the first.

Luke 11:43

luk 11:43

(12) Woe unto you, Pharisees! for ye love the uppermost seats in the synagogues, and greetings in the markets.

(12) Hypocrisy and ambition are commonly joined together.

Luke 11:44

luk 11:44

(13) Woe unto you, scribes and Pharisees, hypocrites! for ye are as graves which appear not, and the men that walk over [them] are not aware [of them].

(13) Hypocrites deceive men with an outward show.

Luke 11:45

luk 11:45

(14) Then answered one of the lawyers, and said unto him, Master, thus saying thou reproachest us also.

(14) Hypocrites are very severe against other men, but think that all things are lawful for themselves.

Luke 11:47

luk 11:47

(15) Woe unto you! for ye build the sepulchres of the prophets, and your fathers killed them.

(15) Hypocrites honour those saints when they are dead whom they persecute most cruelly when they are alive.

Luke 11:48

luk 11:48

Truly (k) ye bear witness that ye allow the deeds of your fathers: for they indeed killed them, and ye build their sepulchres.

(k) When you persecute God's servants like mad men, even as your fathers did, though you try and cover it with a pretence of godliness, yet nonetheless, by beautifying the sepulchres of the prophets, what else are you doing but glorying in your father's cruelty, and setting up monuments (as it were) in glory and triumph of it?

Luke 11:49

luk 11:49

Therefore also said the wisdom of God, I will send them prophets and apostles, and [some] of them they shall slay and (l) persecute:

(l) They will so vex them and trouble them, that at length they will banish them.

Luke 11:50

luk 11:50

That the blood of all the prophets, which was (m) shed from the foundation of the world, may be required of this generation;

(m) That you may be called to give an account for it, yea, and be punished for the shedding of that blood of the prophets.

Luke 11:52

luk 11:52

(16) Woe unto you, lawyers! for ye have (n) taken away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered.

(16) Those who ought to be the door keepers of the Church have for a long time mainly hindered the people from entering into the knowledge of God.

(n) You have hidden and taken away, so that it cannot be found anywhere.

Luke 11:53

luk 11:53

(17) And as he said these things unto them, the scribes and the Pharisees began to urge [him] vehemently, and to (o) provoke him to speak of many things:

(17) The more the world is reprehended, the worse it is, and yet we must not betray the truth.

(o) They proposed many questions to him, to draw something out of his mouth which they might traitorously find fault with.

Luke Chapter 12

Luke 12:1

luk 12:1

In (1) the mean time, when there were gathered together (a) an innumerable multitude of people, insomuch that they trode one upon another, he began to say unto his disciples first of all, Beware ye of the leaven of the Pharisees, which is hypocrisy.

(1) The faithful teachers of God's word, who are appointed by him for his people, must both take good heed of those who corrupt the purity of doctrine with smooth speech, and also take pains through the help of God to set forth sincere doctrine, openly and without fear.

(a) Literally, "ten thousand of people", a certain number which is given for an uncertain number.

Luke 12:4

luk 12:4

(2) And I say unto you my friends, Be not afraid of them that kill the body, and after that have no more that they can do.

(2) Although hypocrites have princes to execute their cruelty, yet there is no reason why we should be afraid of them, even by the smallest amount that may be, seeing that they can do nothing except that which pleases God, and God does not will anything that may be against the salvation of his elect.

Luke 12:5

luk 12:5

But I will (b) forewarn you whom ye shall fear: Fear him, which after he hath killed hath power to cast into hell; yea, I say unto you, Fear him.

(b) He warns them of dangers that presently hang over their heads, for those that come upon one suddenly make a greater wound.

Luke 12:8

luk 12:8

(3) Also I say unto you, Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God:

(3) Great is the reward of a constant confession: and horrible is the punishment for denying Christ; yea, it will be impossible to call the punishment back again, if on purpose, both with mouth and heart we blaspheme a known truth.

Luke 12:11

luk 12:11

(4) And when they bring you unto the synagogues, and [unto] magistrates, and powers, take ye no thought how or what thing ye shall answer, or what ye shall say:

(4) It is a great and difficult conflict to confess the truth, yet God who can do all things and is almighty will provide strength to the weakest who struggle greatly and do battle in God's appointed time.

Luke 12:13

luk 12:13

(5) And one of the company said unto him, Master, speak to my brother, that he divide the inheritance with me.

(5) For three reasons Christ would not be a judge to divide an inheritance. First, because he would not support and uphold the fleshly opinion that the Jews had of Messiah: secondly, because he wanted to distinguish the civil government from the ecclesiastical: thirdly, to teach us to beware of those which abuse the show of the gospel, and also the name of ministers, for their own private well-being.

Luke 12:15

luk 12:15

And he said unto them, Take heed, and beware of (c) covetousness: for a man's life (d) consisteth not in the abundance of the things which he possesseth.

(c) By covetousness is meant that greedy desire to get, commonly causing hurt to other men.

(d) God is the author and preserver of man's life; goods are not.

Luke 12:16

luk 12:16

(6) And he spake a parable unto them, saying, The (e) ground of a certain rich man brought forth plentifully:

(6) There are none more mad than rich men who depend upon their riches.

(e) Or rather country, for here is set forth a man that possesses not only a piece of ground, but a whole country, as they do who join house to house, and field to field; (Isa 5:8).

Luke 12:17

luk 12:17

And he (f) thought within himself, saying, What shall I do, because I have no room where to bestow my fruits?

(f) Reckoned with himself, which is the characteristic of covetous surly men who spend their life in those trifles.

Luke 12:19

luk 12:19

And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, [and] (g) be merry.

(g) Be merry and make good cheer.

Luke 12:21

luk 12:21

So [is] he that layeth up treasure (h) for himself, and is not rich toward God.

(h) Caring for no man but for himself, and making sure to trust in himself.

Luke 12:22

luk 12:22

(7) And he said unto his disciples, Therefore I say unto you, Take no thought for your life, what ye shall eat; neither for the body, what ye shall put on.

(7) Earnestly thinking upon the providence of God is a present remedy for this life against the most foolish and wasting worry of men.

Luke 12:29

luk 12:29

And seek not ye what ye shall eat, or what ye shall drink, neither (i) be ye of doubtful mind.

(i) A metaphor taken of things that hang in the air, for those that care too much for this worldly life, and rely upon the arm of man, always have wavering and doubtful minds, swaying sometimes this way, and sometimes that way.

Luke 12:31

luk 12:31

(8) But rather seek ye the kingdom of God; and all these things shall be added unto you.

(8) They will lack nothing who are diligent for the kingdom of heaven.

Luke 12:32

luk 12:32

(9) Fear not, little flock; for it is your Father's good pleasure to give you the kingdom.

(9) It is a foolish thing not to look for small things at the hands of him who freely gives us the greatest things.

Luke 12:33

luk 12:33

(10) Sell that ye have, and give (k) alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth.

(10) A godly bountifulness is a proper way to get true riches.

(k) This is the figure of speech metonymy, for by this word "alms" is meant that compassion and friendliness of a heart that cares tenderly for the misery and poor condition of a man, and shows this feeling by some gift, and has the name given to it in the Greek language of mercy and compassion: and therefore he is said to give alms who gives something to another, and gives to the poor, showing by this that he pities their poor condition.

Luke 12:35

luk 12:35

(11) Let your loins be girded about, and [your] lights burning;

(11) The life of the faithful servants of God in this world is certainly a diligent journey, having the light of the word going before the journey.

Luke 12:40

luk 12:40

(12) Be ye therefore ready also: for the Son of man cometh at an hour when ye think not.

(12) None need to watch more than they that have some degree of honour in the household of God.

Luke 12:42

luk 12:42

And the Lord said, Who then is that faithful and wise steward, whom [his] lord shall make ruler over his household, to give [them their] (l) portion of meat in due season?

(l) That is, every month the measure of corn that was given to them.

Luke 12:48

luk 12:48

But he that knew not, and did commit things worthy of stripes, shall be beaten with few [stripes]. For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask (m) the more.

(m) More than the one who did not receive as much.

Luke 12:49

luk 12:49

(13) I am come to send fire on the earth; and what will I, if it be already kindled?

(13) The gospel is the only reason of peace between the godly, and so it is the occasion of great trouble among the wicked.

Luke 12:54

luk 12:54

(14) And he said also to the people, When ye see a cloud (n) rise out of the west, straightway ye say, There cometh a shower; and so it is.

(14) Men who are very quick to see with regard to earthly things are blind with regard to those things which pertain to the heavenly life, and this through their own malice.

(n) Which appears, and gathers itself together in that part of the air.

Luke 12:57

luk 12:57

(15) Yea, and why even of yourselves judge ye not what is right?

(15) Men that are blinded with the love of themselves, and therefore are detestable and stubborn, will bear the punishment of their folly.

Luke 12:58

luk 12:58

When thou goest with thine adversary to the magistrate, [as thou art] in the way, give diligence that thou mayest be delivered from him; lest he hale thee to the judge, and the judge deliver thee to the (o) officer, and the officer cast thee into prison.

(o) To him that has to demand and gather the fines from those who were fined at the discretion of the court, people who had wrongly troubled men: moreover, the magistrate's officers make those who are condemned pay what they owe, yea and often if they are obstinate, they not only take the fine, but also imprison them.

Luke Chapter 13

Luke 13:1

luk 13:1

There (1) were present at that season some that told him of the Galilaeans, whose blood (a) Pilate had mingled with their sacrifices.

(1) We must not rejoice at the just punishment of others, but rather we should be instructed by it to repent.

(a) Pontius Pilate was governor of Judea almost ten years, and about the fourth year of his government, which might be about the fifteenth year of 'Tiberius' reign, Christ finished the work of our redemption by his death.

Luke 13:4

luk 13:4

Or those eighteen, upon whom the tower in (b) Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem?

(b) That is, in the place, or river: for Siloam was a small river from which the conduits of the city came; see (Joh 9:7; Isa 8:6); and therefore it was a tower or a castle, built upon the conduit side, which fell down suddenly and killed some.

Luke 13:6

luk 13:6

(2) He spake also this parable; A certain [man] had a fig tree planted in his vineyard; and he came and sought fruit thereon, and found none.

(2) Great and long suffering is the patience of God, but yet he eventually executes judgment.

Luke 13:7

luk 13:7

Then said he unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig tree, and find none: cut it down; why (c) cumbereth it the ground?

(c) Make the ground barren in that part which is otherwise good for vines.

Luke 13:10

luk 13:10

(3) And he was teaching in one of the synagogues on the sabbath.

(3) Christ came to deliver us from the hand of Satan.

Luke 13:11

luk 13:11

And, behold, there was a woman which had a (d) spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up [herself].

(d) Troubled with a disease which Satan caused.

Luke 13:12

luk 13:12

And when Jesus saw her, he called [her to him], and said unto her, Woman, thou art (e) loosed from thine infirmity.

(e) For Satan had the woman bound, as if she had been in chains, to the extent that for eighteen years time she could not hold up her head.

Luke 13:14

luk 13:14

(4) And the (f) ruler of the synagogue answered with indignation, because that Jesus had healed on the sabbath day, and said unto the people, There are six days in which men ought to work: in them therefore come and be healed, and not on the sabbath day.

(4) A graphic image of hypocrisy, and the reward of it.

(f) One of the rulers of the synagogue, for it appears that there were many rulers of the synagogue, see (Mar 5:22) (Act 13:15).

Luke 13:19

luk 13:19

(5) It is like a grain of mustard seed, which a man took, and cast into his garden; and it grew, and waxed a great tree; and the fowls of the air lodged in the branches of it.

(5) God begins his kingdom with small beginnings so that its growth, which is not looked for, may better set forth his power.

Luke 13:22

luk 13:22

(6) And he went through the cities and villages, teaching, and journeying toward Jerusalem.

(6) Against those who had rather err with many than go right with a few, and because of this through their own indifference they are shut out of the kingdom of God.

Luke 13:26

luk 13:26

(7) Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets.

(7) It is vain to be in the Church if one is not of the Church; and whether or not one is in the Church is shown by the purity of life.

Luke 13:28

luk 13:28

(8) There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you [yourselves] thrust out.

(8) The casting off of the Jews and the calling of the Gentiles is foretold.

Luke 13:29

luk 13:29

And they shall come from the (g) east, and [from] the west, and from the north, and [from] the south, and shall sit down in the kingdom of God.

(g) From all the corners of the world, and the places mentioned here are four of the main ones.

Luke 13:31

luk 13:31

(9) The same day there came certain of the Pharisees, saying unto him, Get thee out, and depart hence: for Herod will kill thee.

(9) We must go forward in regards to our calling, through the midst of terrors, whether they be real or imagined.

Luke 13:32

luk 13:32

And he said unto them, Go ye, and tell that (h) fox, Behold, I cast out devils, and I do cures (i) to day and to morrow, and the third [day] I shall be (k) perfected.

(h) That deceitful and treacherous man.

(i) That is, a small time, and Theophylact says it is a proverb: or else by "to day" we may understand the present time, and by tomorrow the time to come, meaning by this the entire time of his ministry and office.

(k) That is, when the sacrifice for sin is finished.

Luke 13:33

luk 13:33

(10) Nevertheless I must walk to day, and to morrow, and the [day] following: for it cannot be that a prophet perish out of Jerusalem.

(10) Nowhere else are there more cruel enemies of the godly than within the sanctuary and Church itself: but God sees it and will in his time have an account for it from them.

Luke 13:34

luk 13:34

O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen [doth gather] her (l) brood under [her] wings, and ye would not!

(l) Literally, "the nest": now the brood of chickens is the nest.

Luke Chapter 14

Luke 14:1

luk 14:1

And (1) it came to pass, as he went into the house of (a) one of the chief Pharisees to eat bread on the sabbath day, that they watched him.

(1) The law of the very sabbath ought not to hinder the offices of charity.

(a) Either one of the elders, whom they called the sanhedrin, or one of the chiefs of the synagogue: for all the Pharisees were not chief men of the synagogue (Joh 7:48); for this word Pharisee was the name of a sect, though it appears by viewing the whole history of the matter that the Pharisees had much authority.

Luke 14:7

luk 14:7

(2) And he put forth a parable to those which were bidden, when he marked how they chose out the chief rooms; saying unto them,

(2) The reward of pride is dishonour, and the reward of true modesty is glory.

Luke 14:12

luk 14:12

(3) Then said he also to him that bade him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor [thy] rich neighbours; lest they also bid thee again, and a recompence be made thee.

(3) Against those who spend their goods either for the glory of man or for hope of recompence, whereas Christian charity considers only the glory of God, and the profit of our neighbour.

Luke 14:18

luk 14:18

(4) And they all with (b) one [consent] began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused.

(4) For the most part even those to whom God has revealed himself are so mad, that any help which they have received of God they willingly turn into obstructions and hindrances.

(b) On purpose, and a thing agreed upon before: for though they give different reasons why they cannot come, yet all of them agree in this, that they have their excuses so that they may not come to supper.

Luke 14:21

luk 14:21

So that servant came, and shewed his lord these things. Then the master of the house being angry said to his servant, Go out quickly into the (c) streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind.

(c) Wide and broad areas.

Luke 14:25

luk 14:25

(5) And there went great multitudes with him: and he turned, and said unto them,

(5) Even those affections which are in themselves worthy of praise and commendation must be controlled and kept in order, so that godliness may have the upper hand and have preeminence.

Luke 14:26

luk 14:26

If any [man] come to me, and (d) hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple.

(d) If anything stands between God and him, as Theophylact says: and therefore these words are spoken in a comparative way, and not by themselves.

Luke 14:27

luk 14:27

(6) And whosoever doth not bear his cross, and come after me, cannot be my disciple.

(6) The true followers of Christ must at once build and fight, and therefore be ready and prepared to endure all types of miseries.

Luke 14:28

luk 14:28

For which of you, intending to build a tower, (e) sitteth not down first, and counteth the cost, whether he have [sufficient] to finish [it]?

(e) At home, and calculates all his costs before he begins the work.

Luke 14:34

luk 14:34

(7) Salt [is] good: but if the salt have lost his savour, wherewith shall it be seasoned?

(7) The disciples of Christ must be wise, both for themselves and for others: otherwise they become the most foolish of all.

Luke Chapter 15

Luke 15:1

luk 15:1

Then drew near unto (1) him (a) all the publicans and sinners for to hear him.

(1) We must not give up on those who have gone out of the way, but according to the example of Christ we must take great pains for them.

(a) Some publicans and sinners came to Christ from all areas.

Luke 15:11

luk 15:11

(2) And he said, A certain man had two sons:

(2) Men by their voluntary falling from God, having robbed themselves of the benefits which they received from him, cast themselves headlong into infinite calamities: but God of his singular goodness, offering himself freely to those whom he called to repentance, through the greatness of their misery with which they were humbled, not only gently receives them, but also enriches them with far greater gifts and blesses them with the greatest bliss.

Luke 15:17

luk 15:17

(3) And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger!

(3) The beginning of repentance is the acknowledging of the mercy of God, which encourages us to hope expectantly.

Luke 15:18

luk 15:18

I will arise and go to my father, and will say unto him, Father, I have sinned against (b) heaven, and before thee,

(b) Against God, because he is said to dwell in heaven.

Luke 15:21

luk 15:21

(4) And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son.

(4) In true repentance there is a consciousness of our sins, joined with sorrow and shame, and from this springs a confession, after which follows forgiveness.

Luke 15:25

luk 15:25

(5) Now his elder son was in the field: and as he came and drew nigh to the house, he heard musick and dancing.

(5) Those who truly fear God desire to have all men join them in fearing him.

Luke Chapter 16

Luke 16:1

luk 16:1

And he said also unto his disciples, (1) There was a certain rich man, which had a steward; and the same was accused unto him that he had wasted his goods.

(1) Seeing that men often purchase friendship for themselves at the expense of others, we are to be ashamed if we do not please the Lord or procure the good will of our neighbours with the goods which the Lord has bestowed on us freely and liberally, making sure that by this means riches, which are often occasions of sin, are used for another end and purpose.

Luke 16:8

luk 16:8

And the lord commended (a) the unjust steward, because he had done wisely: for the (b) children of this world are in their generation wiser than the children of light.

(a) This parable does not approve the steward's evil dealing, for it was definitely theft: but parables are set forth to show a thing in a secret way, and as it were, to present the truth by means of an allegory, even though it may not be exact: so that by this parable Christ means to teach us that worldly men are more clever in the affairs of this world than the children of God are diligent for everlasting life.

(b) Men that are given to this present life, contrary to whom are the children of light: Paul calls the former carnal and the latter spiritual.

Luke 16:9

luk 16:9

And I say unto you, Make to yourselves friends of the mammon (c) of unrighteousness; that, when ye fail, they may receive you into everlasting (d) habitations.

(c) This is not spoken of goods that are gotten wrongly, for God will have our bountifulness to the poor proceed and come from a good fountain: but he calls those things riches of iniquity which men use wickedly.

(d) That is, the poor Christians: for they are the inheritors of these habitations; Theophylact.

Luke 16:10

luk 16:10

(2) He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much.

(2) We ought to take heed that we do not abuse our earthly work and duty and so be deprived of heavenly gifts: for how can they properly use spiritual gifts who abuse worldly things?

Luke 16:11

luk 16:11

If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the (c) true [riches]?

(c) That is, heavenly and true riches, which are contrary to material wealth which is worldly and quickly departing.

Luke 16:12

luk 16:12

And if ye have not been faithful in that which is (f) another man's, who shall give you that which is your own?

(f) In worldly goods, which are called other men's because they are not ours, but rather entrusted to our care.

Luke 16:13

luk 16:13

(3) No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

(3) No man can love God and riches simultaneously.

Luke 16:15

luk 16:15

(4) And he said unto them, Ye are they which justify yourselves before men; but God knoweth your hearts: for that which is highly esteemed among men is abomination in the sight of God.

(4) Our sins are not hidden to God, although they may be hidden to men, yea although they may be hidden to those who committed them.

Luke 16:16

luk 16:16

(5) The law and the prophets [were] until John: since that time the kingdom of God is preached, and every man presseth into it.

(5) The Pharisees despised the excellency of the new covenant with respect to the old, being ignorant of the perfect righteousness of the law; and Christ declares by the seventh commandment how they were false expounders of the law.

Luke 16:18

luk 16:18

Whosoever putteth away his wife, and marrieth another, committeth adultery: and whosoever marrieth her (g) that is put away from [her] husband committeth adultery.

(g) They that gather by this passage that a man cannot be married again after he has divorced his wife for adultery, while she lives, reason incorrectly: for Christ speaks of those divorces which the Jews had which were not because of adultery, for adulterers were put to death by the law.

Luke 16:19

luk 16:19

(6) There was a certain rich man, which was clothed in (h) purple and fine linen, and fared sumptuously every day:

(6) The end of the poverty and misery of the godly will be everlasting joy, as the end of riotous living and the cruel pride of the rich will be everlasting misery, without any hope of mercy.

(h) Very gorgeously and sumptuously, for purple garments were costly, and this fine linen, which was a kind of linen that came out of Achaia, was as precious as gold.

Luke 16:23

luk 16:23

And in hell (i) he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom.

(i) Heavenly and spiritual things are expressed and set forth using language fit for our senses.

Luke 16:27

luk 16:27

(7) Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house:

(7) Seeing that we have a most sure rule to live by, laid forth for us in the word of God, men seek rashly and vainly for other revelations.

Luke Chapter 17

Luke 17:1

luk 17:1

Then said he unto the disciples, (1) It is impossible but that offences will come: but woe [unto him], through whom they come!

(1) The Church is of necessity subject to offences, but the Lord will not suffer them unpunished, if any of the least be offended.

Luke 17:3

luk 17:3

(2) Take heed to yourselves: If thy brother trespass against thee, rebuke him; and if he repent, forgive him.

(2) Our reprehensions must be just and proceed from love and charity.

Luke 17:5

luk 17:5

(3) And the apostles said unto the Lord, Increase our faith.

(3) God will never be utterly lacking to the godly (although he may not be as thorough with them as they wish) even in those difficulties which cannot be overcome by man's reason.

Luke 17:6

luk 17:6

And the Lord said, If ye had faith as (a) a grain of mustard seed, ye might say unto this sycamine tree, Be thou plucked up by the root, and be thou planted in the sea; and it should obey you.

(a) If you had no more faith, but the quantity of the grain of mustard seed.

Luke 17:7

luk 17:7

(4) But which of you, having a servant plowing or feeding cattle, will say unto him by and by, when he is come from the field, Go and sit down to meat?

(4) Seeing that God may rightfully claim for himself both us and all that is ours, he cannot be indebted to us for anything, although we labour mightily until we die.

Luke 17:10

luk 17:10

(5) So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do.

(5) No matter how perfectly we may keep the law, it deserves no reward.

Luke 17:11

luk 17:11

(6) And it came to pass, as he went to Jerusalem, that he passed through the midst of Samaria and Galilee.

(6) Christ does good even to those who will be unthankful, but the benefits of God to salvation only profit those who are thankful.

Luke 17:20

luk 17:20

(7) And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with (b) observation:

(7) The kingdom of God is not discerned by many although it is most present before their eyes, because they foolishly persuade themselves that it is to come with outward pomp.

(b) With any outward pomp and show of majesty to be known by: for there were still many plain and evident tokens by which men might have understood that Christ was the Messiah, whose kingdom had been so long looked for: but he speaks in this place of those signs which the Pharisees dreamed of, who looked for an earthly Messianic kingdom.

Luke 17:21

luk 17:21

Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is (c) within you.

(c) You look around for the Messiah as though he were absent, but he is amongst you in the midst of you.

Luke 17:22

luk 17:22

(8) And he said unto the disciples, The days will come, when ye shall desire to see (d) one of the days of the Son of man, and ye shall not see [it].

(8) We often neglect those things when they are present which we afterward desire when they are gone, but in vain.

(d) The time will come when you will seek for the Son of Man with great sorrow of heart, and will not find him.

Luke 17:23

luk 17:23

(9) And they shall say to you, See here; or, see there: go not after [them], nor follow [them].

(9) Christ forewarns us that false Christs will come, and that his glory will suddenly be spread far and wide through the world after the shame of the cross is put out and extinguished.

Luke 17:26

luk 17:26

(10) And as it was in the days of Noe, so shall it be also in the days of the Son of man.

(10) The world will be taken by surprise with the sudden judgment of God, and therefore the faithful ought to continually watch.

Luke 17:31

luk 17:31

(11) In that day, he which shall be upon the housetop, and his stuff in the house, let him not come down to take it away: and he that is in the field, let him likewise not return back.

(11) We must pay careful attention that neither distrust nor the enticements of this world, nor any consideration of friendship hinder us in the least way.

Luke 17:33

luk 17:33

Whosoever shall seek to save his life shall lose it; and whosoever shall lose his life shall (e) preserve it.

(e) That is, will save it, as Matthew expounds it: for the life that is spoken of here is everlasting salvation.

Luke 17:37

luk 17:37

(12) And they answered and said unto him, Where, Lord? And he said unto them, Wheresoever the body [is], thither will the eagles be gathered together.

(12) The only way to continue is to cleave to Christ.

Luke Chapter 18

Luke 18:1

luk 18:1

And (1) he spake a parable unto them [to this end], that men ought always to pray, and not to (a) faint;

(1) God will have us to continue in prayer, not to weary us, but to exercise us; therefore we must fight against impatience so that a long delay does not cause us to quit our praying.

(a) Yield to afflictions and adversities as those do who have lost heart.

Luke 18:2

luk 18:2

(b) Saying, There was in a city a judge, which feared not God, neither regarded man:

(b) He does not compare things that are of equal stature, but the less with the greater: If a man receives what is rightfully his at the hands of a most unrighteous judge, much more will the prayers of the godly prevail before God.

Luke 18:5

luk 18:5

Yet because this widow troubleth me, I will avenge her, lest by her continual coming she (c) weary me.

(c) Literally, "beat me down with her blows", and it is a metaphor taken of wrestlers who beat their adversaries with their fists or clubs: in the same way those that are persistent beat the judge's ears with their crying out, even as it were with blows.

Luke 18:7

luk 18:7

And shall not God avenge his own elect, which cry day and night unto him, though (d) he bear long with them?

(d) Though he seems slow in avenging the harm done to his own.

Luke 18:9

luk 18:9

(2) And he spake this parable unto certain which trusted in themselves that they were righteous, and despised others:

(2) Two things especially make our prayers void and of no effect: confidence of our own righteousness, and our contempt of others; but a humble heart is contrary to both of these.

Luke 18:11

luk 18:11

(3) The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men [are], extortioners, unjust, adulterers, or even as this publican.

(3) Although we confess that whatever we have, we have it from God, yet we are despised by God as proud and arrogant if we put even the least trust in our own works before God.

Luke 18:13

luk 18:13

And the publican, standing (e) afar off, would not lift up so much as [his] eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner.

(e) Far from the Pharisee in a lower place.

Luke 18:15

luk 18:15

(f) And they brought unto him also infants, that he would touch them: (4) but when [his] disciples saw [it], they rebuked them.

(f) The children were tender and young in that they were brought, which appears more evidently in that they were infants. (Ed.) (4) To judge or think of Christ after the reason of the flesh is the cause of infinite corruptions.

Luke 18:16

luk 18:16

(5) But Jesus (g) called them [unto him], and said, Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God.

(5) The elect children of the faithful are included in the free covenant of God. (Ed.)

(g) Those that carried the children, whom the disciples drove away.

Luke 18:17

luk 18:17

(6) Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein.

(6) Childlike innocence is an ornament of Christians.

Luke 18:21

luk 18:21

(7) And he said, All these have I kept from my youth up.

(7) The enticement of riches carries many away from the right way.

Luke 18:24

luk 18:24

(8) And when Jesus saw that he was very sorrowful, he said, How hardly shall they that have riches enter into the kingdom of God!

(8) To be both rich and godly is a singular gift of God.

Luke 18:29

luk 18:29

(9) And he said unto them, Verily I say unto you, There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake,

(9) They become the richest of all who do not refuse to be poor for Christ's sake.

Luke 18:31

luk 18:31

(10) Then he took [unto him] the twelve, and said unto them, Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished.

(10) As sure and certain as persecution is, so sure is the glory which remains for the conquerors.

Luke 18:34

luk 18:34

And they understood (h) none of these things: and this saying was hid from them, neither knew they the things which were spoken.

(h) By this we see how ignorant the disciples were.

Luke 18:35

luk 18:35

(11) And it came to pass, that as he was come nigh unto Jericho, a certain blind man sat by the way side begging:

(11) Christ shows by a visible miracle that he is the light of the world.

Luke 18:39

luk 18:39

(12) And they which went before rebuked him, that he should hold his peace: but he cried so much the more, [Thou] Son of David, have mercy on me.

(12) The more snares and hindrances that Satan lays in our way, even by those who profess Christ's name, so much the more ought we to go forward.

Luke Chapter 19

Luke 19:1

luk 19:1

And (1) [Jesus] entered and passed through Jericho.

(1) Christ especially guides by his grace those who seem to be furthest from it.

Luke 19:2

luk 19:2

And, behold, [there was] a man named Zacchaeus, which was the (a) chief among the publicans, and he was rich.

(a) The overseer and head of the publicans who were there together: for the publicans were divided into companies, as we may gather from many places in the orations of Cicero.

Luke 19:7

luk 19:7

(2) And when they saw [it], they all murmured, saying, That he was gone to be guest with a man that is a sinner.

(2) The world forsakes the grace of God, and yet is unwilling that it should be bestowed upon others.

Luke 19:8

luk 19:8

(3) And Zacchaeus stood, and said unto the Lord; Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by (b) false accusation, I restore [him] fourfold.

(3) The example of true repentance is known by the effect.

(b) By falsely accusing any man: and this agrees most fitly to the master of the tax gatherers: for commonly they have this practice among them when they rob and spoil the commonwealth, that they claim to be concerned for nothing else except the profit of the commonwealth, and under this pretence they are thieves, and to such an extent that if men reprove them and try to redress their robbery and thievery, they cry out that the commonwealth is hindered.

Luke 19:9

luk 19:9

And Jesus said unto him, This day is salvation come to this house, forsomuch as he also is a (c) son of Abraham.

(c) Beloved of God, one that walks in the steps of Abraham's faith: and we gather that salvation came to that house because they received the blessing as Abraham had. (Ed.)

Luke 19:11

luk 19:11

(4) And as they heard these things, he added and spake a parable, because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear.

(4) We must patiently wait for the judgment of God which will be revealed in his time.

Luke 19:13

luk 19:13

(5) And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come.

(5) There are three sorts of men in the Church: the one sort fall from Christ whom they do not see; the other, according to their God given position, bestow the gifts which they have received from God to his glory, with great pains and diligence; the third live idly and do no good. As for the first, the Lord when he comes will justly punish them in his time; the second he will bless according to the pains which they have taken; and as for the slothful and idle persons, he will punish them like the first.

Luke 19:16

luk 19:16

Then came the first, saying, Lord, (d) thy pound hath gained ten pounds.

(d) This was a piece of money which the Greeks used, and was worth about one hundred pence, which is about ten crowns.

Luke 19:20

luk 19:20

(6) And another came, saying, Lord, behold, [here is] thy pound, which I have kept laid up in a napkin:

(6) Against those who idly spend their life in deliberating and in contemplation.

Luke 19:23

luk 19:23

Wherefore then gavest not thou my money into the (e) bank, that at my coming I might have required mine own with usury?

(e) To the bankers and money changers. Usury or loaning money at interest is strictly forbidden by the Bible, (Exo 22:25-27; Deu 23:19-20). Even a rate as low as one per cent interest was disallowed, (Neh 5:11). This servant had already told two lies. First he said the master was an austere or harsh man. This is a lie for the Lord is merciful and gracious. Next he called his master a thief because he reaped where he did not sow. Finally the master said to him that why did you not add insult to injury

and loan the money out at interest so you could call your master a "usurer" too! If the servant had done this, his master would have been responsible for his servant's actions and guilty of usury. (Ed.)

Luke 19:28

luk 19:28

And when he had thus spoken, (f) he went before, ascending up to Jerusalem.

(f) The disciples were staggered and stopped by what Christ said, but Christ goes on boldly even though death was before his eyes.

Luke 19:29

luk 19:29

(7) And it came to pass, when he was come nigh to Bethphage and Bethany, at the mount called [the mount] of Olives, he sent two of his disciples,

(7) Christ shows in his own person that his kingdom is not of this world.

Luke 19:39

luk 19:39

(8) And some of the Pharisees from among the multitude said unto him, Master, rebuke thy disciples.

(8) When those linger who ought to preach and set forth the kingdom of God the most, he will extraordinarily raise up others in spite of them.

Luke 19:41

luk 19:41

(9) And when he was come near, he beheld the city, and wept over it,

(9) Christ is not delighted with destruction, no not even of the wicked.

Luke 19:42

luk 19:42

(g) Saying, (h) If thou hadst known, even thou, (i) at least in this (k) thy day, the things [which belong] unto thy (l) peace! but now they are hid from thine eyes.

(g) Christ stops his speech, which partly shows how moved he was with compassion over the destruction of the city that was surely to come: and partly to reprove them for their treachery and stubbornness against him, such as has not been heard of before.

(h) You at the very least, O Jerusalem, to whom the message was properly sent.

(i) If after slaying so many prophets, and so often refusing me, the Lord of the prophets, if only now, especially in my last coming to you, you had any concern for yourself.

(k) The good and prosperous time is called the day of this city.

(l) That is, those things in which your happiness stands.

Luke 19:44

luk 19:44

And shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not (m) the time of thy visitation.

(m) That is, this very instant in which God visited you.

Luke 19:45

luk 19:45

(10) And he went into the temple, and began to cast out them that sold therein, and them that bought;

(10) Christ shows after his entry into Jerusalem by a visible sign that it is his duty, given and admonished unto him by his Father, to purge the temple.

Luke Chapter 20

Luke 20:1

luk 20:1

And (1) it came to pass, [that] on one of those days, as he taught the people in the temple, and preached the gospel, the chief priests and the scribes came upon [him] with the elders,

(1) The Pharisees, being overcome with the truth of Christ's doctrine, propose a question about his outward calling, and are overcome by the witness of their own conscience.

Luke 20:9

luk 20:9

(2) Then began he to speak to the people this parable; A certain man planted a vineyard, and let it forth to husbandmen, and went into a far country for a long time.

(2) It is nothing new for those who are knowledgeable of the very sanctuary of God's holy place to be the greatest enemies of Christ, but in due time they will be punished.

Luke 20:20

luk 20:20

(3) And they (a) watched [him], and sent forth (b) spies, which should feign themselves just men, (c) that they might take hold of his words, that so they might deliver him unto the power and (d) authority of the governor.

(3) The last refuge the false prophets have to destroy the true prophets is to charge them with rebellion and treason against the state.

(a) An appropriate time to take him in.

(b) Whom they had hired deceitfully.

(c) That they might latch on to something he said, and by this forge some false accusation against him.

(d) Put him to death.

Luke 20:21

luk 20:21

And they asked him, saying, Master, we know that thou sayest and teachest rightly, neither acceptest thou the (e) person [of any], but teachest the way of God truly:

(e) You are not moved by favour of any man: and by "person" he means outward circumstances, for if a man judges according to these, there will be those who are truly alike whom he will judge to be different.

Luke 20:23

luk 20:23

But he perceived their (f) craftiness, and said unto them, Why tempt ye me?

(f) Craftiness is a certain diligence and subtle knowledge to do evil, which is achieved by much use and great practise in matters.

Luke 20:27

luk 20:27

(4) Then came to [him] certain of the Sadducees, which deny that there is any resurrection; and they asked him,

(4) The resurrection of the flesh is affirmed against the Sadducees.

Luke 20:34

luk 20:34

And Jesus answering said unto them, The (g) children of this world marry, and are given in marriage:

(g) "The children of this world" refers here to those who live in this world, and not those that are wholly given to the world (and therefore contrary to the children of light), as above in (Luk 16:8).

Luke 20:36

luk 20:36

Neither can they die any more: for they are equal unto the angels; and are the children of God, being the (h) children of the resurrection.

(h) That is, men who partake in the resurrection: for as we truly say that they will indeed live who will enjoy everlasting bliss, so do those indeed rise who rise to life; though if this word "resurrection" is taken generally, it refers also to the wicked, who will rise to condemnation, which is not properly life, but death.

Luke 20:38

luk 20:38

For he is not a God of the dead, but of the living: for all (i) live unto him.

(i) That is, before him: a saying to take note of, for the godly do not die, though they die here on earth.

Luke 20:41

luk 20:41

(5) And he said unto them, How say they that Christ is David's son?

(5) Even though Christ is the son of David according to the flesh he is also his Lord (because he is the everlasting Son of God) according to the spirit.

Luke 20:46

luk 20:46

(6) Beware of the scribes, which desire to walk in long robes, and love greetings in the markets, and the highest seats in the synagogues, and the chief rooms at feasts;

(6) We must avoid the example of the glory-seeking and covetous pastors.

Luke 20:47

luk 20:47

Which devour widows' (k) houses, and for a shew make long prayers: the same shall receive greater damnation.

(k) By the figure of speech metonymy, "houses" is understood to mean the goods and substance.

Luke Chapter 21

Luke 21:1

luk 21:1

And (1) he looked up, and saw the rich men casting their gifts into the treasury.

(1) According to the judgment of God, the poor may even exceed the rich in generosity and liberality.

Luke 21:5

luk 21:5

(2) And as some spake of the temple, how it was adorned with goodly stones and (a) gifts, he said,

(2) The destruction of the temple is foretold so that the true spiritual building may be built, whose chief builders must and ought to be cautious.

(a) These were things that were hung up on walls and pillars.

Luke 21:8

luk 21:8

And he said, Take heed that ye be not deceived: for many shall come (b) in my name, saying, I am [Christ]; and the time draweth near: go ye not therefore after them.

(b) Using my name.

Luke 21:9

luk 21:9

(3) But when ye shall hear of wars and commotions, be not terrified: for these things must first come to pass; but the end [is] not by and by.

(3) The true temple of God is built up even in the midst of incredible tumults and most severe miseries, and this through invincible patience, so that the end result can be nothing else but most happy.

Luke 21:13

luk 21:13

And it shall turn to you for (c) a testimony.

(c) This will be the result of your troubles and afflictions: they will be witnesses both before God and man of the treacherous and cruel dealing of your enemies, as well as of your steadfastness: A noble saying, that the afflictions of the godly and holy men pertain to the witness of the truth.

Luke 21:19

luk 21:19

In your patience (d) possess ye your souls.

(d) Though you are surrounded on all sides with many miseries, yet nonetheless be valiant and courageous, and bear out these things bravely.

Luke 21:20

luk 21:20

(4) And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh.

(4) The final destruction of the whole city is foretold.

Luke 21:23

luk 21:23

But woe unto them that are with child, and to them that give suck, in those days! for there shall be great distress in the land, and (e) wrath upon this people.

(e) By "wrath" are meant those things which God sends when he is displeased.

Luke 21:24

luk 21:24

And they shall fall by the (f) edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.

(f) Literally, "mouth", for the Hebrews call the edge of a sword the mouth because the edge of the sword bites.

Luke 21:25

luk 21:25

(g) And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring;

(g) When the times have expired which are appointed for the salvation of the Gentiles and the punishment of the Jews: And so he changes topics from the destruction of Jerusalem to the history of the latter judgment.

Luke 21:26

luk 21:26

(5) Men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken.

(5) After various severe trials the Lord will at last plainly appear to deliver his Church.

Luke 21:29

luk 21:29

(6) And he spake to them a parable; Behold the fig tree, and all the trees;

(6) We must be sober and watchful both day and night for the Lord's coming, so that we are not taken unexpectedly.

Luke 21:35

luk 21:35

For as a snare shall it come (h) on all them that dwell on the face of the whole earth.

(h) On all men wherever they may be.

Luke 21:36

luk 21:36

Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to (i) stand before the Son of man.

(i) You will appear before him in a condition such that you will abide the presence and sentence of the Judge without fear.

Luke Chapter 22

Luke 22:1

luk 22:1

Now the (1) feast of unleavened bread drew nigh, which is called the Passover.

(1) Christ is taken upon the day of the Passover rather by the providence of his Father, than by the will of men.

Luke 22:3

luk 22:3

(2) Then entered Satan into Judas surnamed Iscariot, being of the number of the twelve.

(2) God by his wonderful providence causes him to be the minister of our salvation who was the author of our destruction.

Luke 22:4

luk 22:4

And he went his way, and communed with the chief priests and (a) captains, how he might betray him unto them.

(a) Those that had the charge of keeping the temple, who were not from among the priests and bishops, as is shown below in (Luk 22:52).

Luke 22:6

luk 22:6

And he promised, and sought opportunity to betray him unto them in the (b) absence of the multitude.

(b) Without tumult, doing it without the knowledge of the people who used to follow him: and therefore they indeed waited patiently until they knew he was alone in the garden.

Luke 22:7

luk 22:7

(3) Then came the day of unleavened bread, when the passover (c) must be killed.

(3) Christ teaches his disciples by an obvious miracle that although he is going to be crucified, yet nothing is hidden from him, and therefore that he is going willingly to death.

(c) By the order appointed by the law.

Luke 22:8

luk 22:8

And he sent Peter and John, saying, Go and prepare us the (d) passover, that we may eat.

(d) The lamb which was the symbol of the passover: And this is said using the figure of speech metonymy, which is often used when talking about the sacraments.

Luke 22:14

luk 22:14

(4) And when the (e) hour was come, he sat down, and the twelve apostles with him.

(4) Christ, having ended the passover according to the order of the law, forewarns them that this will be his last banquet with them in terms of this earthly life.

(e) The evening and twilight, at which time this supper was to be kept.

Luke 22:15

luk 22:15

And he said unto them, With desire I have desired to eat this passover with you before I (f) suffer:

(f) I am put to death.

Luke 22:19

luk 22:19

(5) And he took bread, and gave thanks, and brake [it], and gave unto them, saying, This is my body which is given for you: this do in remembrance of me.

(5) Christ establishes his new covenant and his communication with us by new symbols.

Luke 22:20

luk 22:20

Likewise also the cup after supper, saying, This (g) cup [is] (h) the new testament in my blood, which is shed for you.

(g) Here is a double use of metonymy: for first, the vessel is taken for that which is contained in the vessel, as the cup is spoken of for the wine which is within the cup. Second, the wine is called the covenant or testament, whereas in reality it is but the sign of the testament, or rather of the blood of Christ by which the testament was made: neither is it a vain sign, although it is not the same as the thing that it represents.

(h) This word "the" shows the excellency of the testament, and corresponds to (Jer 31:31) where the new testament is promised.

Luke 22:21

luk 22:21

(6) But, behold, the (i) hand of him that betrayeth me [is] with me on the table.

(6) Christ shows again that he goes willingly to die, although he is not ignorant of Judas' treason.

(i) That is, his practice; the Hebrews used to speak in this way, as in (Sa2 14:19): "Is not the hand of Joab with thee in all this?"

Luke 22:22

luk 22:22

(7) And truly the Son of man goeth, as it was determined: but woe unto that man by whom he is betrayed!

(7) Although the decree of God's providence necessarily comes to pass, yet it does not excuse the fault of those who bring it to pass.

Luke 22:24

luk 22:24

(8) And there was also a strife among them, which of them should be accounted the greatest.

(8) The pastors are not called to rule but to serve.

Luke 22:25

luk 22:25

And he said unto them, The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called (k) benefactors.

(k) Have great titles, for so it was the custom to honour princes with some great titles.

Luke 22:28

luk 22:28

(9) Ye are they which have continued with me in my temptations.

(9) Those who are partakers of the affliction of Christ will also be partakers of his kingdom.

Luke 22:31

luk 22:31

(10) And the Lord said, Simon, Simon, behold, Satan hath desired [to have] you, that he may (l) sift [you] as wheat:

(10) We must always think about the ambush that Satan lays for us.

(l) To toss you and scatter you, and also to cast you out.

Luke 22:32

luk 22:32

(11) But I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren.

(11) It is through the prayers of Christ that the elect never utterly fall away from the faith: and because of this they should encourage one another on.

Luke 22:33

luk 22:33

(12) And he said unto him, Lord, I am ready to go with thee, both into prison, and to death.

(12) In setting before us the grievous example of Peter, Christ shows that faith differs much from a vain security.

Luke 22:36

luk 22:36

(m) Then said he unto them, But now, he that hath a purse, let him take [it], and likewise [his] scrip: and he that hath no sword, let him sell his garment, and buy one.

(m) He says all this using an allegory, as if he said, "O my friends and fellow soldiers, you have lived until now in relative peace: but now there is at hand a most severe battle to be fought, and you must therefore lay all other things aside and think about dressing yourselves in armour." And what this armour is, is shown by his own example, when he prayed afterward in the garden and reproved Peter for striking with the sword.

Luke 22:40

luk 22:40

(13) And when he was at the place, he said unto them, Pray that ye enter not into temptation.

(13) Christ has made death acceptable unto us by overcoming for our sake all the horrors of death, which had the curse of God accompanying them.

Luke 22:41

luk 22:41

(14) And he was withdrawn from them about a stone's cast, and kneeled down, and prayed,

(14) Prayers are a sure help against the most perilous assaults of our enemies.

Luke 22:44

luk 22:44

And being in an (n) agony he prayed more earnestly: and his sweat was as it were great (o) drops of blood falling down to the ground.

(n) This agony shows that Christ struggled hard and was in great distress: for Christ struggled hard not only with the fears of death as other men do (for in this regard many martyrs might seem more constant than Christ), but also with the fearful judgment of his angry Father, which is the most fearful thing in the world: and this was because he took the burden of all our sins upon himself.

(o) These do not only show that Christ was true man, but also other things which the godly have to consider of, in which the secret of the redemption of all mankind is contained in the Son of God when he debased himself to the state of a servant: such things as these no man can sufficiently declare.

Luke 22:45

luk 22:45

(15) And when he rose up from prayer, and was come to his disciples, he found them sleeping for sorrow,

(15) Men are utterly sluggish, even in their greatest dangers.

Luke 22:47

luk 22:47

(16) And while he yet spake, behold a multitude, and he that was called Judas, one of the twelve, went before them, and drew near unto Jesus to kiss him.

(16) Christ is willingly betrayed and taken so that by his obedience he might deliver us who were guilty of betraying God's glory.

Luke 22:49

luk 22:49

(17) When they which were about him saw what would follow, they said unto him, Lord, shall we smite with the sword?

(17) That zeal which carries us out of the bounds of our God-given position does not please Christ.

Luke 22:52

luk 22:52

(18) Then Jesus said unto the chief priests, and captains of the temple, and the elders, which were come to him, Be ye come out, as against a thief, with swords and staves?

(18) Even the very fear of those who took Christ partly proves their evil conscience, and partly also that all these things were done by God's providence.

Luke 22:53

luk 22:53

When I was daily with you in the temple, ye stretched forth no hands against me: but this is your hour, and the (p) power of darkness.

(p) The power that was given to darkness to oppress the light for a time.

Luke 22:54

luk 22:54

Then took they him, and led [him], and brought him into the high priest's house. (19) And Peter followed afar off.

(19) We have to behold in Peter an example both of the fragility of man's nature, and the singular goodness of God towards his elect.

Luke 22:63

luk 22:63

(20) And the men that held Jesus mocked him, and smote [him].

(20) Christ bore the shame that was due for our sins.

Luke 22:66

luk 22:66

(21) And as soon as it was day, the elders of the people and the chief priests and the scribes came together, and led him into their council, saying,

(21) Christ is wrongly condemned of blasphemy before the high priest's judgment seat in order that we might be acquitted before God from the blasphemy which we deserved.

Luke Chapter 23

Luke 23:1

luk 23:1

And (1) the whole multitude of them arose, and led him unto Pilate.

(1) Christ, who is now ready to suffer for the rebellion which we raised in this world, is first of all pronounced guiltless, so that it might appear that he suffered not for his own sins (which were none) but for ours.

Luke 23:2

luk 23:2

And they began to accuse him, saying, We found this [fellow] (a) perverting the nation, and forbidding to give tribute to Caesar, saying that he himself is Christ a King.

(a) Corrupting the people, and leading them into errors.

Luke 23:6

luk 23:6

(2) When Pilate heard of Galilee, he asked whether the man were a Galilaean.

(2) Christ is a laughing stock to princes, but to their great pain.

Luke 23:7

luk 23:7

And as soon as he knew that he belonged unto (b) Herod's jurisdiction, he sent him to Herod, who himself also was at Jerusalem at that time.

(b) This was Herod Antipas the Tetrarch, in the time of whose period of rule (which was almost twenty-two years long) John the Baptist preached and was put to death, and Jesus Christ also died and rose again, and the apostles began to preach, and various things were done at Jerusalem almost seven years after Christ's death. This Herod was sent into banishment to Lyons, about the second year of Gaius Caesar.

Luke 23:11

luk 23:11

And Herod with his (c) men of war set him at nought, and mocked [him], and arrayed him in a gorgeous robe, and sent him again to Pilate.

(c) Accompanied with his nobles and soldiers who followed him from Galilee.

Luke 23:12

luk 23:12

(3) And the same day Pilate and Herod were made friends together: for before they were at enmity between themselves.

(3) The hatred of godliness binds the wicked together.

Luke 23:13

luk 23:13

(4) And Pilate, when he had called together the chief priests and the (d) rulers and the people,

(4) Christ is acquitted the second time, even by him of whom he is condemned, so that it might appear in what way he who is just, redeemed us who were unjust.

(d) Those whom the Jews called the sanhedrin.

Luke 23:16

luk 23:16

(5) I will therefore chastise him, and release [him].

(5) The wisdom of the flesh is to choose the lesser of two evils, but God curses such plans.

Luke 23:22

luk 23:22

(6) And he said unto them the third time, Why, what evil hath he done? I have found no cause of death in him: I will therefore chastise him, and let [him] go.

(6) Christ is acquitted the third time before he is condemned, so that it might appear that it was for our sins that were condemned in him.

Luke 23:26

luk 23:26

(7) And as they led him away, they laid hold upon one Simon, a Cyrenian, coming out of the country, and on him they laid the cross, that he might bear [it] after Jesus.

(7) An example of the outrageousness and disorder of the soldiers.

Luke 23:27

luk 23:27

(8) And there followed him a great company of people, and of women, which also bewailed and lamented him.

(8) The triumph of the wicked has a most horrible end.

Luke 23:31

luk 23:31

For if they do these things in a (e) green tree, what shall be done in the dry?

(e) As if he said, "If they do this to me who is always fruitful and flourishing, and who lives forever by reason of my Godhead, what will they do to you who are unfruitful and void of all active righteousness?"

Luke 23:33

luk 23:33

(9) And when they were come to the place, which is called Calvary, there they crucified him, and the malefactors, one on the right hand, and the other on the left.

(9) Christ became accursed for us upon the cross, suffering the punishment which the ones who would belong to God deserved.

Luke 23:34

luk 23:34

(10) Then said Jesus, Father, forgive them; for they know not what they do. And they parted his raiment, and cast lots.

(10) Christ, in praying for his enemies, shows that he is both the Sacrifice and the Priest.

Luke 23:35

luk 23:35

And the people stood beholding. And the rulers also with them derided [him], saying, He saved others; let him save himself, if he be Christ, the (f) chosen of God.

(f) Whom God loves more than all others.

Luke 23:38

luk 23:38

(11) And a superscription also was written over him in letters of Greek, and Latin, and Hebrew, THIS IS THE KING OF THE JEWS.

(11) Pilate is unknowingly made a preacher of the kingdom of Christ.

Luke 23:39

luk 23:39

(g) And (12) one of the malefactors which were hanged railed on him, saying, If thou be Christ, save thyself and us.

(g) Therefore we must either take Matthew's account to be using the figure of speech synecdoche, or that both of them mocked Christ. But one of them who was eventually overcome with the great patience of God breaks forth in that confession worthy all memory.

(12) Christ, in the midst of the humbling of himself upon the cross, indeed shows that he has both the power of life to save the believers and the power of death to avenge the rebellious.

Luke 23:41

luk 23:41

And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing (h) amiss.

(h) More than he ought.

Luke 23:43

luk 23:43

And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in (i) paradise.

(i) God made the visible paradise in the eastern part of the world: but that which we behold with the eyes of our mind is the place of everlasting joy and salvation, through the goodness and mercy of God, a most pleasant rest for the souls of the godly, and a most quiet and joyful dwelling.

Luke 23:44

luk 23:44

(13) And it was about the sixth hour, and there was a darkness over all the earth until the ninth hour.

(13) Christ, even being at the point of death, shows himself to be God almighty even to the blind.

Luke 23:45

luk 23:45

(14) And the sun was darkened, and the veil of the temple was rent in the midst.

(14) Christ enters bravely and resolutely into the very darkness of death, and he does this so that he might overcome death even within its most secret places.

Luke 23:47

luk 23:47

(15) Now when the centurion saw what was done, he glorified God, saying, Certainly this was a righteous man.

(15) Christ, as often as it pleases him, causes his very enemies to give honourable witness that he is right.

Luke 23:49

luk 23:49

(16) And all his acquaintance, and the women that followed him from Galilee, stood afar off, beholding these things.

(16) Christ gathers together and defends his little flock in the midst of the tormentors.

Luke 23:50

luk 23:50

(17) And, behold, [there was] a man named Joseph, a counsellor; [and he was] a good man, and a just:

(17) Christ, through his well known burial, confirms both the truth of his death as well as his resurrection, by the plain and evident witness of Pilate.

Luke 23:54

luk 23:54

And that day was the preparation, and the sabbath (k) drew on.

(k) Literally, "dawning", and now beginning, for the light of the former day drew toward the going down of the sun, and that was the day of preparation for the feast, that is, the feast which was to be kept the following day.

Luke 23:55

luk 23:55

(18) And the women also, which came with him from Galilee, followed after, and beheld the sepulchre, and how his body was laid.

(18) Christ, being set upon by the devil and all his instruments, and being even in death's mouth, places weak women in his service, bearing in mind to immediately triumph over these terrible enemies, and that without any great endeavour.

Luke Chapter 24

Luke 24:1

luk 24:1

Now upon the (1) first [day] of the week, very (a) early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain [others] with them.

(1) Poor humble women, who were certainly not expecting it, are chosen to be the first witnesses of the resurrection, so that there might not be any suspicion of either deceit or violence.

(a) Very early, as Mark says: or as John says, while it was yet dark, that is, when it was yet hardly the dawning of day.

Luke 24:9

luk 24:9

(2) And returned from the sepulchre, and told all these things unto the eleven, and to all the rest.

(2) The cowardly and dastardly mind of the disciples is reproved by the brave courage of women (made so by God's great mercies) to show that the kingdom of God consists in an extraordinary power.

Luke 24:12

luk 24:12

(3) Then arose Peter, and ran unto the sepulchre; and (b) stooping down, he beheld the linen clothes laid by themselves, and departed, wondering in himself at that which was come to pass.

(3) Christ uses the incredulity of his disciples for the fuller setting forth of the truth of his resurrection, lest they should seem to have believed that too lightly which they preached afterward to all the world.

(b) As it were holding down his head, and bowing his neck, looked diligently in.

Luke 24:13

luk 24:13

(4) And, behold, two of them went that same day to a village called Emmaus, which was from Jerusalem [about] threescore furlongs.

(4) The resurrection is proved by two other witnesses who saw it, and all the circumstances surrounding it declare that it was no forged event thought up on purpose in their own minds.

Luke 24:16

luk 24:16

(c) But their eyes were holden that they should not know him.

(c) Were held back and stayed, God no doubt appointing this to be so: and therefore his body was not invisible, but rather their eyes were dimmed.

Luke 24:18

luk 24:18

And (d) the one of them, whose name was Cleopas, answering said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days?

(d) Some of the old fathers think that the other disciple was the same evangelist who wrote this book, but Epiphanius, writing against the Saturnilians, says it was Nathanael; but none of these are certainties.

Luke 24:20

luk 24:20

(5) And how the chief priests and our rulers delivered him to be condemned to death, and have crucified him.

(5) It appears by conferring the prophecies of the prophets that all those things are true and certain which the evangelist have put down in writing about Christ.

Luke 24:31

luk 24:31

And their eyes were opened, and they knew him; and he (e) vanished out of their sight.

(e) Suddenly taken away, and we may not therefore imagine that he was there in an invisible body, but indeed believe that he suddenly changed the place where he was.

Luke 24:35

luk 24:35

And they told what things [were done] in the way, and how he was known of them in (f) breaking of bread.

(f) When he broke bread, which that people used to do, and as the Jews still do today at the beginning of their meals and say a prayer.

Luke 24:36

luk 24:36

(6) And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace [be] unto you.

(6) The Lord himself shows by certain and necessary signs that he was risen again, and risen in the same body which he had taken upon himself.

Luke 24:38

luk 24:38

And he said unto them, Why are ye troubled? and why do (g) thoughts arise in your hearts?

(g) Various and doubtful thoughts which fall often into men's heads, when any strange thing occurs, thoughts of which there is no great likelihood.

Luke 24:44

luk 24:44

(7) And he said unto them, These [are] the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and [in] the prophets, and [in] the psalms, concerning me.

(7) The preaching of the gospel, which was promised to the prophets, and performed in his time, is committed unto the apostles, the sum of which is repentance and remission of sins.

Luke 24:47

luk 24:47

And that repentance and remission of sins should be preached in his name among all nations, (h) beginning at Jerusalem.

(h) The apostles, who are the preachers of the gospel, beginning at Jerusalem.

Luke 24:49

luk 24:49

And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, (i) until ye be endued with power from on high.

(i) Until the Holy Spirit comes down from heaven upon you.

Luke 24:50

luk 24:50

(8) And he led them out as far as to Bethany, and he lifted up his hands, and blessed them.

(8) Christ ascends into heaven, and departing bodily from his disciples, fills their hearts with the Holy Spirit.

John

John Chapter 1

John 1:1

joh 1:1

In (1) the (a) beginning (b) was (c) the Word, and the Word was (d) with God, and the (e) Word was God.

(1) The Son of God is of one and the selfsame eternity or everlastingness, and of one and the selfsame essence or nature with the Father.

(a) From the beginning, as the evangelist says in (Jo1 1:1); it is as though he said that the Word did not begin to have his being when God began to make all that was made: for the Word was even then when all things that were made began to be made, and therefore he was before the beginning of all things.

(b) Had his being.

(c) This word "the" points out to us a peculiar and choice thing above all others, and puts a difference between this "Word", which is the Son of God, and the laws of God, which are also called the word of God.

(d) This word "with" points out that there is a distinction of persons here.

(e) This word "Word" is the first in order in the sentence, and is the subject of the sentence, and this word "God" is the latter in order, and is the predicate of the sentence.

John 1:3

joh 1:3

(2) All (f) things were made by him; and (g) without him (h) was not any thing made that was made.

(2) The Son of God declares that his everlasting Godhead is the same as the Father's, both by the creating of all things, and also by preserving them, and especially by the excellent gifts of reason and understanding with which he has beautified man above all other creatures.

(f) Paul expounds on this in (Col 1:15-16).

(g) That is, as the Father did work, so did the Son work with him: for the Son was a fellow worker with him.

(h) Of all those things which were made, nothing was made without him.

John 1:4

joh 1:4

(i) In him (k) was life; and the life was (l) the light of men.

(i) That is, by him: and this is spoken after the manner of the Hebrews, meaning by this that by his force and working power all life comes to the world.

(k) That is, even at that time when all things were made by him, for otherwise he would have said, "Life in him", and not "life was".

(l) That force of reason and understanding which is kindled in our minds to acknowledge him, the author of so great a benefit.

John 1:5

joh 1:5

(3) And the light shineth in darkness; and the darkness (m) comprehended it not.

(3) The light of men is turned into darkness, but yet there is enough clearness so that they are without excuse.

(m) They could not perceive nor reach it to receive any light from it, no, they did not so much as acknowledge him.

John 1:6

joh 1:6

(4) There was a man sent from God, whose name [was] John.

(4) There is another more full manifestation of the Son of God, by the consideration of which men are in good time stirred up, even to John's voice, who is as it were the herald of Christ.

John 1:7

joh 1:7

The same came for a witness, to bear witness of the Light, that all [men] (n) through him might believe.

(n) Through John.

John 1:8

joh 1:8

He was not (o) that Light, but [was sent] to bear witness of that Light.

(o) That light which we spoke of, that is, Christ, who alone can enlighten our darkness.

John 1:9

joh 1:9

(5) [That] was (p) the true Light, which lighteth every man that cometh into the world.

(5) When the Son of God saw that men did not acknowledge him by his works, although they were endued with understanding (which he had given to all of them), he exhibited himself unto his

people to be seen by them with their physical eyes: yet not even then did they acknowledge him or receive him.

(p) Who alone and properly deserves to be called the light, for he shines by his own accord and borrows light from no one.

John 1:10

joh 1:10

(q) He was in the world, and the world was made by him, and the world knew him not.

(q) The person of the Word was made manifest even at that time when the world was made.

John 1:11

joh 1:11

He came (r) unto his own, and his own received him not.

(r) The Word showed himself again when he came in the flesh.

John 1:12

joh 1:12

(6) But as many as received him, to them gave he (s) power to become the sons of God, [even] to them that believe on his name:

(6) The Son being shut out by the majority of his people, and acknowledged but by a few, regenerates those few by his own strength and power, and receives them into that honour which is common to all the children of God, that is, to be the sons of God.

(s) He condescended to give them this power to take them to be his children.

John 1:13

joh 1:13

Which were born, not of blood, nor of the (t) will of the flesh, nor of the will of man, but of God.

(t) Of that shameful and corrupt nature of man, which is throughout the scriptures described as an enemy of the spirit.

John 1:14

joh 1:14

(7) And the Word was made (u) flesh, and (x) dwelt among us, (and we beheld his (y) glory, the glory (z) as of the only begotten of the Father,) (a) full of grace and truth.

(7) That Son who is God from everlasting took upon himself man's nature, so that one and the selfsame might be both God and man, who manifestly appeared to many witnesses that saw him, amongst whom he was conversant and unto whom by sure and undoubted arguments he showed both of his natures.

(u) That is, man: so that, by the figure of speech synecdoche, the part is taken for the whole: for he took upon himself our entire nature, that is to say, a true body, and a true soul.

(x) For a time, and when that was ended, he went up into heaven: for the word which he uses is used with reference to tents: and yet nonetheless he is always present with us, though not in flesh, but by the power of his spirit.

(y) The glory which he speaks of here is that manifestation of Christ's majesty, which was as it were openly placed before our eyes when the Son of God appeared in the flesh.

(z) This word "as" does not indicate here a likeness, but rather the truth of the matter, for his meaning is this, that we saw such a glory which suited and was proper for the true and only begotten Son of God, who is Lord and King over all the world.

(a) He was not only a partaker of grace and truth, but was full of the very substance of grace and truth.

John 1:15

joh 1:15

(8) John bare witness of him, and cried, saying, This was he of whom I spake, He that cometh (b) after me is preferred (c) before me: for he was before me.

(8) John is a faithful witness of the excellency of Christ.

(b) That is, "He before whom I am sent to prepare him the way": so that these words refer to the time of his calling, and not of his age, for John was six months older than Christ.

(c) This sentence has in it a turning of the reason as we call it, as one would say, a setting of that first which should be last, and that last which should be first: for in plain speech it is this, "He that comes after me, is better than I am, for he was before me." We find a similar turning of the reason in (Luk 7:47): "Many sins are forgiven her, because she loved much", which is this much to say, "She loved much, because many sins are forgiven her."

John 1:16

joh 1:16

(9) And of his fulness have all we received, and (d) grace for grace.

(9) Christ is the most plentiful fountain of all goodness, but he gave out his gifts most bountifully at that time when he exhibited and showed himself to the world.

(d) That is, grace upon grace; as one would say, graces piled one upon another.

John 1:18

joh 1:18

(10) No man hath seen God at any time; the only begotten Son, which is in the (e) bosom of the Father, he hath (f) declared [him].

(10) The true knowledge of God proceeds only from Jesus Christ.

(e) Who is nearest to his Father, not only in respect of his love towards him, but by the bond of nature, and by means of that union or oneness that is between them, by which the Father and the Son are one.

(f) Revealed him and showed him unto us, whereas before he was hidden under the shadows of the law, so that our minds were not able to perceive him: for whoever sees him, sees the Father also.

John 1:19

joh 1:19

(11) And this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou?

(11) John is neither the Messiah, nor like any of the other prophets, but is the herald of Christ, who is now present.

John 1:20

joh 1:20

And he (g) confessed, and (h) denied not; but confessed, I am not the Christ.

(g) He did acknowledge him, and spoke of him plainly and openly.

(h) This repeating of the one and the selfsame thing, though in different words, is often used by the Hebrews, and it has great force, for they used to speak one thing twice in order to set it out more certainly and plainly.

John 1:21

joh 1:21

And they asked him, What then? Art thou Elias? And he saith, (i) I am not. Art thou (k) that prophet? And he answered, No.

(i) The Jews thought that Elias would come again before the days of the Messiah, and they took as the basis of their opinion (Mal 4:5), which is to be understood as referring to John, see (Mat 11:14). And yet John denies that he is Elias, answering their question just as they meant it.

(k) They are inquiring about some great prophet, and not about Christ, for John denied before that he is Christ, for they thought that some great prophet would be sent like Moses, using to support this position (Deu 18:15), which is to be understood to refer to all the company of the prophets and ministers, which have been and shall be to the end, and especially of Christ who is the head of all prophets.

John 1:24

joh 1:24

(12) And they which were sent were of the Pharisees.

(12) Christ is the author of baptism, and not John: and therefore the authority of this does not come from John, who is the minister, but wholly from Christ the Lord.

John 1:25

joh 1:25

And they asked him, and said unto him, (l) Why baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet?

(l) By this we may prove that the Jews knew there should be some change in religion under the Messiah.

John 1:26

joh 1:26

John answered them, saying, I baptize with water: but there standeth one (m) among you, whom ye know not;

(m) Whom all the world sees, and sees even amongst you.

John 1:29

joh 1:29

(13) The next day John seeth Jesus coming unto him, and saith, Behold (n) the Lamb of God, which (o) taketh away the (p) sin of the world.

(13) The body and truth of all the sacrifices of the law, to make satisfaction for the sin of the world, is Christ.

(n) This word "the" which is added has great force in it, not only to set forth the worthiness of Christ, and so to separate him for the "lamb" which was a symbol of him, and from all other sacrifices of the law, but also to remind us of the prophecies of Isaiah and others.

(o) This word is in the present tense, and signifies a continuous act, for the Lamb rightfully has this power both now and forever to take away the sins of the world.

(p) That is, that root of sins, namely, our corruption, and so consequently the fruits of sins, which are commonly called in the plural number, sins.

John 1:31

joh 1:31

And (q) I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water.

(q) I never knew him by face before.

John 1:32

joh 1:32

(14) And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him.

(14) Christ is proved to be the Son of God by the coming down of the Holy Spirit, by the Father's voice, and by John's testimony.

John 1:34

joh 1:34

And I saw, and bare record that this is (r) the Son of God.

(r) This word "the" points out to us some excellent thing, and makes a distinction between Christ and others, whom Moses and the prophets commonly call the sons of the most High.

John 1:35

joh 1:35

(15) Again the next day after John stood, and two of his disciples;

(15) John gathers disciples not to himself, but to Christ.

John 1:36

joh 1:36

(16) And looking upon Jesus as he walked, he saith, Behold the Lamb of God!

(16) Christ is set before us to follow, not as a vain shadow, but as our Mediator.

John 1:37

joh 1:37

(17) And the two disciples heard him speak, and they followed Jesus.

(17) In this first gathering of the disciples we have shown to us that the beginning of salvation is from God, who calls us unto his Son by the ministry of his servants: whom, as he guides us, we must also hear, and follow him home, so that being instructed by him we may also instruct others.

John 1:38

joh 1:38

Then Jesus turned, and saw them following, and saith unto them, What seek ye? They said unto him, Rabbi, (which is to say, being interpreted, Master,) (s) where dwellest thou?

(s) Where is your lodging?

John 1:39

joh 1:39

He saith unto them, Come and see. They came and saw where he dwelt, and abode with him that day: for it was about the (t) tenth hour.

(t) It was getting later in the night.

John 1:41

joh 1:41

He first findeth his own brother Simon, and saith unto him, We have found the Messias, which is, being interpreted, the (u) Christ.

(u) That is, anointed, and king after the manner of the Jewish people.

John 1:45

joh 1:45

(18) Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph.

(18) God uses the good endeavours of the unlearned such that he makes them teachers of the learned.

John 1:46

joh 1:46

(19) And Nathanael said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see.

(19) We must especially take heed of false presumptions, which prevent us from entrance to Christ.

John 1:47

joh 1:47

(20) Jesus saw Nathanael coming to him, and saith of him, Behold an Israelite indeed, in whom is no guile!

(20) Simple uprightness discerns the true Israelites from the false.

John 1:48

joh 1:48

(21) Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig tree, I saw thee.

(21) The purpose of miracles is to set before us Christ the Almighty, and also the only author of our salvation, in order that we may apprehend him by faith.

John 1:51

joh 1:51

And he saith unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God (x) ascending and descending upon the Son of man.

(x) These words signify the power of God which would appear in Christ's ministry by the angels serving him as the head of the Church.

John Chapter 2

John 2:1

joh 2:1

And (1) the (a) third day there was a marriage in Cana of Galilee; and the mother of Jesus was there:

(1) Christ, declaring openly in an assembly by a notable miracle that he has power over the nature of things to feed man's body, leads the minds of all men to consider his spiritual and saving strength and power.

(a) After the talk which he had with Nathanael, or after his departure from John, or after he came into Galilee.

John 2:3

joh 2:3

(2) And when they wanted wine, the mother of Jesus saith unto him, They have no wine.

(2) Christ takes good enough care of our salvation, and therefore has no need of others to remind of it.

John 2:4

joh 2:4

Jesus saith unto her, Woman, what have I to do with thee? mine (b) hour is not yet come.

(b) My appointed time.

John 2:6

joh 2:6

And there were set there six (c) waterpots of stone, after the manner of the purifying of the Jews, containing two or three (d) firkins apiece.

(c) These were vessels made for the use of water, in which they washed themselves.

(d) Every firkin contained one hundred pounds, at twelve ounces a pound: By this we gather that Christ helps them with one thousand and eight hundred pounds of wine. (about 135 imperial gallons or 600 litres Ed.)

John 2:10

joh 2:10

And saith unto him, Every man at the beginning doth set forth good wine; and when men have (e) well drunk, then that which is worse: [but] thou hast kept the good wine until now.

(e) Literally, "are drunken". Now this saying, to be drunken, does not always refer to being drunk in the evil sense in the Hebrew language, but sometimes signifies an abundant and plentiful use of wine, which is nonetheless a measured amount, as in (Gen 43:34).

John 2:12

joh 2:12

After this he went down to Capernaum, he, and his mother, and his (f) brethren, and his disciples: and they continued there not many days.

(f) That is, his cousins.

John 2:13

joh 2:13

(3) And the Jews' passover was at hand, and Jesus went up to Jerusalem,

(3) Christ being made subject to the law for us, satisfies the law of the passover.

John 2:14

joh 2:14

(4) And found in the temple those that sold oxen and sheep and doves, and the changers of money sitting:

(4) Christ being ordained to purge the Church with great zeal begins his office both of Priest and Prophet.

John 2:17

joh 2:17

And his disciples remembered that it was written, The (g) zeal of thine house hath eaten me up.

(g) "Zeal" in this place is taken for a wrathful indignation and displeasure of the mind, brought about when someone deals wickedly and evilly towards those whom we love well.

John 2:18

joh 2:18

(5) Then answered the Jews and said unto him, What (h) sign shewest thou unto us, seeing that thou doest these things?

(5) Against those who so bind God to an ordinary calling, which they themselves most shamefully abuse, that they will not admit of an extraordinary calling, which God confirms from heaven (and they would have it extinguished, although in vain) unless it is sealed with outward and bodily miracles.

(h) With what miracle do you confirm it, that we may see the heavenly power and strength which gives you authority to speak and to act in this manner?

John 2:21

joh 2:21

But he spake of the (i) temple of his body.

(i) That is, of his body.

John 2:24

joh 2:24

(6) But Jesus did not commit himself unto them, because he knew all [men],

(6) It is not good giving credit to those who trust only because of miracles.

John 2:25

joh 2:25

(7) And needed not that any should testify of man: for he knew what was in man.

(7) Christ is the searcher of hearts, and therefore truly God.

John Chapter 3

John 3:1

joh 3:1

There (1) was a man of the Pharisees, named Nicodemus, a (a) ruler of the Jews:

(1) There are none sometimes more unlearned than the learned, but the learned as well as the unlearned must desire wisdom from Christ only.

(a) A man of great estimation and a ruler amongst the Jews.

John 3:2

joh 3:2

The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a (b) teacher come from God: for no man can do these miracles that thou doest, (c) except God be with him.

(b) We know that you are sent from God to teach us.

(c) But he in whom some part of the excellency of God appears. And if Nicodemus had rightly known Christ, he would not only have said that God was with him, but in him, as Paul does in (Co2 1:19).

John 3:3

joh 3:3

(2) Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot (d) see the (e) kingdom of God.

(2) The beginning of Christianity consists in this, that we know ourselves not only to be corrupt in part, but to be wholly dead in sin: so that our nature has need to be created anew, with regard to its qualities, which can be done by no other power, but by the divine and heavenly, by which we were first created.

(d) That is, "go in", or "enter", as he expounds himself below in (Joh 3:5).

(e) The Church: for Christ shows here how we come to be citizens and to have anything to do in the city of God.

John 3:4

joh 3:4

Nicodemus saith unto him, How (f) can a man be born when he is old? can he enter the second time into his mother's womb, and be born?

(f) How can I who am old be born again? For Nicodemus answers as if Christ's words were only addressed to himself.

John 3:6

joh 3:6

That which is born of the flesh is (g) flesh; and that which is born of the Spirit is spirit.

(g) That is, fleshly, namely, wholly unclean and under the wrath of God: and therefore this word "flesh" signifies the corrupt nature of man: contrary to which is the Spirit, that is, the man ingrafted into Christ through the grace of the Holy Spirit, whose nature is everlasting and immortal, though the strife of the flesh remains.

John 3:8

joh 3:8

The wind bloweth where it (h) listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.

(h) With free and wandering blasts as it wishes.

John 3:9

joh 3:9

(3) Nicodemus answered and said unto him, How can these things be?

(3) The secret mystery of our regeneration which cannot be comprehended by man's capacity, is perceived by faith, and that in Christ only, because he is both God on earth, and man in heaven, that is to say, man in such a way that he is God also, and therefore almighty: and God in such a way that he is man also, and therefore his power is made manifest to us.

John 3:11

joh 3:11

Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our (i) witness.

(i) You handle doubtful things even though you have no solid basis for believing them, and yet men believe you: but I teach those things that are of a truth and well known, and you do not believe me.

John 3:13

joh 3:13

And no (k) man (l) hath ascended up to heaven, but he that came down from heaven, [even] (m) the Son of man which (n) is in heaven.

(k) Only Christ can teach us heavenly things, for no man ascends, etc.

(l) That is, has any spiritual light and understanding, or ever had any, but only the Son of God who came down to us.

(m) Whereas he is said to have come down from heaven, this must be understood as referring to his Godhead, and of the manner of his conception: for Christ's birth upon the earth was heavenly and not earthly, for he was conceived by the Holy Spirit.

(n) That which is proper to the divinity of Christ, is here spoken of the whole Christ, to show us that he is but one person in which two natures are united.

John 3:16

joh 3:16

(5) For God so loved the world, that he gave his only begotten Son, that whosoever believeth (o) in him should not perish, but have everlasting life.

(5) Nothing else but the free love of the Father is the beginning of our salvation, and Christ is he in whom our righteousness and salvation dwells: and faith is the instrument or means by which we apprehend it, and everlasting life is that which is set before us to apprehend.

(o) It is not the same to believe in a thing, and to believe about a thing, for we may not believe in anything except in God alone, but we may believe about anything whatever, says Nazianzene in his Oration of the Spirit.

John 3:17

joh 3:17

(6) For God sent not his Son into the world (p) to condemn the world; but that the (q) world through him might be saved.

(6) Christ does not condemn, but rather despising Christ condemns.

(p) That is, to be the cause of the condemning of the world, for indeed sins are the cause of death; however, Christ will still judge the living and the dead.

(q) Not only the people of the Jews, but whoever will believe in him.

John 3:19

joh 3:19

(7) And this is the (r) condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.

(7) The only reason why men refuse the light that is offered to them is wickedness.

(r) That is, the cause of condemnation, which remains in men, unless through God's great benefit they are delivered from it.

John 3:21

joh 3:21

But he that (s) doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought (t) in God.

(s) That is, he that leads an honest life, and is void of all cunning and deceit.

(t) That is, with God, God as it were going before.

John 3:25

joh 3:25

(8) Then there arose a question between [some] of John's disciples and the Jews about purifying.

(8) Satan inflames the disciples of John with a fond emulation of their master in order to hinder the course of the gospel: but John, being mindful of his office, not only puts a stop to their endeavours, but also takes occasion by that means to give testimony of Christ, that in him alone the Father has set forth everlasting life.

John 3:27

joh 3:27

John answered and said, A man (u) can receive nothing, except it be given him from heaven.

(u) Why are you trying to better my state? This is every man's lot and portion, that he cannot better himself in the slightest way.

John 3:31

joh 3:31

He that cometh from above is above all: he that is of the earth is (x) earthly, and (y) speaketh of the earth: he that cometh from heaven is above all.

(x) Is nothing else but man, a piece of work made of the slime of the earth.

(y) Is characterized by nothing but corruption, ignorance, dulness, etc.

John 3:32

joh 3:32

And what he hath (z) seen and heard, that he testifieth; and (a) no man receiveth his testimony.

(z) What he knows fully and perfectly.

(a) That is, very few.

John 3:35

joh 3:35

The Father loveth the Son, and hath (b) given all things into his hand.

(b) Committed them to his power and will.

John 3:36

joh 3:36

He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not (c) see life; but the wrath of God abideth on him.

(c) Shall not enjoy.

John Chapter 4

John 4:1

joh 4:1

When (1) therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John,

(1) This balance is to be kept in doing our duty, that neither by fear are we terrified from going forward, and neither by rashness procure or bring dangers upon ourselves.

John 4:5

joh 4:5

(2) Then cometh he to a city of Samaria, which is called Sychar, near to the parcel of ground that Jacob gave to his son Joseph.

(2) Christ, leaving the proud Pharisees, communicates the treasures of everlasting life with a poor sinful woman and stranger, refuting the gross errors of the Samaritans, and defending the true service of God, which was delivered to the Jews, but yet in such a way that he here calls both Samaritans and Jews back to himself, as one whom only all the fathers, and also all the ceremonies of the law, regarded, and had respect for.

John 4:6

joh 4:6

Now Jacob's well was there. Jesus therefore, being wearied with [his] journey, sat (a) thus on the well: [and] it was about the (b) sixth hour.

(a) Even as he was weary, or because he was weary.

(b) It was almost noon.

John 4:9

joh 4:9

Then saith the woman of Samaria unto him, How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? for the Jews (c) have no dealings with the Samaritans.

(c) There is no familiarity nor friendship between the Jews and the Samaritans.

John 4:10

joh 4:10

Jesus answered and said unto her, If thou knewest (d) the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee (e) living water.

(d) By this word "the" we are shown that Christ speaks of some excellent gift, that is to say, even about himself, whom his Father offered to this woman.

(e) This everlasting water, that is to say, the exceeding love of God, is called "living" or "of life", to make a difference between it and the water that should be drawn out of a well: and these metaphors are frequently used by the Jews.

John 4:20

joh 4:20

(3) Our fathers worshipped in this (f) mountain; and ye say, that in Jerusalem is the place where men ought to worship.

(3) All the religion of superstitious people stands for the most part upon two pillars, but very weak, that is to say, upon the perverted examples of the fathers, and a foolish opinion of outward things: and to refute such errors we have to turn to the word and nature of God.

(f) The name of this mountain is Gerizim, upon which Sanaballeta the Cuthite built a temple with the permission of Alexander of Macedonia, after the victory of Issica: and he made high priest there Manasses his son in law; Josephus, book 11.

John 4:23

joh 4:23

But the hour cometh, and now is, when the true worshippers shall worship the Father in (g) spirit and in truth: for the Father seeketh such to worship him.

(g) This word "spirit" is to be taken here as it is set against that commandment which is called carnal in (Heb 7:16), as the commandment is considered in itself: and so he speaks of "truth" not as we set it against a lie, but as we take it in respect of the outward ceremonies of the law, which only shadowed that which Christ indeed performed.

John 4:24

joh 4:24

God [is] a (h) Spirit: and they that worship him must worship [him] in spirit and in truth.

(h) By the word "spirit" he means the nature of the Godhead, and not the third person in the Trinity.

John 4:32

joh 4:32

(4) But he said unto them, I have meat to eat that ye know not of.

(4) We may have care of our bodies, but in such a way that we prefer willingly and freely the occasion which is offered us to enlarge the kingdom of God before all necessities of this life, whatever else they may be.

John 4:35

joh 4:35

(5) Say not ye, There are yet four months, and [then] cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest.

(5) When the spiritual corn is ripe, we must not linger, for so the children of this world would condemn us.

John 4:36

joh 4:36

(6) And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together.

(6) The doctrine of the prophets was as it were a sowing time, and the doctrine of the gospel, as the harvest: and there is an excellent agreement between them both, and the ministers of them both.

John 4:37

joh 4:37

And herein is that (i) saying true, One soweth, and another reapeth.

(i) That proverb.

John 4:39

joh 4:39

(7) And many of the Samaritans of that city believed on him for the saying of the woman, which testified, He told me all that ever I did.

(7) The Samaritans most joyfully embrace that which the Jews most stubbornly rejected.

John 4:43

joh 4:43

(8) Now after two days he departed thence, and went into (k) Galilee.

(8) The despisers of Christ deprive themselves of his benefit: yet Christ prepares a place for himself.

(k) Into the towns and villages of Galilee, for he would not live in his country of Nazareth, because they despised him, and where (as the other evangelists write) the efficacy of his benefits was hindered because of their being incredibly stiffnecked.

John 4:46

joh 4:46

(9) So Jesus came again into Cana of Galilee, where he made the water wine. And there was a certain (l) nobleman, whose son was sick at Capernaum.

(9) Although Christ is absent in body, yet he works mightily in the believers by his word.

(1) Some of Herod's royal attendants, for though Herod was not a king, but a Tetrarch, yet he was a king in all respects (or at least the people called him a king) except that he lacked the title of king.

John Chapter 5

John 5:2

joh 5:2

(1) Now there is at Jerusalem by the sheep [market] a (a) pool, which is called in the Hebrew tongue
(b) Bethesda, having five porches.

(1) There is no disease so old which Christ cannot heal.

(a) Of which cattle drank, and used to be plunged in, since there was a great abundance of water at Jerusalem.

(b) That is to say, the house of pouring out, because a great abundance of water was poured out into that place.

John 5:10

joh 5:10

(2) The Jews therefore said unto him that was cured, It is the sabbath day: it is not lawful for thee to carry [thy] bed.

(2) True religion is assaulted most cruelly by the pretence of religion itself.

John 5:17

joh 5:17

(3) But Jesus answered them, My Father worketh hitherto, and I work.

(3) The work of God was never the breach of the sabbath, and the works of Christ are the works of the Father, both because they are one God, and also because the Father does not work except in the Son.

John 5:18

joh 5:18

Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was (c) his Father, making himself equal with God.

(c) That is, his alone and no one else's, which they gather from his saying, "And I work", applying this word "work" to himself which properly belongs to God, and therefore makes himself equal to God.

John 5:19

joh 5:19

Then answered Jesus and said unto them, Verily, verily, I say unto you, The Son can do nothing (d) of himself, but what he (e) seeth the Father do: for what things soever he doeth, these also doeth the Son (f) likewise.

(d) Not only without his Father's authority, but also without his mighty working and power.

(e) This must be understood of the person of Christ, which consists of two natures, and not simply of his Godhead: so then he says that his Father moves and governs him in all things, but yet nonetheless, when he says he works with his Father, he confirms his Godhead.

(f) In like sort, jointly and together. Not because the Father does some things, and then the Son works after him and does the same, but because the might and power of the Father and the Son work equally and jointly together.

John 5:21

joh 5:21

(4) For as the Father raiseth up the dead, and quickeneth [them]; even so the Son quickeneth whom he will.

(4) The Father makes no man partaker of everlasting life except in Christ, in whom alone also he is truly worshipped.

John 5:22

joh 5:22

For the Father (g) judgeth (h) no man, but hath committed all judgment unto the Son:

(g) This word "judgeth" is taken by the figure of speech synecdoche to represent all governing.

(h) These words are not to be taken as though they simply denied that God governed the world, but rather they deny that he governed as the Jews imagined it, who separate the Father from the Son, whereas indeed, the Father does not govern the world, but only in the person of his Son, being made manifest in the flesh: so he says below in (Joh 5:30), that he came not to do his own will: that his doctrine is not his own, that the blind man and his parents did not sin (Joh 7:16; Joh 9:3), etc.

John 5:24

joh 5:24

(5) Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.

(5) The Father is not worshipped except by his Son's word apprehended by faith, which is the only way that leads to eternal life.

John 5:25

joh 5:25

(6) Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live.

(6) We are all dead in sin and cannot be made alive by any other means, except by the word of Christ apprehended by faith.

John 5:27

joh 5:27

And hath given him (i) authority to execute judgment also, because he is (k) the Son of man.

(i) That is, high and sovereign power to rule and govern all things, in so much that he has power over life and death.

(k) That is, he will not only judge the world as he is God, but also as he is man, he received this from his Father, to be judge of the world.

John 5:28

joh 5:28

(7) Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice,

(7) All will eventually appear before the judgment seat of Christ to be judged.

John 5:29

joh 5:29

(8) And shall come (l) forth; they that have done good, unto the (m) resurrection of life; and they that have done evil, unto the resurrection of damnation.

(8) Faith and infidelity will be judged by their fruits.

(l) From their graves.

(m) To that resurrection which has everlasting life following it: against which is set the resurrection of condemnation, that is, which is followed by condemnation.

John 5:30

joh 5:30

(9) I can (n) of mine own self do nothing: (o) as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me.

(9) The Father is the author and approver of all things which Christ does.

(n) See above in (Joh 5:22).

(o) As my Father directs me, who dwells in me.

John 5:31

joh 5:31

If I bear witness of myself, my witness is not (p) true.

(p) Faithful, that is, worthy to be credited; see (Joh 8:14).

John 5:33

joh 5:33

(10) Ye sent unto John, and he bare witness unto the truth.

(10) Christ is declared to be the only Saviour by John's voice, and infinite miracles, and by the testimonies of all the prophets. But the world, being addicted to false prophets, and desirous to seem religious, does not see any of these things.

John 5:35

joh 5:35

He was a burning and a shining light: and ye were willing for (q) a season to rejoice in his light.

(q) A little while.

John 5:42

joh 5:42

But I know you, that ye have not the (r) love of God in you.

(r) Love toward God.

John 5:45

joh 5:45

(s) Do not think that I will accuse you to the Father: there is [one] that accuseth you, [even] Moses, in whom ye trust.

(s) This denial does not set aside that which is said here, but corrects it, as if Christ said, the most severe accuser the Jews will have is Moses, not him.

John Chapter 6

John 6:1

joh 6:1

After these things Jesus went (a) over the sea of Galilee, which is [the sea] of Tiberias.

(a) Not that he cut across the lake of Tiberias, but by sailing across the large creeks he made his journey shorter: therefore he is said to have gone over the sea, when in reality he passed over from one side of the creek to the other.

John 6:5

joh 6:5

(1) When Jesus then lifted up [his] eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread, that these may eat?

(1) They that follow Christ sometimes hunger, but they are never without help.

John 6:15

joh 6:15

(2) When Jesus therefore perceived that they would come and take him by force, to make him a king, he departed again into a mountain himself alone.

(2) Not only is Christ not delighted by a preposterous worship, but he is greatly offended by it.

John 6:16

joh 6:16

(3) And when even was [now] come, his disciples went down unto the sea,

(3) The godly are often in peril and danger, but Christ comes to them in time, even in the midst of the tempests, and brings them to the haven.

John 6:17

joh 6:17

And entered into a ship, and went over the sea (b) toward Capernaum. And it was now dark, and Jesus was not come to them.

(b) In (Mar 6:45) they are told to go ahead to Bethsaida, for Bethsaida was along the way to Capernaum.

John 6:21

joh 6:21

Then they (c) willingly received him into the ship: and immediately the ship was at the land whither they went.

(c) They were afraid at first, but when they recognized his voice they became new men and took him willingly into the ship, the very one whom they had shunned and fled from before.

John 6:26

joh 6:26

(4) Jesus answered them and said, Verily, verily, I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled.

(4) They that seek the kingdom of heaven lack nothing: nevertheless, the gospel is not the food of the stomach but rather of the mind.

John 6:27

joh 6:27

(d) Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father (e) sealed.

(d) Bestow your labour and pain.

(e) That is, whom God the Father had distinguished from all other men by planting his own power in him, as though he had sealed him with his seal, so that he might be a vivid example and representation of him: and furthermore he installed him to this office, to reconcile us men to God, and bring us to everlasting life, which office belongs only to Christ.

John 6:28

joh 6:28

Then said they unto him, What shall we do, that we might work the (f) works of God?

(f) Which please God: for they think that everlasting life depends upon the condition of fulfilling the law: therefore Christ calls them back to faith.

John 6:29

joh 6:29

(5) Jesus answered and said unto them, (g) This is the work of God, that ye believe on him whom he hath sent.

(5) Men torment themselves in vain when they try to please God without faith.

(g) That is, this is the work that God requires, that you believe in me, and therefore he calls them back to faith.

John 6:30

joh 6:30

(6) They said therefore unto him, What sign shewest thou then, that we may see, and believe thee? what dost thou work?

(6) The spiritual virtue of Christ is condemned by those that desire earthly miracles.

John 6:32

joh 6:32

(7) Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not (h) that bread from heaven; but my Father giveth you the true bread from heaven.

(7) Christ, who is the true and only author and giver of eternal life, was represented unto those in the Old Testament by the manna.

(h) He denies that manna was the true heavenly bread, and says that he himself is the true bread, because he feeds the true and everlasting life. And as for (Co1 10:1-5), where Paul calls manna spiritual food, it does not contradict what is said here, for Paul joins the thing signified with the sign: but in this whole disputation, Christ deals with the Jews after their own opinion and conceit of the matter, who thought of the manna only in terms of physical food.

John 6:35

joh 6:35

And Jesus said unto them, I am the bread (i) of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst.

(i) Which has life and gives life.

John 6:37

joh 6:37

(8) All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out.

(8) The gift of faith proceeds from the free election of the Father in Christ, after which everlasting life necessarily follows: therefore faith in Christ Jesus is a sure witness of our election, and therefore of our glorification, which is to come.

John 6:38

joh 6:38

For I came down from heaven, not to do mine (k) own will, but the will of him that sent me.

(k) See above in (Joh 5:22).

John 6:40

joh 6:40

And this is the will of him that sent me, that every one which (l) seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.

(l) Seeing and believing are joined together: for there is another type of seeing which is general, which the demons have, for they see: but here he speaks about that type of seeing which properly belongs to the elect.

John 6:41

joh 6:41

(9) The Jews then murmured at him, because he said, I am the bread which came down from heaven.

(9) Flesh cannot perceive spiritual things, and therefore the beginning of our salvation comes from God, who changes our nature, so that we, being inspired by him, may remain to be instructed and saved by Christ.

John 6:45

joh 6:45

It is written in the (m) prophets, And they shall be all (n) taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me.

(m) In the book of the prophets, for the Old Testament was divided by them into three general parts: into the law, the prophets, and the holy writings.

(n) That is, they will be children of the Church, for so the prophet Isaiah expounds it in (Isa 54:13); that is to say, ordained to life, See Act 13:48, and therefore the knowledge of the heavenly truth is the gift and work of God, and does not rest in any power of man.

John 6:46

joh 6:46

Not that any man hath seen the Father, (o) save he which is of God, he hath seen the Father.

(o) If only the Son has seen the Father, then it is only he that can truly teach us and instruct us.

John 6:48

joh 6:48

(10) I am that bread of life.

(10) The true use of sacraments is to ascend from them to the thing itself, that is, to Christ: and by the partaking of him alone we get everlasting life.

John 6:50

joh 6:50

(p) This is the bread which cometh down from heaven, that a man may eat thereof, and not die.

(p) He refers to himself when he speaks these words.

John 6:51

joh 6:51

(11) I am the (q) living bread which came down from heaven: if any man (r) eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world.

(11) Christ being sent from the Father is the selfsame unto us for the getting and keeping of everlasting life, as bread and flesh, yea, meat and drink, are to the use of this transitory life.

(q) Which gives life to the world.

(r) That is to say, whoever is truly a partaker of Christ, who is our food.

John 6:52

joh 6:52

(12) The Jews therefore strove among themselves, saying, How can this man give us [his] flesh to eat?

(12) Flesh cannot make a difference between fleshly eating, which is done by the help of the teeth, and spiritual eating, which consists in faith: and therefore it condemns that which it does not understand: yet nonetheless, the truth must be preached and taught.

John 6:53

joh 6:53

Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have (s) no life in you.

(s) If Christ is present, life is present, but when Christ is absent, then death is present.

John 6:57

joh 6:57

As (t) the living Father hath sent me, and I live by the (u) Father: so he that eateth me, even he shall live by me.

(t) In that Christ is man, he receives that power which quickens and gives life to those that are his, from his Father: and he adds this word "the" to make a distinction between his Father and all other fathers.

(u) Christ means that although he is man, yet his flesh can give life, not by its own nature, but because his flesh lives by the Father, that is to say, sucks and draws out of the Father that power which it has to give life.

John 6:60

joh 6:60

(13) Many therefore of his disciples, when they had heard [this], said, This is an hard saying; who can hear it?

(13) The reason of man cannot comprehend the uniting of Christ and his members: therefore let it worship and revere that which is better than itself.

John 6:63

joh 6:63

(14) It is the (x) spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, [they] are spirit, and [they] are life.

(14) The flesh of Christ therefore quickens us, because he that is man is God: and this mystery is only comprehended by faith, which is the gift of God, found only in the elect.

(x) Spirit, that is, that power which flows from the Godhead causes the flesh of Christ (which is otherwise nothing but flesh) both to live in itself and to give life to us.

John 6:66

joh 6:66

(15) From that [time] many of his disciples went back, and walked no more with him.

(15) Such is the malice of men, that they bring about their own destruction, even in hearing the very doctrine of salvation, but there are a few who believe through the singular gift of God.

John 6:70

joh 6:70

(16) Jesus answered them, Have not I chosen you twelve, and one of you is a devil?

(16) The number of the professors of Christ is very small, and among them also there are some hypocrites, and those worse than all others.

John Chapter 7

John 7:2

joh 7:2

Now the Jews' (a) feast of tabernacles was at hand.

(a) This feast was so called because of the booths and tents which they made out of different types of boughs, and sat under them seven days altogether; and during this entire time the feast went on.

John 7:3

joh 7:3

(1) His brethren therefore said unto him, Depart hence, and go into Judaea, that thy disciples also may see the works that thou doest.

(1) The grace of God comes not by inheritance, but it is a gift that comes in another way: because of this it occurs that the children of God often suffer more affliction from their own relatives than from strangers.

John 7:5

joh 7:5

For neither did his (b) brethren believe in him.

(b) His relatives: for the Hebrews used to speak in this way.

John 7:6

joh 7:6

(2) Then Jesus said unto them, My time is not yet come: but your time is always ready.

(2) We must not follow the foolish desires of our friends.

John 7:10

joh 7:10

(3) But when his brethren were gone up, then went he also up unto the feast, not openly, but as it were in secret.

(3) An example of horrible confusion in the very bosom of the Church. The pastors oppress the people with terror and fear: the people seek Christ, when he does not appear: when he offers himself, they neglect him. Some also that know him condemn him rashly: only a very few think well of him, and even then in secret.

John 7:13

joh 7:13

Howbeit no man spake (c) openly of him for fear of the Jews.

(c) Or, boldly and freely: for the majority of the Jews wanted nothing more than to extinguish his fame and his name.

John 7:14

joh 7:14

(4) Now about the (d) midst of the feast Jesus went up into the temple, and taught.

(4) Christ uses goodness to strive against the wickedness of the world: in the meanwhile most men are offended even by that fame by which they ought to have been stirred up to embrace Christ.

(d) About the fourth day of the feast.

John 7:16

joh 7:16

(5) Jesus answered them, and said, (e) My doctrine is not mine, but his that sent me.

(5) Therefore there are few to whom the gospel appeals, because the giving of serious attention to godliness is very rare.

(e) See above in (Joh 5:22); and he speaks this in accordance with the opinion of the Jews, as if he said, "My doctrine is not mine, that is, it is not the doctrine of myself, whom you consider to be just a mere man and therefore treat me lightly, but it is his that sent me."

John 7:18

joh 7:18

(6) He that speaketh of himself seeketh his own glory: but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him.

(6) The true doctrine of salvation differs from the false in this, that the true doctrine sets forth the glory of God, and the false doctrine by puffing up men, dishonouring the glory of God.

John 7:19

joh 7:19

(7) Did not Moses give you the law, and [yet] none of you keepeth the law? Why go ye about to kill me?

(7) None boast more confidently that they themselves are the defenders of the law of God than they that break it most impudently.

John 7:21

joh 7:21

(8) Jesus answered and said unto them, I have done one work, and ye all marvel.

(8) The sabbath day (which is here set before us as a standard of all ceremonies) was not appointed to hinder, but to further and practise God's works, amongst which the main one is the love of our neighbour.

John 7:23

joh 7:23

If a man on the sabbath day receive circumcision, that the (f) law of Moses should not be broken; are ye angry at me, because I have made a man every whit whole on the sabbath day?

(f) That is to say, if the law of circumcision which Moses gave matters so much to you that you do not hesitate to circumcise upon the sabbath, do you rightly reprove me for thoroughly healing a man?

John 7:24

joh 7:24

(9) Judge not (g) according to the appearance, but judge righteous judgment.

(9) We must judge according to the truth of things, lest men turn us from the truth and carry us away.

(g) By the show that I make: for I seem to be a despicable person from among the rabble of Galilee, and a carpenter's son, whom no man considers to be very important: but mark the matter itself well, and judge the tree by the fruit.

John 7:25

joh 7:25

(10) Then said some of them of Jerusalem, Is not this he, whom they seek to kill?

(10) Many marvel that the endeavours of the enemies of God have no success, but in the meanwhile they do not acknowledge the strength and power of God.

John 7:27

joh 7:27

(11) Howbeit we know this man whence he is: but when Christ cometh, no man knoweth whence he is.

(11) Men are very wise to have checks and balances for their own thoughts.

John 7:28

joh 7:28

(12) Then cried Jesus in the temple as he taught, saying, Ye both know me, and ye know whence I am: and I am not come of myself, but he that sent me is true, whom ye know not.

(12) The truth of Christ does not depend upon the judgment of man.

John 7:30

joh 7:30

(13) Then they sought to take him: but no man laid hands on him, because his hour was not yet come.

(13) The wicked cannot do what they desire, but what God has appointed.

John 7:32

joh 7:32

(14) The Pharisees heard that the people murmured such things concerning him; and the Pharisees and the chief priests sent officers to take him.

(14) As the kingdom of God increases, so increases the rage of his enemies, till at last they seek in vain for those missing blessings which they despised when they were present.

John 7:35

joh 7:35

Then said the Jews among themselves, Whither will he go, that we shall not find him? will he go unto the (h) dispersed among the Gentiles, and teach the Gentiles?

(h) Literally, "to the dispersion of the Gentiles" or "Greeks", and under the name of the Greeks he refers to the Jews who were dispersed among the Gentiles.

John 7:37

joh 7:37

(15) In the (i) last day, that great [day] of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink.

(15) There are two principles of our salvation: the one is to be thoroughly touched with a true feeling of our extreme poverty: the other to seek in Christ only (whom we catch hold of by faith) the abundance of all good things.

(i) The last day of the feast of tabernacles, that is, the eighth day, was as celebrated a day as the first.

John 7:38

joh 7:38

He that believeth on me, as the (k) scripture hath said, out of his belly shall flow rivers of living water.

(k) The scripture being referred to is not found anywhere word for word, but rather Christ seems to be referring to many different places where mention is made of the gifts of the Holy Spirit; see (Joe 2:28-29; Isa 44:3) and especially (Isa 55:1-13).

John 7:39

joh 7:39

(But this spake he of the Spirit, which they that believe on him should receive: for the (l) Holy Ghost was not yet [given]; because that Jesus was not yet (m) glorified.)

(l) What is meant by the Holy Spirit he expressed a little before, speaking of the Spirit which they that believed in him should receive. So that by the name of Holy Spirit are meant the powers and mighty workings of the Holy Spirit.

(m) That is, those things were not yet seen and perceived which were to show and set forth the glory of the only begotten.

John 7:40

joh 7:40

(16) Many of the people therefore, when they heard this saying, said, Of a truth this is the Prophet.

(16) There is contention even in the Church itself about the main point of religion: neither has Christ any more cruel enemies than those that occupy the seat of truth: yet they cannot do what they would.

John 7:45

joh 7:45

(17) Then came the officers to the chief priests and Pharisees; and they said unto them, Why have ye not brought him?

(17) God scorns from heaven those who are his Son's enemies.

John 7:48

joh 7:48

(18) Have any of the rulers or of the Pharisees believed on him?

(18) False pastors are so stupid and foolish that they consider the Church of God to be of value according to the number of people in it, and from the outward show of it.

John 7:51

joh 7:51

Doth our law judge [any] man, before it hear him, and know (n) what he doeth?

(n) What the one who is accused has committed.

John 7:53

joh 7:53

(19) And every man went unto his own house.

(19) There is no counsel against the Lord.

John Chapter 8

John 8:3

joh 8:3

(1) And the scribes and Pharisees brought unto him a woman taken in adultery; and when they had set her in the midst,

(1) While the wicked go about to make a snare for good men, they make a snare for themselves.

John 8:7

joh 8:7

(2) So when they continued asking him, he lifted up himself, and said unto them, He that is without sin among you, let him first cast a stone at her.

(2) Against hypocrites who are very severe judges against other men, and flatter themselves while they are sinning.

John 8:10

joh 8:10

(3) When Jesus had lifted up himself, and saw none but the woman, he said unto her, Woman, where are those thine accusers? hath no man condemned thee?

(3) Christ would not take upon himself the office of the civil magistrate: he was content to bring sinners to faith and repentance.

John 8:12

joh 8:12

(4) Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.

(4) The world, which is blind in itself, cannot come to have any light but in Christ alone.

John 8:13

joh 8:13

(5) The Pharisees therefore said unto him, (a) Thou bearest record of thyself; thy record is not true.

(5) Christ is without all exception the best witness of the truth, for he was sent by his Father for that purpose, and his Father showed his approval of him to the world by infinite miracles.

(a) You bear witness of yourself, which is worth nothing in the opinion of all men, and for a man to commend himself is very uncommendable.

John 8:14

joh 8:14

Jesus answered and said unto them, (b) Though I bear record of myself, [yet] my record is true: for I know whence I came, and whither I go; but ye cannot tell whence I come, and whither I go.

(b) That which he denied before in (Joh 5:31) must be understood as Christ granting their position in a way, for in that place he talked of himself somewhat in line with the opinions of his hearers, who acknowledged nothing in Christ but his humanity, and therefore he was content they should not regard his own witness, unless it were otherwise confirmed. But in this place he stands and affirms Godhead, and praises his Father, who is his witness, and agrees with him.

John 8:15

joh 8:15

Ye judge after the flesh; I (c) judge no man.

(c) I am presently only teaching you, I condemn no man: but yet if I want to do it, I might lawfully do it, for I am not alone, but my Father is with me.

John 8:18

joh 8:18

(d) I am one that bear witness of myself, and the Father that sent me beareth witness of me.

(d) The Godhead is plainly distinguished from the manhood, or else there would not be two witnesses: for the accused party is not taken as a witness.

John 8:19

joh 8:19

(6) Then said they unto him, Where is thy Father? Jesus answered, Ye neither know me, nor my Father: if ye had known me, ye should have known my Father also.

(6) No man can know God except in Christ alone.

John 8:20

joh 8:20

These words spake Jesus in the (e) treasury, as he taught in the temple: and no man laid hands on him; (7) for his hour was not yet come.

(e) This was a certain place appointed for the gathering of the offerings. (7) We live and die according to the pleasure of God, and not of men: therefore it behooves us that we constantly go forward in our calling.

John 8:21

joh 8:21

(8) Then said Jesus again unto them, I go my way, and ye shall seek me, and shall die in your sins: whither I go, ye cannot come.

(8) Because men naturally abhor heavenly things, no man can be a fit disciple of Christ unless the Spirit of God makes him so: in the meantime nonetheless, the world must necessarily perish, because it refuses the life that is offered unto it.

John 8:25

joh 8:25

(9) Then said they unto him, Who art thou? And Jesus saith unto them, Even (f) [the same] that I said unto you from the beginning.

(9) He will eventually know who Christ is who will diligently hear what Christ says.

(f) That is, I am Christ, and the Saviour, for so I told you from the beginning that I was.

John 8:26

joh 8:26

(10) I have many things to say and to judge of you: but he that sent me is true; and I speak to the world those things which I have heard of him.

(10) God is the avenger of Christ's despised doctrine.

John 8:27

joh 8:27

(11) They understood not that he spake to them of the Father.

(11) Even the contempt of Christ results in his glory: and this thing his enemies will eventually feel to their great pain.

John 8:31

joh 8:31

(12) Then said Jesus to those Jews which believed on him, If ye continue in my word, [then] are ye my disciples indeed;

(12) The true disciples of Christ continue in his doctrine, that profiting more and more in the knowledge of the truth they may be delivered from the most grievous burden of sin, into the true liberty of righteousness and life.

John 8:32

joh 8:32

And ye shall know the truth, and the truth shall (g) make you free.

(g) From the slavery of sin.

John 8:33

joh 8:33

(h) They answered him, We be (i) Abraham's seed, and were never in bondage to any man: how sayest thou, Ye shall be made free?

(h) Some of the multitude, not they that believed: for this is not the speech of men that agree with him, but of men that are against him.

(i) Born and begotten of Abraham.

John 8:37

joh 8:37

(13) I know that ye are Abraham's seed; but ye seek to kill me, because my word hath no place in you.

(13) Our wicked manners declare that we are obviously born of a wicked nature: but we are changed, and made part of the household of God according to the covenant which he made with Abraham by Christ alone, apprehended and laid hold on by faith: and this faith is known by a godly and honest life.

John 8:43

joh 8:43

Why do ye not understand my (k) speech? [even] because ye cannot hear my word.

(k) Or, language: as though he said, "You do not understand what I say any more than if I spoke in a strange and unknown language to you."

John 8:44

joh 8:44

Ye are of [your] father the devil, and the lusts of your father ye will do. He was a murderer from the (l) beginning, and (m) abode not in the (n) truth, because there is no truth in him. When he speaketh a lie, he speaketh of his (o) own: for he is a liar, and the (p) father of it.

(l) From the beginning of the world: for as soon as man was made, the devil cast him headlong into death.

(m) That is, did not continue constantly, or did not remain.

(n) That is, in faithfulness and uprightness, that is, he did not remain in the manner in which he was created.

(o) Even from his own head, and from his own mind or disposition.

(p) The author of it.

John 8:46

joh 8:46

(14) Which of you convinceth me of sin? And if I say the truth, why do ye not believe me?

(14) Christ thoroughly executed the office that his Father gave him.

John 8:48

joh 8:48

(15) Then answered the Jews, and said unto him, Say we not well that thou art a Samaritan, and hast a devil?

(15) The enemies of Christ act bravely for a while, but the Father will appear in his time to avenge the reproach that is done unto him in the person of his Son.

John 8:50

joh 8:50

And I seek not mine own glory: there is one (q) that seeketh and judgeth.

(q) That is, that will avenge both your despising of me and of him.

John 8:51

joh 8:51

(16) Verily, verily, I say unto you, If a man keep my saying, he shall never (r) see death.

(16) Only the doctrine of the gospel apprehended by faith is a sure remedy against death.

(r) That is, he will not feel it: for even in the midst of death the faithful see life.

John 8:52

joh 8:52

(17) Then said the Jews unto him, Now we know that thou hast a devil. Abraham is dead, and the prophets; and thou sayest, If a man keep my saying, he shall never taste of death.

(17) Against those who abuse the glory of the saints to debase Christ's glory.

John 8:54

joh 8:54

(18) Jesus answered, If I honour myself, my honour is (s) nothing: it is my Father that honoureth me; of whom ye say, that he is your God:

(18) There is no one further from seeking glory than Christ, but his Father has set him above all things.

(s) In saying this Christ grants their opinion, though not agreeing with it, as if he had said, "Be it so, let this report which I give of myself be of no force; yet there is another that glorifies me, that is, that honours my name."

John 8:55

joh 8:55

(19) Yet ye have not known him; but I know him: and if I should say, I know him not, I shall be a liar like unto you: but I know him, and keep his saying.

(19) There is no right knowledge of God without Christ, neither is there any right knowledge of Christ without his word.

John 8:56

joh 8:56

(20) Your father Abraham (t) rejoiced to see my (u) day: and he (x) saw [it], and was glad.

(20) The power of Christ showed itself through all former ages in the fathers, for they saw in the promises that he would come, and very joyfully laid hold of him with a living faith.

(t) Was very desirous.

(u) A day is a space that a man lives in, or does any notable act in, or endures any great thing in.

(x) With the eyes of faith; (Heb 11:13).

John 8:58

joh 8:58

Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I (y) am.

(y) Christ, as he was God, was before Abraham: and he was the Lamb slain from the beginning of the world.

John 8:59

joh 8:59

(21) Then took they up stones to cast at him: but Jesus hid himself, and went out of the temple, going through the midst of them, and so passed by.

(21) Zeal without knowledge eventually breaks out into a most open madness: and yet the wicked cannot do what they desire.

John Chapter 9

John 9:1

joh 9:1

And (1) as [Jesus] passed by, he saw a man which was blind from [his] birth.

(1) Sin is even the beginning of all bodily diseases, and yet it does not follow that in punishing, even very severely, that God is punishing because of sin.

John 9:3

joh 9:3

Jesus answered, (a) Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him.

(a) Christ reasons here as his disciples thought, who presupposed that no diseases came except for the reason of sins: as a result of this he answers that there was another cause of this man's blindness, and that was in order that God's work might be seen.

John 9:4

joh 9:4

(2) I must work the works of him that sent me, while it is (b) day: the night cometh, when no man can work.

(2) The works of Christ are as if it were a light, which enlighten the darkness of the world.

(b) By "day" is meant the light, that is, the enlightening doctrine of the heavenly truth: and by night is meant the darkness which comes by the obscurity of the same doctrine.

John 9:6

joh 9:6

(3) When he had thus spoken, he spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay,

(3) Christ healing the man born blind by taking the symbol of clay, and afterward the symbol of the fountain of Siloam (which signifies "sent") shows that as he at the beginning made man, so does he again restore both his body and soul: and yet in such a way that he himself comes first of his own accord to heal us.

John 9:8

joh 9:8

(4) The neighbours therefore, and they which before had seen him that he was blind, said, Is not this he that sat and begged?

(4) A true image of all men, who as they are naturally blind do not themselves receive the light that is offered unto them, nor endure it in another, and yet make a great fuss among themselves.

John 9:10

joh 9:10

Therefore said they unto him, How were thine eyes (c) opened?

(c) This is a Hebrew idiom, for they call a man's eyes shut when they cannot receive any light: and therefore blind men who are made to see are said to have their eyes opened.

John 9:16

joh 9:16

(5) Therefore said some of the Pharisees, This man is not of God, because he keepeth not the sabbath day. Others said, How can a man that is a sinner do such miracles? And there was a division among them.

(5) Religion is assaulted most by the pretence of religion: but the more it is pressed down, the more it rises up.

John 9:24

joh 9:24

Then again called they the man that was blind, and said unto him, (d) Give God the praise: we know that this man is a (e) sinner.

(d) A solemn order, by which men were put under oath in ancient time to acknowledge their fault before God, as if it was said to them, "Consider that you are before God, who knows the entire matter, and therefore be sure that you revere his majesty, and do him this honour and confess the whole matter openly rather than to lie before him"; (Jos 7:19; Sa1 6:5).

(e) He is called a sinner in the Hebrew language, who is a wicked man, and someone who makes an art of sinning.

John 9:28

joh 9:28

(6) Then they reviled him, and said, Thou art his disciple; but we are Moses' disciples.

(6) Eventually, proud wickedness must necessarily break forth, which lies vainly hidden under a zeal of godliness.

John 9:34

joh 9:34

They answered and said unto him, (f) Thou wast altogether born in sins, and dost thou teach us? And they cast him out.

(f) You are wicked even from your cradle, and as we used to say, there is nothing in you but sin.

John 9:35

joh 9:35

(7) Jesus heard that they had cast him out; and when he had found him, he said unto him, Dost thou believe on the Son of God?

(7) Most happy is their state who are cast furthest out of the Church of the wicked (who themselves proudly boast to be of the Church) so that Christ may come nearer to them.

John 9:39

joh 9:39

(8) And Jesus said, For (g) judgment I am come into this world, that they (h) which see not might see; and that they which see might be made blind.

(8) Christ enlightens all those by the preaching of the Gospel who acknowledge their own darkness, but those who seem to themselves to see clearly enough, those he altogether blinds: and these latter ones are often those who have the highest place in the Church.

(g) With great power and authority, to do what is righteous and just: as if he said, "These men take upon themselves to govern the people of God after their own desire, as though they saw all things, and no one else did: but I will rule much differently than these men do: for those whom they consider as blind men, them will I enlighten, and those who take themselves to be wisest, them will I drown in most abundant darkness of ignorance.

(h) In these words of seeing and not seeing there is a secret taunting and rebuff to the Pharisees: for they thought all men to be blind but themselves.

John Chapter 10

John 10:1

joh 10:1

Verily, (1) verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber.

(1) Seeing that by Christ alone we have access to the Father, there are no true shepherds other than those who come to Christ themselves and bring others there also, neither is any to be thought to be in the true sheepfold but those who are gathered to Christ.

John 10:3

joh 10:3

To him the (a) porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out.

(a) In those days they used to have a servant always sitting at the door, and therefore he speaks after the manner of those days.

John 10:6

joh 10:6

This (b) parable spake Jesus unto them: but they understood not what things they were which he spake unto them.

(b) This word "parable", which the evangelist uses here, signifies a hidden type of speech, when words are not used with their natural meaning, but are used to signify another thing to us.

John 10:8

joh 10:8

(2) All that (c) ever came before me are thieves and robbers: but the sheep did not hear them.

(2) It does not matter how many false teachers there have been, neither how old they have been.

(c) These terms must be applied to the matter he speaks of. And therefore when he calls himself the door, he calls all those thieves and robbers who take upon themselves this name of "door", which none of the prophets can do, for they showed the sheep that Christ was the door.

John 10:9

joh 10:9

(3) I am the door: by me if any man enter in, he shall be saved, and shall (d) go in and out, and find pasture.

(3) Only Christ is the true Pastor, and those only are the true Church who acknowledge him to properly be their only Pastor: opposite to him are thieves who do not feed the sheep, but kill them:

and hirelings also, who forsake the flock in time of danger, because they feed it only for their own profit and gains.

(d) That is, will live safely, as the Jews used to speak (see (Deu 26:6-10)), and yet there is a special reference to the shepherd's office.

John 10:15

joh 10:15

As the Father (e) knoweth me, even so know I the Father: and I lay down my life for the sheep.

(e) Loves me, allows me.

John 10:16

joh 10:16

(4) And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be (f) one fold, [and] one shepherd.

(4) The calling of the Gentiles.

(f) The distinguishing mark of the Christian Church throughout all the world, is that it has only one head, that is Christ, the only keeper, and only shepherd of it.

John 10:17

joh 10:17

(5) Therefore doth my Father love me, because (g) I lay down my life, that I might take it again.

(5) Christ is by the decree of the Father the only true shepherd of the true Church, for he willingly gave his life for his sheep, and by his own power rose again to life.

(g) He uses the present tense because Christ's whole life was as it were a perpetual death.

John 10:19

joh 10:19

(6) There was a division therefore again among the Jews for these sayings.

(6) The gospel uncovers hypocrisy, and therefore the world must necessarily rage when the gospel comes forth.

John 10:22

joh 10:22

And it was at Jerusalem the feast of the (h) dedication, and it was winter.

(h) The feast of the dedication was instituted by Judas Maccabeus and his brethren after the restoring of God's true religion, by the casting out of Antiochus' garrison.

John 10:23

joh 10:23

(7) And Jesus walked in the temple in Solomon's porch.

(7) The unbelievers and proud men accuse the gospel of darkness, and this very darkness is indeed within themselves.

John 10:25

joh 10:25

(8) Jesus answered them, I told you, and ye believed not: the works that I do in my Father's name, they bear witness of me.

(8) The doctrine of the gospel is proved from heaven by two witnesses: both by the purity of the doctrine and by miracles.

John 10:26

joh 10:26

(9) But ye believe not, (i) because ye are not of my sheep, as I said unto you.

(9) It is no marvel that only a few believe, seeing that all men are by nature untamed beasts: yet nonetheless God has his own, which he turns into sheep, and commits them unto his Son, and preserves them against the cruelty of all wild beasts.

(i) He gives a reason why they do not believe, that is, because they are not his sheep.

John 10:31

joh 10:31

(10) Then the Jews took up stones again to stone him.

(10) Christ proves his dignity by divine works.

John 10:32

joh 10:32

Jesus answered them, Many good works have I shewed you from my (k) Father; for which of those works do ye stone me?

(k) Through my Father's authority and power.

John 10:35

joh 10:35

If he called them gods, unto whom the word of God came, and the scripture cannot be (l) broken;

(l) Void and of no effect.

John 10:39

joh 10:39

(11) Therefore they sought again to take him: but he escaped out of their hand,

(11) Christ flees danger, not because of mistrust, nor for fear of death, nor that he would be lazy, but to gather a Church in another place.

John Chapter 11

John 11:1

joh 11:1

Now (1) a certain [man] was sick, [named] Lazarus, of Bethany, the (a) town of Mary and her sister Martha.

(1) Christ, in restoring the rotting body of his friend to life, shows an example both of his mighty power, and also of his singular good will toward men: and this is also an image of the resurrection to come.

(a) Where his sisters dwelt.

John 11:6

joh 11:6

(2) When he had heard therefore that he was sick, he abode two days still in the same place where he was.

(2) In that thing which God sometimes seems to linger in helping us, he does it both for his glory, and for our salvation, as the end result of the matter clearly proves.

John 11:8

joh 11:8

(3) [His] disciples say unto him, Master, the Jews of late sought to stone thee; and goest thou thither again?

(3) This alone is the sure and right way to life, to follow God boldly without fear, who calls us and shines before us in the darkness of this world.

John 11:9

joh 11:9

Jesus answered, Are there not (c) twelve hours in the day? If any man walk in the day, he stumbleth not, because he seeth the light of this world.

(c) All things happen in a proper way and are brought to pass in their due time.

John 11:11

joh 11:11

These things said he: and after that he saith unto them, Our friend Lazarus (d) sleepeth; but I go, that I may awake him out of sleep.

(d) The Jews used a milder kind of speech and called death "sleep", and this same manner of speech is found in other languages, who call the place of burial where the dead are laid waiting for the resurrection a "sleeping place".

John 11:19

joh 11:19

(4) And many of the Jews came to Martha and Mary, to comfort them concerning their brother.

(4) God, who is the maker of nature, does not condemn natural emotions, but shows that they ought to be guided by the rule of faith.

John 11:23

joh 11:23

Jesus saith unto her, Thy brother shall (e) rise again.

(e) That is, will recover life again.

John 11:33

joh 11:33

(5) When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he (f) groaned in the spirit, and was troubled,

(5) Christ took upon himself together with our flesh all affections of man (sin alone excepted), and amongst them especially mercy and compassion.

(f) These are signs that he was greatly moved, but yet these signs were without sin: and these affections belong to man's nature.

John 11:46

joh 11:46

(6) But some of them went their ways to the Pharisees, and told them what things Jesus had done.

(6) The last aspect of hard and ironlike stubbornness is to proclaim open war against God, and yet it does not cease to make a pretence both of godliness and of the profit of the nation.

John 11:47

joh 11:47

Then gathered the chief priests and the Pharisees a (g) council, and said, What do we? for this man doeth many miracles.

(g) The Jews called the council sanhedrin: and the word that John uses is Synedri.

John 11:48

joh 11:48

If we let him thus alone, all [men] will believe on him: and the Romans shall come and (h) take away both our place and nation.

(h) That is, take away from us by force: for at that time, though the high priest's authority was greatly lessened and weakened, yet there was some type of government left among the Jews.

John 11:49

joh 11:49

(7) And one of them, [named] Caiaphas, being the high priest that same year, said unto them, Ye know nothing at all,

(7) The raging and angry company of the false church persuade themselves that they cannot be in safety, unless he is taken away, who alone upholds the Church. And the wisdom of the flesh judges in the same way in worldly affairs, which is governed by the spirit of giddiness or madness.

John 11:51

joh 11:51

(8) And this spake he not of himself: but being high priest that year, he prophesied that Jesus should die for that nation;

(8) Christ sometimes turns the tongues, even of the wicked, so that even in cursing they bless.

John 11:52

joh 11:52

And not for that nation only, but that also he should gather together in one the children of God that (i) were scattered abroad.

(i) For they were not gathered together in one country, as the Jews were, but were to be gathered from all quarters, from the east to the west.

John 11:54

joh 11:54

(9) Jesus therefore walked no more openly among the Jews; but went thence unto a country near to the wilderness, into a city called Ephraim, and there continued with his disciples.

(9) We may give place to the rage of the wicked, when it is expedient to do so, but yet in such a way that we do not swerve from God's calling.

John Chapter 12

John 12:5

joh 12:5

- (1) Why was not this ointment sold for three hundred pence, and given to the poor?
- (1) A horrible example in Judas of a mind blinded with covetousness, and yet pretending godliness.

John 12:7

joh 12:7

- (2) Then said Jesus, Let her alone: against the day of my burying hath she kept this.
- (2) This extraordinary anointing, which was a sign, is allowed by God so that he may witness that he will not be worshipped with outward pomp or costly service, but with alms.

John 12:9

joh 12:9

- (3) Much people of the Jews therefore knew that he was there: and they came not for Jesus' sake only, but that they might see Lazarus also, whom he had raised from the dead.
- (3) When the light of the gospel shows itself, some are found to be curious, and others are found to be open enemies (and these latter ones should be the least opposed to the gospel): others fervently honour him whom they will immediately fall away from, and very few receive him as reverently as they ought to. Nonetheless, Christ begins his spiritual kingdom in the midst of his enemies.

John 12:19

joh 12:19

- (4) The Pharisees therefore said among themselves, Perceive ye how ye prevail nothing? behold, the world is gone after him.
- (4) Even they who go about to oppress Christ are made instruments of his glory.

John 12:20

joh 12:20

And there were certain Greeks among them that (a) came up to worship at the feast:

- (a) After the solemn custom: the Greeks were first so called by the name of the country of Greece, where they lived: but afterward, all that were not of the Jew's religion, but worshipped false gods and were also called heathens, were called by the name Greeks.

John 12:24

joh 12:24

- (5) Verily, verily, I say unto you, Except a corn of wheat fall into the ground and (b) die, it abideth alone: but if it die, it bringeth forth much fruit.

(5) The death of Christ is as it were a sowing, which seems to be a dying of the corn, but indeed is the cause of a much greater harvest: and such as is the condition of the head, so will be the condition of the members.

(b) A wheat corn dies when it is changed in the ground, and becomes the root of a fruitful new plant.

John 12:27

joh 12:27

(6) Now is my soul troubled; and what shall I say? Father, save me from this (c) hour: but for this cause came I unto this hour.

(6) While Christ went about to suffer all the punishment which is due to our sins, and while his divinity did not yet show his might and power so that the satisfaction might be fully accomplished, he is stricken with the great fear of the curse of God, and so he cries and prays, and desires to be released: yet nonetheless he prefers the will and glory of his Father before all things, and his Father allows this obedience even from heaven.

(c) That is, of death which is now at hand.

John 12:28

joh 12:28

Father, (d) glorify thy name. Then came there a voice from heaven, [saying], I have both glorified [it], and will glorify [it] again.

(d) So then the Father's glory is Christ's glory.

John 12:30

joh 12:30

(7) Jesus answered and said, This voice came not because of me, but for your sakes.

(7) Christ foretells to the deaf the manner of his death, the overcoming of the devil and the world, and in conclusion his triumph.

John 12:32

joh 12:32

And I, if I be (e) lifted up from the earth, will draw (f) all [men] unto me.

(e) Christ used a word which has a double meaning, for it signifies either to lift up or to get out of the way: for he intended them to think of his death, but the Jews seemed to take it another way.

(f) Chrysostom and Theophylact say that this word "all" refers to all nations: that is, not only to the Jews.

John 12:35

joh 12:35

(8) Then Jesus said unto them, Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth.

(8) Unmeasurable is the mercy of God, but a horrible judgment follows if it is condemned.

John 12:36

joh 12:36

While ye have light, believe in the light, that ye may be the (g) children of light. These things spake Jesus, and departed, and did hide himself from them.

(g) That is, partakers of light.

John 12:37

joh 12:37

(9) But though he had done so many miracles before them, yet they believed not on him:

(9) Faith is not of nature, but of grace.

John 12:38

joh 12:38

That the saying of Esaias the prophet might be fulfilled, which he spake, Lord, who hath believed our report? and to whom hath the (h) arm of the Lord been revealed?

(h) The arm of the Lord is the gospel, which is the power of God to salvation to all that believe, and therefore the arm of the Lord is not revealed to those whose hearts the Lord has not opened.

John 12:42

joh 12:42

(10) Nevertheless among the chief rulers also many believed on him; but because of the Pharisees they did not confess [him], lest they should be put out of the synagogue:

(10) The ones who believe are not only few in number, if they are compared with the unbelievers, but also the majority of those few (yea, and especially the ones of highest rank) fear men more than God.

John 12:44

joh 12:44

(11) Jesus cried and said, He that believeth on me, believeth (i) not on me, but on him that sent me.

(11) The sum of the gospel, and therefore of salvation, which Christ witnessed in the midst of Jerusalem by his crying out, is this: to rest upon Christ through faith as the only Saviour appointed and given us by the Father.

(i) This word "not" does not take anything away from Christ which is spoken of here, but is rather spoken in way of correction, as if he said, "He that believes in me does not so much believe in me as in him that sent me." So is it in (Mar 9:37).

John Chapter 13

John 13:1

joh 13:1

Now (1) before the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his (a) own which were in the world, he loved them unto the end.

(1) Christ is as sure of the victory as he is of the combat which was at hand, and by using the sign of washing the feet, gives by this an example in part of singular modesty, and his great love toward his apostles in this notable act, being likely to depart very shortly from them: and he partly witnesses unto them that it is he alone who washes away the filth of his people, and sanctifies them little by little in their time and season.

(a) Those of his household, that is, his saints.

John 13:3

joh 13:3

Jesus knowing that the Father had given all things into his (b) hands, and that he was come from God, and went to God;

(b) Into his power.

John 13:4

joh 13:4

He (c) riseth from supper, and laid aside his garments; and took a towel, and girded himself.

(c) In that he is said to rise, it argues that there was a space of time between the ceremony of the passover and this washing of feet, at which time it seems that the Lord's supper was instituted.

John 13:8

joh 13:8

Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast (d) no part with me.

(d) Unless you allow me to wash you, you will have no part in the kingdom of heaven.

John 13:18

joh 13:18

(2) I speak not of you all: I know whom I have chosen: but that the scripture may be fulfilled, He that eateth bread with me hath lifted up his heel against me.

(2) The betraying of Christ was not accidental, or a thing that happened by chance, but it was the Father who ordained the cause of our salvation, to reconcile us unto himself in his Son, and the Son willingly and voluntarily obeyed the Father.

John 13:21

joh 13:21

When Jesus had thus said, he was troubled in spirit, and (e) testified, and said, Verily, verily, I say unto you, that one of you shall betray me.

(e) He affirmed it openly and sealed it.

John 13:23

joh 13:23

Now there was (f) leaning on Jesus' bosom one of his disciples, whom Jesus loved.

(f) John's leaning was such that sitting down on his mat his head was toward the head of Jesus: for it is certain that in ancient times men used to not sit at the table, but to lie down on one of their sides.

John 13:31

joh 13:31

(3) Therefore, when he was gone out, Jesus said, (g) Now is the Son of man glorified, and God is glorified in him.

(3) We have to see the glorifying of Christ in his dishonour.

(g) This verse and the one following are a most plain and evident testimony to the divinity of Christ.

John 13:33

joh 13:33

(4) Little children, yet a little while I am with you. Ye shall seek me: and as I said unto the Jews, Whither I go, ye cannot come; so now I say to you.

(4) The eternal glory will flow little by little from the head into the members. But meanwhile, we must take good heed that we run the race of this life in brotherly love.

John 13:36

joh 13:36

(5) Simon Peter said unto him, Lord, whither goest thou? Jesus answered him, Whither I go, thou canst not follow me now; but thou shalt follow me afterwards.

(5) A weighty example of rash trust and confidence.

John Chapter 14

John 14:1

joh 14:1

Let (1) not your heart be troubled: ye believe in God, believe also in me.

(1) He believes in God who believes in Christ, and there is no other way to strengthen and encourage our minds during the greatest distresses.

John 14:2

joh 14:2

In my Father's house are many mansions: if [it were] not [so], (a) I would have told you. I go to (b) prepare a place for you.

(a) That is, if it were not as I am telling you, that is, unless there was room enough not only for me, but also for you in my Father's house, I would not deceive you in this way with a vain hope, but I would have plainly told you so.

(b) This whole speech is an allegory, by which the Lord comforts his own, declaring to them his departure into heaven; and he departs not to reign there alone, but to go before and prepare a place for them.

John 14:3

joh 14:3

(2) And if I go and prepare a place for you, I will (c) come again, and receive you unto myself; that where I am, [there] ye may be also.

(2) Christ did not go away from us with the intent of forsaking us, but rather that he might eventually take us up with him into heaven.

(c) These words are to be understood as being said to the whole Church, and therefore the angels said to the disciples when they were astonished, "Why do you stand gazing up into heaven? This Jesus will so come as you saw him go up", (Act 1:11). And in all places of the Scripture the full comfort of the Church is considered to be that day when God will be all in all, and is therefore called the day of redemption.

John 14:4

joh 14:4

(3) And whither I go ye know, and the way ye know.

(3) Christ alone is the way to true and everlasting life, for it is he in whom the Father has revealed himself.

John 14:6

joh 14:6

Jesus saith unto him, I am (d) the way, the truth, and the life: no man cometh unto the Father, but by me.

(d) This saying shows unto us the nature, the will, and office of Christ.

John 14:7

joh 14:7

(e) If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him.

(e) It is plain by this verse that to know God and to see God is the same thing. Now whereas he said before that no man saw God at any time, it is to be understood in this way: without Christ, or were it not through Christ, no man could ever see God, nor ever saw God, at any time: for as Chrysostom says, the Son is a very concise and plain setting forth of the Father's nature to us.

John 14:10

joh 14:10

(4) Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works.

(4) The majesty of God shows itself most evidently both in Christ's doctrine and in his deeds.

John 14:12

joh 14:12

(5) Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and (f) greater [works] than these shall he do; because I go unto my Father.

(5) Christ's power is not only shown within his own person, but it is spread through the body of his entire Church.

(f) That is, not only do them, but I can also give other men power to do greater.

John 14:15

joh 14:15

(6) If ye love me, keep my commandments.

(6) He loves Christ rightly who obeys his commandment: and because obedience to Christ is accompanied with an infinite type and amount of miseries, although he is absent in body, yet he comforts his own with the present power of the Holy Spirit, whom the world despises, because it does not know him.

John 14:17

joh 14:17

[Even] the (g) Spirit of truth; whom the (h) world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.

(g) The Holy Spirit is called the Spirit of truth by reason of that which he does, because he inspires the truth into us, because he has the truth in himself.

(h) Worldly men.

John 14:20

joh 14:20

At that day ye shall know that I [am] (i) in my Father, and ye in me, and I in you.

(i) The Son is in the Father in such a way that he is of one selfsame substance with the Father, but he is in his disciples in a different way, as an aider and helper of them.

John 14:21

joh 14:21

He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will (k) manifest myself to him.

(k) I will show myself to him, and be known by him, as if he saw me with his eyes: but this showing of himself is not bodily, but spiritual, yet so plain that no other showing could be more evident.

John 14:22

joh 14:22

(7) Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world?

(7) We must not ask why the gospel is revealed to some rather than to others, but we must rather take heed that we embrace Christ who is offered unto us, and that we truly love him, that is to say, that we give ourselves wholly to obeying him.

John 14:25

joh 14:25

(8) These things have I spoken unto you, being [yet] present with you.

(8) It is the duty and responsibility of the Holy Spirit to imprint in the minds of the elect, in their times and seasons, that which Christ once said.

John 14:27

joh 14:27

(9) Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.

(9) All true comfort and peace comes to us by Christ alone.

John 14:28

joh 14:28

(10) Ye have heard how I said unto you, I go away, and come [again] unto you. If ye loved me, ye would rejoyce, because I said, I go unto the Father: for my Father is (l) greater than I.

(10) We should in no way be sorry for the departing of Christ from us according to the flesh, but rather we should rejoyce in it, seeing that all the blessing of the body depends upon the glorifying of the head.

(l) This is spoken in that Christ is mediator, for in this regard the Father is greater than he, in as much as the person to whom request is made is greater than he that makes the request.

John 14:30

joh 14:30

(11) Hereafter I will not talk much with you: for the prince of this world cometh, and hath (m) nothing in me.

(11) Christ goes to death not unwillingly, but willingly, not that he is yielding to the devil, but rather that he is obeying his Father's decree.

(m) As one would say, "Satan will eventually set upon me with all the might he can, but he has no power over me, neither will he find any such thing in me as he thinks he will."

John Chapter 15

John 15:1

joh 15:1

I (1) am the true vine, and my Father is the husbandman.

(1) We are by nature dry and fit for nothing but the fire. Therefore, in order that we may live and be fruitful, we must first be grafted into Christ, as it were into a vine, by the Father's hand: and then be daily moulded with a continual meditation of the word, and the cross: otherwise it will not avail any man at all to have been grafted unless he cleaves fast to the vine, and so draws juice out of it.

John 15:7

joh 15:7

(2) If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.

(2) Whoever rests in Christ's doctrine abides in him, and therefore brings forth good fruit, and the Father will not deny anything to such a person as this.

John 15:8

joh 15:8

(a) Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.

(a) As one would say, "Herein will my Father be glorified, and herein also will you be my disciples, if you bring forth much fruit."

John 15:9

joh 15:9

(3) As the Father hath loved me, so have I loved you: (b) continue ye in my love.

(3) The love of the Father towards the Son, and of the Son towards us, and of us toward God and our neighbour, are joined together with an inseparable knot: and there is nothing more sweet and pleasant than it is. Now this love shows itself by its effects, a most perfect example of which Christ himself exhibits to us.

(b) That is, in that love with which I love you, which love is the responsibility of both parties.

John 15:15

joh 15:15

(4) Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you.

(4) The doctrine of the gospel, as it is uttered by Christ's own mouth, is a most perfect and absolute declaration of the counsel of God, which pertains to our salvation and is committed unto the apostles.

John 15:16

joh 15:16

(5) Ye (c) have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and [that] your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you.

(5) Christ is the author and preserver of the ministry of the gospel, even to the end of the world, but the ministers have above all things need of prayer and brotherly love.

(c) These words plainly teach us that our salvation comes only from the favour and gracious goodness of the everlasting God towards us, and of nothing that we do or can deserve.

John 15:18

joh 15:18

(6) If the world hate you, ye know that it hated me before [it hated] you.

(6) When the faithful ministers of Christ are hated by the world as their master was, it should not cause them to fear, but rather strengthen and encourage them.

John 15:21

joh 15:21

(7) But all these things will they do unto you for my name's sake, because they know not him that sent me.

(7) The hatred that the world bears against Christ proceeds from the stupidity of the mind, which nonetheless is voluntarily blind, so that those of the world cannot give any excuse to explain away their fault.

John 15:22

joh 15:22

(d) If I had not come and spoken unto them, they had not had sin: but now they have no cloke for their sin.

(d) As one would say, "If I had not come, these men would not have been wrong in saying before God's judgment seat that they are religious, and void of sin: but since I came to them, and they completely rejected me, they can have no cloak for their wickedness."

John 15:25

joh 15:25

But [this cometh to pass], that the word might be fulfilled that is written in their (e) law, They hated me without a cause.

(e) Sometimes this word "law" refers to the five books of Moses, but in this place it refers to the whole scripture: for the place that he refers to is found in the Psalms.

John 15:26

joh 15:26

(8) But when the Comforter is come, whom I will send unto you from the Father, [even] the Spirit of truth, which proceedeth from the Father, he shall testify of me:

(8) We will surely stand against the rage of the wicked by the inward testimony of the Holy Spirit. But the Holy Spirit speaks in no other way and is consistent with what he spoke by the mouth of the apostles.

John Chapter 16

John 16:1

joh 16:1

These (1) things have I spoken unto you, that ye should not be offended.

(1) The ministers of the gospel must expect all types of reproaches, not only by those who are open enemies, but even by those also who seem to be of the same household, and the very pillars of the Church.

John 16:7

joh 16:7

(2) Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.

(2) The absence of Christ according to the flesh is profitable to the Church in that it causes the Church to be wholly dependant upon his spiritual power.

John 16:8

joh 16:8

(3) And when he is come, he will (a) reprove the (b) world of sin, and of righteousness, and of judgment:

(3) The Spirit of God works so mightily by the preaching of the word that he forces the world, whether or not it wants to, to confess its own unrighteousness and Christ's righteousness and almightiness.

(a) He will so reprove the world, that those of the world will not be able to give any excuse.

(b) He refers to the time that followed his ascension, when as all those opposed were manifestly reprov'd, through the pouring out of the Holy Spirit upon the Church: so that the very enemies of Christ were reprov'd of sin, in that they were forced to confess that they were deceived, in that they believed not, and therefore they said to Peter in (Act 2:37), "Men and brethren, what shall we do?"

John 16:10

joh 16:10

Of (c) righteousness, because I go to my Father, and ye see me no more;

(c) Of Christ himself: for when the world will see that I have poured out the Holy Spirit they will be forced to confess that I was just, and was not condemned by my Father when I went out of this world.

John 16:11

joh 16:11

Of (d) judgment, (e) because the prince of this world is judged.

(d) Of that authority and power which I have both in heaven and in earth.

(e) That is, because they will then understand and indeed know that I have overcome the devil, and govern the world, and then all men will see that they set themselves against you in vain, for I will arm you with heavenly power by which you may destroy every high thing which is lifted up against the knowledge of God; (Co2 10:5).

John 16:12

joh 16:12

(4) I have yet many things to say unto you, but ye cannot bear them now.

(4) The doctrine of the apostles proceeded from the Holy Spirit, and is most perfect.

John 16:14

joh 16:14

(5) He shall glorify me: for he shall receive of mine, and shall shew [it] unto you.

(5) The Holy Spirit brings no new doctrine, but teaches that which was uttered by Christ's own mouth, and imprints it in our minds.

John 16:16

joh 16:16

(6) A (f) little while, and ye shall not see me: and again, a little while, and ye shall see me, (g) because I go to the Father.

(6) The grace of the Holy Spirit is a most distinct mirror in which Christ is truly beheld with the most sharp sighted eyes of faith, and not with the blurred eyes of the flesh: and by this we feel a continual joy even in the midst of sorrows.

(f) When a little time is past.

(g) For I go on to eternal glory, so that I will be much more present with you than I was before: for then you will feel indeed what I am, and what I am able to do.

John 16:25

joh 16:25

(7) These things have I spoken unto you in proverbs: but the time cometh, when I shall no more speak unto you in proverbs, but I shall shew you plainly of the Father.

(7) The Holy Spirit, who was poured upon the apostles after the ascension of Christ, instructed both them in all the central mysteries and secrets of our salvation, and also the Church by them, and he will also instruct the Church until the end of the world.

John 16:26

joh 16:26

(8) At that day ye shall ask in my name: and I say not unto you, that I will pray the Father for you:

(8) The sum of the worship of God is the invocation of the Father in the name of the Son the mediator, who is already heard for us, for whom he both abased himself, and is now also glorified.

John 16:29

joh 16:29

(9) His disciples said unto him, Lo, now speakest thou plainly, and speakest no proverb.

(9) Faith and foolish security differ greatly.

John 16:32

joh 16:32

(10) Behold, the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me.

(10) Neither the wickedness of the world, neither the weakness of his own, can diminish anything of the virtue of Christ.

John 16:33

joh 16:33

(11) These things I have spoken unto you, that (h) in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world.

(11) The surety and foundation of the Church depends only upon the victory of Christ.

(h) That in me you might be thoroughly quieted. For by "peace" is meant here that quiet state of mind which is completely contrary to disquietness and great sadness.

John Chapter 17

John 17:1

joh 17:1

These (1) words spake Jesus, and lifted up his eyes to heaven, and said, (2) Father, the hour is come; glorify thy Son, that thy Son also may glorify thee:

(1) Jesus Christ, the everlasting high Priest, being ready to immediately offer himself up, by solemn prayers consecrates himself to God the Father as a sacrifice, and us together with himself. Therefore this prayer was from the beginning, is, and will be to the end of the world, the foundation and ground of the Church of God. (2) He first declares that as he came into the world so that the Father might show in him (being apprehended by faith) his glory in saving his elect, so he applied himself to that only: and therefore he desires from the Father that he would bless the work which he had finished.

John 17:2

joh 17:2

As thou hast given him power over (a) all flesh, that he should give eternal life to as many as thou hast given him.

(a) Over all men.

John 17:3

joh 17:3

And this is life eternal, that they might know thee the (b) only true God, and Jesus Christ, whom thou hast sent.

(b) He calls the Father the only true God in order to set him against all false gods, and to include himself and the Holy Spirit, for he immediately joins the knowledge of the Father and the knowledge of himself together, and according to his accustomed manner sets forth the whole Godhead in the person of the Father. So is the Father alone said to be King, immortal, wise, dwelling in light which no man can attain unto, and invisible; (Rom 16:27; Ti1 1:17).

John 17:6

joh 17:6

(3) I have manifested thy name unto the men which thou gavest me out of the world: (c) thine they were, and thou (d) gavest them me; and they have kept thy word.

(3) First of all he prays for his disciples by whom he would have the rest of his disciples gathered together, and commends them unto the Father (having already rejected the whole company of the reprobate) because he received them from his Father into his custody, and because by embracing his doctrine, they will have so many and so mighty enemies, that there is no way for them to be in safety, except by his help.

(c) He shows by this the everlasting election and choice, which was hidden in the good will and pleasure of God, which is the groundwork of our salvation.

(d) He shows that the everlasting and hidden purpose of God is declared in Christ, by whom we are justified and sanctified, if we lay hold of him by faith, so that we may eventually come to the glory of the election.

John 17:11

joh 17:11

And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be (c) one, as we [are].

(c) He prays that his people may peaceably agree and be joined together in one, that as the Godhead is one, so they may be of one mind and one consent together.

John 17:15

joh 17:15

(4) I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil.

(4) He shows what type of deliverance he means: not that they should be in no danger, but that in being preserved from all they might prove by experience that the doctrine of salvation is true, which doctrine they received from his mouth to deliver to others.

John 17:17

joh 17:17

(f) Sanctify them through thy truth: thy word is truth.

(f) That is, make them holy: and that thing is said to be holy which is dedicated to God and belongs to him alone.

John 17:18

joh 17:18

(5) As thou hast sent me into the world, even so have I also sent them into the world.

(5) Moreover, he adds that the apostles have a calling common with him, and therefore that they must be held up by the very same virtue to give themselves up wholly to God, by which Christ, who was first, did consecrate himself to the Father.

John 17:19

joh 17:19

And for their sakes I sanctify myself, that they also might be sanctified through the (g) truth.

(g) The true and substantial sanctification of Christ is contrasted with the outward purifyings of the law.

John 17:20

joh 17:20

(6) Neither pray I for these alone, but for them also which shall believe on me through their word;

(6) Secondly, he offers to God the Father all of his, that is, all those who will believe in him by the doctrine of the apostles: that as he cleaves unto the Father, receiving from him all fulness, so they being joined with him may receive life from him, and being loved together in him, may also with him eventually enjoy everlasting glory.

John 17:26

joh 17:26

(7) And I have declared unto them thy name, and will declare [it]: that the love wherewith thou hast loved me may be in them, and I in them.

(7) He communicates the knowledge of the Father with his own little by little, which knowledge is most full in Christ the mediator, that they may in him be beloved by the Father, with the selfsame love with which he loves the Son.

John Chapter 18

John 18:1

joh 18:1

When (1) Jesus had spoken these words, he went forth with his disciples over the brook Cedron, where was a garden, into the which he entered, and his disciples.

(1) Christ goes of his own accord into a garden, which his betrayer knew, to be taken, so that by his obedience he might take away the sin that entered into the world by one man's rebellion, and that in a garden.

John 18:3

joh 18:3

(2) Judas then, having received a band [of men] and officers from the chief priests and Pharisees, cometh thither with lanterns and torches and weapons.

(2) Christ who was innocent was taken as a wicked person, that we who are wicked might be let go as innocent.

John 18:4

joh 18:4

(3) Jesus therefore, knowing all things that should come upon him, went forth, and said unto them, Whom seek ye?

(3) Christ's person (but not his power) was bound by his adversaries, but only when and how he desired.

John 18:8

joh 18:8

(4) Jesus answered, I have told you that I am [he]: if therefore ye seek me, let these go their way:

(4) Christ does not neglect the office of a good pastor, not even in his greatest danger.

John 18:10

joh 18:10

(5) Then Simon Peter having a sword drew it, and smote the high priest's servant, and cut off his right ear. The servant's name was Malchus.

(5) We ought to contain our zeal for God within the bounds of our calling.

John 18:13

joh 18:13

(6) And led him away to Annas first; for he was father in law to Caiaphas, which was the high priest that same year.

(6) Christ is brought before an earthly high priest to be condemned for our blasphemies, that we might be acquitted by the everlasting high Priest himself.

John 18:15

joh 18:15

(7) And Simon Peter followed Jesus, and [so did] another disciple: that disciple was known unto the high priest, and went in with Jesus into the palace of the high priest.

(7) A graphic example of the fragility of men, even the best of them, when they are left to themselves.

John 18:19

joh 18:19

(8) The high priest then asked Jesus of his disciples, and of his doctrine.

(8) Christ defends his cause, but only slightly, not that he would withdraw himself from death, but to show that he was condemned as someone who was innocent.

John 18:25

joh 18:25

(9) And Simon Peter stood and warmed himself. They said therefore unto him, Art not thou also [one] of his disciples? He denied [it], and said, I am not.

(9) After men have once fallen, they cannot only not lift themselves up by their own strength, but also they fall more and more into a worse condition, until they are raised up again by a new power from God.

John 18:28

joh 18:28

(10) Then led they Jesus from (a) Caiaphas unto the hall of judgment: and it was early; and they themselves went not into the judgment hall, lest they should be defiled; but that they might eat the passover.

(10) The Son of God is brought before the judgment seat of an earthly and profane man, in whom there is found much less wickedness than in the rulers of the people of God. A graphic image of the wrath of God against sin, and in addition of his great mercy, and last of all of his most severe judgment against the stubborn condemners of his grace when it is offered unto them.

(a) From Caiaphas' house.

John 18:31

joh 18:31

Then said Pilate unto them, Take ye him, and judge him according to your law. The Jews therefore said unto him, (b) It is not lawful for us to put any man to death:

(b) For judgments of life and death were taken from them forty years before the destruction of the temple.

John 18:32

joh 18:32

That the saying of Jesus might be fulfilled, which he spake, (c) signifying what death he should die.

(c) For Christ had foretold that he would be crucified.

John 18:36

joh 18:36

(11) Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence.

(11) Christ affirms his spiritual kingdom, but rejects a worldly one.

John 18:38

joh 18:38

(12) Pilate saith unto him, (d) What is truth? And when he had said this, he went out again unto the Jews, and saith unto them, I find in him no fault [at all].

(12) It was required that Christ should be pronounced innocent, but nonetheless, in that he took upon himself our person, he was to be condemned as a most wicked man.

(d) He speaks this disdainfully and scoffingly, and not by way of asking a question.

John 18:40

joh 18:40

Then (e) cried they all again, saying, Not this man, but Barabbas. Now Barabbas was a robber.

(e) Literally, "made a great and foul voice".

John Chapter 19

John 19:1

joh 19:1

Then Pilate therefore took Jesus, and (1) scourged [him].

(1) The wisdom of the flesh chooses the least of two evils, but God curses that very wisdom.

John 19:4

joh 19:4

(2) Pilate therefore went forth again, and saith unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him.

(2) Christ is again acquitted by the same mouth with which he was afterwards condemned.

John 19:6

joh 19:6

When the chief priests therefore and officers saw him, they cried out, saying, (a) Crucify [him], crucify [him]. Pilate saith unto them, Take ye him, and crucify [him]: for I find no fault in him.

(a) They will have him crucified whom, by an old custom of theirs, they should have stoned and hanged up as convicted of blasphemy: but they desire to have him crucified after the manner of the Romans.

John 19:8

joh 19:8

(3) When Pilate therefore heard that saying, he was the more afraid;

(3) Pilate's conscience fights for Christ, but it immediately yields, because it is not upheld with the singular power of God.

John 19:13

joh 19:13

(4) When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment seat in a place that is called the Pavement, but in the Hebrew, (b) Gabbatha.

(4) Pilate condemns himself first, with the same mouth with which he afterwards condemns Christ.

(b) "Gabbatha" signifies a high place, as judgment seats are.

John 19:16

joh 19:16

(5) Then delivered he him therefore unto them to be crucified. And they took Jesus, and led [him] away.

(5) Christ fastens Satan, sin, and death to the cross.

John 19:19

joh 19:19

(6) And Pilate wrote a title, and put [it] on the cross. And the writing was, JESUS OF NAZARETH THE KING OF THE JEWS.

(6) Christ, sitting upon the throne of the cross, is publicly proclaimed everlasting King of all people by the hand of him who condemned him for usurping a kingdom.

John 19:23

joh 19:23

(7) Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also [his] coat: now the coat was without seam, woven from the top throughout.

(7) Christ signifies by the division of his garments amongst the bloody butchers (except for his coat which had no seam) that it will come to pass, that he will shortly divide his benefits, and enrich his very enemies throughout the world: but in such a way that the treasure of his Church will remain whole.

John 19:25

joh 19:25

(8) Now there stood by the cross of Jesus his mother, and his mother's sister, Mary the [wife] of Cleophas, and Mary Magdalene.

(8) Christ is a perfect example of all righteousness, not only in the keeping of the first, but also of the second table of the ten commandments.

John 19:28

joh 19:28

(9) After this, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thirst.

(9) Christ when he has taken the vinegar, yields up the Spirit, indeed drinking up in our name that most bitter and severe cup of his Father's wrath.

John 19:29

joh 19:29

Now there was set a (c) vessel full of vinegar: and they filled a sponge with vinegar, and put [it] upon hyssop, and put [it] to his mouth.

(c) Galatinus witnesses out of the book called Sanhedrin that the Jews often gave those who were executed vinegar mixed with frankincense to drink, to make them somewhat delirious: so the Jews provided charitably for the poor men's conscience who were executed.

John 19:31

joh 19:31

(10) The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath day, (for that sabbath day was an high day,) besought Pilate that their legs might be broken, and [that] they might be taken away.

(10) The body of Christ which was dead for a season (because it so pleased him) is wounded, but not the least bone of it is broken: and such is the state of his resurrection body.

John 19:34

joh 19:34

(11) But one of the soldiers with a spear (d) pierced his side, and forthwith came there out blood and water.

(11) Christ, being dead upon the cross, witnesses by a double sign that he alone is the true satisfaction, and the true washing for the believers.

(d) This wound was a most manifest witness of the death of Christ: for the water that issued out by this wound shows us plainly that the weapon pierced the very skin that encompasses the heart, and this skin is the vessel that contains the water; and once that is wounded, the creature which is so pierced and stricken has no choice but to die.

John 19:38

joh 19:38

(12) And after this Joseph of Arimathaea, being a disciple of Jesus, but secretly for fear of the Jews, besought Pilate that he might take away the body of Jesus: and Pilate gave [him] leave. He came therefore, and took the body of Jesus.

(12) Christ is openly buried, and in a famous place, Pilate permitting and allowing it, and buried by men who showed favour to Christ in doing this, men who had before that day never openly followed him: so that by his burial, no man can justly doubt either of his death, or resurrection.

John 19:41

joh 19:41

Now in the place where he was crucified there was a garden; and in the garden a new sepulchre, wherein was (e) never man yet laid.

(e) That no man might frivolously object to his resurrection, as though someone else that had been buried there had risen; Theophylact.

John Chapter 20

John 20:1

joh 20:1

The (1) first [day] of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre.

(1) Mary Magdalene, Peter, and John, are the first witnesses of the resurrection, and these cannot justly be suspected, for they themselves could hardly be persuaded of it; therefore, they would obviously not invent such a story on purpose.

John 20:11

joh 20:11

But Mary stood (a) without at the sepulchre weeping: and as she wept, she stooped down, [and looked] into the sepulchre,

(a) That is, outside of the cave which the sepulchre was cut out of.

John 20:12

joh 20:12

(2) And seeth two angels in (b) white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain.

(2) Two angels are made witnesses of the Lord's resurrection.

(b) In white clothing.

John 20:13

joh 20:13

And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away (c) my Lord, and I know not where they have laid him.

(c) Mary spoke as the common people used to speak: for they spoke of a dead carcass as they did of a living man.

John 20:14

joh 20:14

(3) And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus.

(3) Jesus witnesses by his presence that he is truly risen.

John 20:17

joh 20:17

(4) Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my (d) brethren, and say unto them, I ascend unto (e) my Father, and your Father; and [to] my God, and your God.

(4) Christ, who is risen, is not to be sought in this world according to the flesh, but in heaven by faith where he has gone before us.

(d) By his brethren he means his disciples, for in the following verse it is said that Mary told his disciples.

(e) He calls God his Father because he is naturally his Father in the Godhead, and he says "your Father" because he is our Father by grace through the adoption of the sons of God: that is, by taking us by his free grace to be his sons; Epiphanius.

John 20:19

joh 20:19

(5) Then the same day at evening, being the first [day] of the week, when the (f) doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace [be] unto you.

(5) Christ, in that he presents himself before his disciples suddenly through his divine power, when the gates were shut, fully assures them both of his resurrection, and also of their apostleship, inspiring them with the Holy Spirit who is the director of the ministry of the Gospel.

(f) Either the doors opened to him of their own accord, or the very walls themselves were a passage to him.

John 20:23

joh 20:23

(6) Whose soever sins ye remit, they are remitted unto them; [and] whose soever [sins] ye retain, they are retained.

(6) The publishing of the forgiveness of sins by faith in Christ, and the setting forth and proclaiming the wrath of God in retaining the sins of the unbelievers, is the sum of the preaching of the gospel.

John 20:24

joh 20:24

(7) But Thomas, one of the twelve, called Didymus, was not with them when Jesus came.

(7) Christ draws out of the unbelief of Thomas a certain and sure testimony of his resurrection.

John 20:29

joh 20:29

(8) Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed [are] they that have not seen, and [yet] have believed.

(8) True faith depends upon the mouth of God, and not upon the eyes of the flesh.

John 20:30

joh 20:30

(9) And many other signs truly did Jesus in the presence of his disciples, which are not written in this book:

(9) To believe in Christ, the Son of God and our only saviour, is the goal of the doctrine of the gospel, and especially of the true account of the resurrection.

John Chapter 21

John 21:1

joh 21:1

After these things (1) Jesus shewed himself again to the disciples at the sea of Tiberias; and on this wise shewed he [himself].

(1) In that Christ is not only present here but also eats with his disciples, he gives a most full assurance of his resurrection.

John 21:7

joh 21:7

Therefore that disciple whom Jesus loved saith unto Peter, It is the Lord. Now when Simon Peter heard that it was the Lord, he girt [his] fisher's (a) coat [unto him], (for he was naked,) and did cast himself into the sea.

(a) It was a linen garment which prevented him from swimming freely.

John 21:15

joh 21:15

(2) So when they had dined, Jesus saith to Simon Peter, Simon, [son] of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs.

(2) Peter by this triple confession is restored into his former position from where he fell by his triple denial: and furthermore it is proclaimed that he is indeed a pastor, who shows his love to Christ in feeding his sheep.

John 21:17

joh 21:17

He saith unto him the (b) third time, Simon, [son] of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep.

(b) It was appropriate that he that had denied him three times should confess him three times, so that Peter might neither doubt the forgiveness of his grievous sin, nor his being restored to the office of the apostleship.

John 21:18

joh 21:18

(3) Verily, verily, I say unto thee, When thou wast young, thou (c) girdedst thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall (d) gird thee, and carry [thee] whither thou wouldest (e) not.

(3) The violent death of Peter is foretold.

(c) Those that took long trips, especially in the east and in those places where the people used long garments, needed to be girded and fastened up.

(d) He meant that kind of girding which is used with captives, when they are bound fast with cords and chains, as one would say, "Now you gird yourself as you think best, to go where you want to go, but the time will come when you will not gird yourself with a girdle, but another will bind you with chains, and carry you where you would not."

(e) Not that Peter suffered anything for the truth of God against his will, for we read that he came with joy and gladness when he returned from the council where he was whipped, but because this will comes not from the flesh, but from the gift of the Spirit who is given to us from above, therefore he shows that there should be a certain striving and conflict or repugnancy, which also is in us, in all our sufferings as touching the flesh.

John 21:19

joh 21:19

This spake he, signifying by (f) what death he should glorify God. And when he had spoken this, he saith unto him, Follow me.

(f) That is, that Peter would die by a violent death.

John 21:20

joh 21:20

(4) Then Peter, turning about, seeth the disciple whom Jesus loved following; which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee?

(4) We must take heed that while we cast our eyes upon others that we do not neglect that which we are commanded to do.

John 21:24

joh 21:24

(5) This is the disciple which testifieth of these things, and wrote these things: and we know that his testimony is true.

(5) The history of Christ is truly and cautiously written: not for the curiosity of men, but for the salvation of the godly.

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Acts

Acts Chapter 1

Acts 1:1

act 1:1

The (1) former treatise have I made, O Theophilus, of all that Jesus began both to (a) do and teach,

(1) Luke switches over from the history of the Gospel, that is from the history of the sayings and doings of Christ, unto the Acts of the Apostles.

(a) The acts of Jesus are the miracles and deeds which showed his Godhead, and his most perfect holiness, and examples of his doctrine.

Acts 1:3

act 1:3

(2) To whom also he shewed himself alive after his passion by many (b) infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God:

(2) Christ did not immediately ascend into heaven after his resurrection in order to thoroughly prove his resurrection, and with his presence strengthen and encourage his Apostles in the doctrine which they had heard.

(b) He called those things infallible proofs which are otherwise termed necessary: now in that Christ spoke, and walked, and ate, and was felt by many, these are sure signs and proofs that he truly rose again.

Acts 1:4

act 1:4

And, being (c) assembled together with [them], commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, [saith he], ye have heard of me.

(c) They were dispersed here and there, but he gathers them together so that all of them might together be witnesses of his resurrection.

Acts 1:5

act 1:5

For John truly baptized with water; but ye shall be baptized (d) with the Holy Ghost not many days hence.

(d) Either by the Father, or by me: so that either the Father or Christ is set here contrasted with John, as the Holy Spirit is contrasted with water, as things that are comparable to one another.

Acts 1:6

act 1:6

(3) When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time
(e) restore again the kingdom to Israel?

(3) We must fight before we triumph, and we must not search curiously after those things which
God has not revealed.

(e) To the old and ancient state.

Acts 1:7

act 1:7

And he said unto them, It is not for you to know the times or the (f) seasons, which the Father hath
put in his own power.

(f) That is, the proper occasions that provide opportunities for doing matters, which occasions the
Lord has appointed to bring things to pass in.

Acts 1:9

act 1:9

(4) And when he had spoken these things, while they beheld, he was taken up; and a cloud received
him out of their sight.

(4) After Christ had promised the full power of the Holy Spirit, with whom he would govern his
church (even though he would be absent in body), he took up his body from us into heavenly
tabernacles to remain there until the latter day of judgment, as the angels witness.

Acts 1:11

act 1:11

Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is
taken up (g) from you into heaven, shall so come in like manner as ye have seen him go into heaven.

(g) That is, out of your sight.

Acts 1:12

act 1:12

Then returned they unto Jerusalem from the mount called Olivet, which is from Jerusalem a sabbath
(h) day's journey.

(h) About two miles.

Acts 1:13

act 1:13

(5) And when they were (i) come in, they went up into an upper room, where abode both Peter, and James, and John, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James [the son] of Alphaeus, and Simon Zelotes, and Judas [the brother] of James.

(5) Ecclesiastical assemblies to hear the word, and to make common prayer, were first instituted and kept in private houses by the Apostles.

(i) They went into the house which the Church had chosen at that time to be a gathering place for the whole assembly.

Acts 1:14

act 1:14

These all (k) continued with (l) one accord in (m) prayer and supplication, with the (n) women, and Mary the mother of Jesus, and with his (o) brethren.

(k) The Greek word signifies an invincible constancy and steadfastness.

(l) It is to good purpose that this agreement is mentioned: for those prayers are most acceptable to God which are made with agreeing minds and wills.

(m) The disciples prayed for the sending of the Holy Spirit, and also to be delivered from present dangers, of which there were many that they were experiencing.

(n) For it was appropriate to have the wives strengthened and encouraged who would afterwards be partakers of the dangers with their husbands.

(o) With his relatives.

Acts 1:15

act 1:15

(6) And in those days Peter stood up in the midst of the disciples, and said, (the number of (p) names together were about an hundred and twenty,)

(6) Peter is made the spokesman and interpreter of the whole company of the Apostles, either by secret revelation of the Holy Spirit, or by the express judgment of the congregation.

(p) Because men are commonly referred to and enrolled by their names.

Acts 1:16

act 1:16

(7) Men [and] brethren, this scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas, which was guide to them that took Jesus.

(7) Peter anticipates the offence that might be taken at the falling away of Judas the betrayer, showing that all things which happened to him were foretold by God.

Acts 1:18

act 1:18

Now this man (q) purchased a field with the reward of iniquity; and (r) falling headlong, he burst asunder in the midst, and all his bowels gushed out.

(q) Luke did not consider Judas' purpose, but that which followed it, and so we used to say that a man has done himself harm, not that he wanted and intended to, but in respect of that which followed.

(r) The Greek words signify this much, that Judas fell down flat and was torn apart in the middle, with a tremendously great noise.

Acts 1:20

act 1:20

For it is written in the book of Psalms, Let his habitation be desolate, and let no man dwell therein: and his (s) bishoprick let another take.

(s) His office and ministry: David wrote these words against Doeg the King's herdsman: and these words "shepherd", "sheep", and "flock" are used with reference to the Church office and ministry, so that the Church and the offices are called by these names.

Acts 1:21

act 1:21

(8) Wherefore of these men which have companied with us all the time that the Lord Jesus (t) went in and out among us,

(8) The Apostles do not deliberate at all, but first they consult and take guidance from God's word: and again they do nothing that concerns and is incumbent upon the whole body of the congregation, without making the congregation a part of the decision.

(t) This kind of speech signifies as much in the Hebrew language as the exercising of a public and difficult office, when they speak of such as are in any public office; (Deu 31:2; Ch1 27:1).

Acts 1:22

act 1:22

Beginning from the baptism of John, unto that same day that he was taken up (u) from us, must one be ordained to be a witness with us of his resurrection.

(u) From our company.

Acts 1:23

act 1:23

(9) And they (x) appointed two, Joseph called Barsabas, who was surnamed Justus, and Matthias.

(9) The Apostles must be chosen immediately from God: and therefore after praying, Matthias is chose by lot, which is as it were God's own voice.

(x) Openly, and by the voices of the entire company.

Acts 1:25

act 1:25

That he may take (y) part of this ministry and apostleship, from which Judas by transgression (z) fell, that he might go to his own place.

(y) That he may be a member and partaker of this ministry.

(z) Departed from, or fallen from: and it is a metaphor taken from the word "way": for callings are signified by the name of "ways" with the Hebrews.

Acts Chapter 2

Acts 2:1

act 2:1

And (1) when the day of Pentecost was (a) fully come, they were (b) all with one accord in one place.

(1) The Apostles being gathered together on a most solemn feast day in one place, that it might evidently appear to all the world that they all had one office, one Spirit, and one faith, are by a double sign from heaven authorised, and anointed with all the most excellent gifts of the Holy Spirit, and especially with an extraordinary and necessary gift of tongues.

(a) Literally, "was fulfilled": that is, was begun, as in (Luk 2:21). For the Hebrews say that a day or a year is fulfilled or ended when the former days or years are ended, and the other has begun; (Jer 25:12): "And it will come to pass that when seventy years are fulfilled, I will visit, etc." For the Lord did not bring his people home after the seventieth year was ended, but in the seventieth year: Now the day of Pentecost was the fiftieth day after the feast of the Passover.

(b) The twelve apostles, who were to be the patriarchs as it were of the Church.

Acts 2:4

act 2:4

And they were all filled with the Holy Ghost, and began to speak with (c) other tongues, as the (d) Spirit gave them utterance.

(c) He calls them "other tongues" which were not the same as the apostles commonly used, and Mark calls them "new tongues".

(d) By this we understand that the apostles were not speaking one language and then another by chance at random, or as eccentric men used to do, but that they kept in mind the languages of their hearers: and to be short, that they only spoke as the Holy Spirit directed them to speak.

Acts 2:8

act 2:8

(e) And how hear we every man in our own tongue, wherein we were born?

(e) Not that they spoke one language, and different languages were heard, but the apostles spoke with different languages: for otherwise the miracle would have been in the hearers, whereas it is really in the speakers; Nazianzen in his oration of Whitsunday.

Acts 2:10

act 2:10

Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, (f) Jews and proselytes,

(f) By Jews he means those that were both Jews by birth and Jews by profession of religion, though they were born in other places: and these latter ones were proselytes, who were born Gentiles, and embraced the Jewish religion.

Acts 2:12

act 2:12

(2) And they were all amazed, and were in doubt, saying one to another, What meaneth this?

(2) God's word pierces some in such a way that it drives them to seek out the truth, and it so chokes others that it forces them to be witnesses of their own impudency.

Acts 2:13

act 2:13

Others (g) mocking said, These men are full of new wine.

(g) The word which he uses here signifies a kind of mocking which is reproachful and insolent: and by this reproachful mocking we see that no matter how great and excellent the miracle, the wickedness of man still dares to speak evil against it.

Acts 2:14

act 2:14

But Peter, standing up with the eleven, (h) lifted up his voice, and said unto them, Ye men of Judaea, and all [ye] that dwell at Jerusalem, be this known unto you, and hearken to my words:

(h) The holiness of Peter is to be marked, in which the grace of the Holy Spirit is to be seen, even from the very beginning.

Acts 2:15

act 2:15

For these are not drunken, as ye suppose, seeing it is [but] the (i) third hour of the day.

(i) After the sunrise, which may be about seven or eight o'clock to us.

Acts 2:16

act 2:16

But this is that which was spoken by the (k) prophet Joel;

(k) There is nothing that can dissolve questions and doubt except testimony taken out of the Prophets: for men's reasonings may be overturned, but God's voice cannot be overturned.

Acts 2:17

act 2:17

(3) And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon (l) all (m) flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams:

(3) Peter setting forth the truth of God against the false accusations of men, shows in himself and in his companions that the prophecy of Joel concerning the full giving of the Holy Spirit in the latter days has been fulfilled: and this grace is also offered to the whole Church, to the certain and undoubted destruction of those who condemn it.

(l) All without exception, both upon the Jews and Gentiles.

(m) That is, men.

Acts 2:21

act 2:21

(4) And it shall come to pass, [that] whosoever shall (n) call on the name of the Lord shall be saved.

(4) The most important use of all the gifts of the Holy Spirit is to bring men to salvation by faith.

(n) These words "call on" signify in Holy Scriptures and earnest praying and craving for help from God's hand.

Acts 2:22

act 2:22

(5) Ye men of Israel, hear these words; Jesus of Nazareth, a man (o) approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know:

(5) Christ, being innocent, was by God's providence crucified by wicked men.

(o) Who is by those works which God did by him so manifestly approved and admitted of, that no man can deny him.

Acts 2:23

act 2:23

Him, being delivered by the determinate counsel and (p) foreknowledge of God, ye have taken, and by wicked (q) hands have crucified and (r) slain:

(p) God's everlasting foreknowledge, which can neither be separated from his determinate counsel, as the Epicureans say, neither yet be the cause of evil: for God in his everlasting and unchangeable counsel appointed the wicked act of Judas to an excellent end: and God does that well which the instrument does wickedly.

(q) God's counsel does not excuse the Jews, whose hands were wicked.

(r) The fact is said to be theirs by whose counsel and urging on it is done.

Acts 2:24

act 2:24

(6) Whom God hath raised up, having loosed the (s) pains of death: because it was not possible that he should be holden of it.

(6) As David foretold, Christ did not only rise again, but also was void of all decay in the grave.

(s) The death that was full of sorrow both of body and mind: therefore when death appeared conqueror and victor over those sorrows, Christ is rightly said to have overcome those sorrows of death when, as being dead, he overcame death, to live forever with his Father.

Acts 2:27

act 2:27

Because thou wilt not (t) leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption.

(t) You will not allow me to remain in the grave.

Acts 2:28

act 2:28

Thou hast (u) made known to me the ways of life; thou shalt make me full of joy with thy countenance.

(u) You have opened to me the way of true life.

Acts 2:30

act 2:30

Therefore being a prophet, and knowing that God had (x) sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne;

(x) Had sworn solemnly.

Acts 2:32

act 2:32

(7) This Jesus hath God raised up, whereof we all are witnesses.

(7) Peter witnesses that Jesus Christ is the appointed everlasting King, which he manifestly proves by the gifts of the Holy Spirit and the testimony of David.

Acts 2:33

act 2:33

Therefore being by the (y) right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear.

(y) Might and power of God.

Acts 2:36

act 2:36

Therefore let all the house of Israel know assuredly, that God hath (z) made that same Jesus, whom ye have crucified, both Lord and Christ.

(z) Christ is said to be "made" because he was advanced to that dignity, and therefore it is not spoken with reference to his nature, but with reference to his position and high dignity.

Acts 2:38

act 2:38

(8) Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.

(8) Repentance and remission of sins in Christ are two principles of the Gospel and therefore of our salvation: and they are obtained by the promises apprehended by faith, and are ratified by us in baptism; and with our salvation comes the power of the Holy Spirit (Ed.).

Acts 2:39

act 2:39

For the (a) promise is unto you, and to your children, and to all that are afar off, [even] as many as the Lord our God shall call.

(a) The word that is used here shows us that it was a free gift.

Acts 2:40

act 2:40

(9) And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation.

(9) He is truly joined to the Church who separates himself from the wicked.

Acts 2:41

act 2:41

(10) Then they that gladly received his word were baptized: and the same day there were added [unto them] about three thousand souls.

(10) A notable example of the power of the Holy Spirit: but such are not baptized until they make confession of their faith. (Ed.)

Acts 2:42

act 2:42

(11) And they continued stedfastly in the apostles' doctrine and (b) fellowship, and in (c) breaking of bread, and in prayers.

(11) The marks of the true Church are the doctrine of the apostles, the duties of charity, the pure and simple administration of the ordinances, and the true invocation used by all of the faithful.

(b) Sharing of goods, and all other duties of charity, as is shown afterwards.

(c) The Jews used thin loaves, and therefore they broke them rather than cut them: so by breaking of bread they meant living together, and the banquets which they used to keep. And when they kept their love feasts, they used to celebrate the Lord's supper, which even in those days began to be corrupted, and Paul corrects this in (1Co. 11:17-34).

Acts 2:43

act 2:43

(12) And fear came upon every soul: and many wonders and signs were done by the apostles.

(12) As often as the Lord thinks it to be expedient, he bridles the rage of strangers, so that the Church may be planted and have some refreshing.

Acts 2:44

act 2:44

(13) And all that believed were together, and had all things common;

(13) Charity makes all things common with regard to their use, according as necessity requires.

Acts 2:46

act 2:46

(14) And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart,

(14) The faithful came together at the beginning with tremendous results, not only for the hearing of the word, but also to eat.

Acts Chapter 3

Acts 3:1

act 3:1

Now (1) Peter and John went up together into the temple at the hour of prayer, [being] the ninth [hour].

(1) Christ, in healing a man that was born lame and well known to all men, both in a famous place and at a popular time, by the hands of his apostles partly strengthens and encourages those who believed, and partly also calls others to believe.

Acts 3:5

act 3:5

And he (a) gave heed unto them, expecting to receive something of them.

(a) Both with heart and eyes.

Acts 3:11

act 3:11

And as the lame man which was healed (b) held Peter and John, all the people ran together unto them in the porch that is called Solomon's, greatly wondering.

(b) Either because he loved them who had healed him, or because he feared that if he let them go out of his sight that he would become lame again.

Acts 3:12

act 3:12

(2) And when Peter saw [it], he answered unto the people, Ye men of Israel, why marvel ye at this? or why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk?

(2) Miracles are appointed to convince the unbelievers, and therefore they wickedly abuse the miracles who, standing amazed, either at the miracles themselves or at the instruments and means which is pleases God to use, take an occasion to establish idolatry and superstition by that which God has provided for the knowledge of his true worship, that is, Christianity.

Acts 3:15

act 3:15

And killed the Prince (c) of life, whom God hath raised from the dead; whereof we are witnesses.

(c) Who has life in himself, and gives life to others.

Acts 3:16

act 3:16

And his name through faith in his name hath made this man strong, whom ye see and know: (d) yea, the faith which is by him hath given him this perfect soundness in the presence of you all.

(d) Because he believed on him who was raised from the dead, whose name he heard about from us.

Acts 3:17

act 3:17

(3) And now, brethren, I wot that through ignorance ye did [it], as [did] also your rulers.

(3) It is best of all to receive Christ as soon as he is offered to us: but those who have neglected so great a benefit through man's weakness, yet have repentance as a means. As for the shame of the cross, we have to set against that the decree and purpose of God for Christ, foretold by the Prophets, how that first of all he would be crucified here upon the earth, and then he would appear from heaven the judge and restorer of all things, that all believers might be saved, and all unbelievers utterly perish.

Acts 3:18

act 3:18

But those things, which God before had shewed (e) by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled.

(e) Though there were many Prophets, yet he speaks only of one mouth, to show us the consent and agreement of the Prophets.

Acts 3:21

act 3:21

(f) Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.

(f) Or, be taken up into heaven.

Acts 3:22

act 3:22

For Moses truly said unto the fathers, (g) A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you.

(g) This promise referred to an excellent and singular Prophet.

Acts 3:24

act 3:24

Yea, and all the prophets (h) from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days.

(h) At which time the kingdom of Israel was established.

Acts 3:25

act 3:25

(4) Ye are the (i) children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed.

(4) The Jews that believed are the first begotten in the kingdom of God.

(i) For whom the Prophets were especially appointed.

Acts 3:26

act 3:26

Unto you first God, having (k) raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities.

(k) Given to the world, or raised from the dead, and advanced to his kingdom.

Acts Chapter 4

Acts 4:1

act 4:1

And (1) as they spake unto the people, the priests, and the (a) captain of the temple, and the Sadducees, came upon them,

(1) There are none more commonly diligent or bold enemies of the Church than those who profess themselves to be the chief builders of it, but the more they rage, the more steadfastly the faithful servants of God continue.

(a) The Jews had certain troops for the guard and safety of the temple and holy things (see (Mat 26:47)). These garrisons had a captain, such as Eleazarus Ananias, the high Priest's son in the time of the war that was in Judea, being a very impudent and proud young man; Josephus, lib. 2, of the taking of Judea.

Acts 4:4

act 4:4

Howbeit many of them which heard the word believed; and the (b) number of the men was about five thousand.

(b) While they thought to diminish the number, they actually increased it.

Acts 4:5

act 4:5

And it came to pass on the morrow, that their (c) rulers, and elders, and scribes,

(c) These were those who were members of the Sanhedrin, who were all from the tribe of Judah, until Herod came to power.

Acts 4:6

act 4:6

And Annas the high priest, and Caiaphas, and John, and Alexander, and as many as were of the (d) kindred of the high priest, were gathered together at Jerusalem.

(d) From whom the high Priests were usually chosen and made. At this time the former high Priest was stepping down, and a new high Priest was being appointed.

Acts 4:7

act 4:7

(2) And when they had set them in the midst, they asked, By what power, or by what (e) name, have ye done this?

(2) Against those who brag of a succession of persons, without a succession of doctrine, and by that means beat down the true ministers of the word, as much as they are able.

(e) By what authority.

Acts 4:9

act 4:9

(3) If we this day be examined of the good deed done to the impotent man, by what means he is made whole;

(3) The wolves who come after true pastors plead their own cause and not God's, neither the cause of the Church.

Acts 4:10

act 4:10

(4) Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, [even] by him doth this man stand here before you whole.

(4) He is indeed a true shepherd that teaches his sheep to rest upon Christ alone as upon one that is not dead, but has conquered death, and has all rule in his own hands.

Acts 4:12

act 4:12

Neither is there salvation in any other: for there is none other (f) name (g) under heaven (h) given among men, whereby we must be saved.

(f) There is no other man, or no other power and authority at all; and this kind of speech was common among the Jews, and arose from this, that when we are in danger we call upon those at whose hands we look for help.

(g) Anywhere: and this shows us the largeness of Christ's kingdom.

(h) Of God.

Acts 4:13

act 4:13

(5) Now when they saw the boldness of Peter and John, and perceived that they were unlearned and (i) ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus.

(5) The good liberty and boldness of the servants of God does yet this much good, that those who lay hidden under a mask of zeal at length betray themselves to indeed be wicked men.

(i) The word used here is "idiot", which signifies a private man when it is used in reference to a magistrate: but with reference to sciences and studies, it signifies one that is unlearned, and with regard to honour and estimation, it implies one of base degree, and of no estimation.

Acts 4:15

act 4:15

But when they had commanded them to go aside out of the council, they (k) conferred among themselves,

(k) Laid their heads together.

Acts 4:16

act 4:16

(6) Saying, What shall we do to these men? for that indeed a notable miracle hath been done by them [is] manifest to all them that dwell in Jerusalem; and we cannot deny [it].

(6) He that flatters himself in ignorance, at length comes to do open wickedness, and that against his own conscience.

Acts 4:19

act 4:19

(7) But Peter and John answered and said unto them, Whether it be right in the sight of God to hearken unto you more than unto God, judge ye.

(7) We must obey men to whom we are subject, but especially and before all things we must obey God.

Acts 4:21

act 4:21

(8) So when they had further threatened them, they let them go, finding nothing how they might punish them, because of the people: for all [men] glorified God for that which was done.

(8) The wicked are so far off from doing what they wish, that God uses them contrary to their desires to set forth his glory, which he gives them permission to do.

Acts 4:23

act 4:23

(9) And being let go, they went to their own company, and reported all that the chief priests and elders had said unto them.

(9) The apostles share their troubles with the congregation.

Acts 4:24

act 4:24

(10) And when they heard that, they lifted up their voice to God with one accord, and said, Lord, thou [art] God, which hast made heaven, and earth, and the sea, and all that in them is:

(10) We should neither be afraid of the threats of our enemies, neither yet foolishly condemn their rage and madness against us: but we have to set against their force and malice an earnest thinking upon the power and good will of God (both which we manifestly behold in Christ) and so flee to the aid and assistance of our Father.

Acts 4:27

act 4:27

For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the (l) people of Israel, were gathered together,

(l) Although the people of Israel were but one people, yet the plural number is used here, not so much for the twelve tribes, every one of which counted as a people, but because of the great multitude of them, as though many nations had assembled themselves together, as in (Jdg 5:14).

Acts 4:28

act 4:28

For to (m) do whatsoever (n) thy hand and thy counsel determined before to be done.

(m) The wicked execute God's counsel, even though they think nothing of it, but they are not therefore without fault.

(n) You had determined by your absolute authority and power.

Acts 4:31

act 4:31

(11) And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness.

(11) God witnesses to his Church by a visible sign that it is he that will establish it, by shaking the powers both of heaven and of earth.

Acts 4:32

act 4:32

(12) And the multitude of them that believed were of (o) one heart and of one soul: neither said any [of them] that ought of the things which he possessed was his own; but they had all things common.

(12) An example of the true Church, in which there is equal consent both in doctrine and in charity toward one another: and the pastors deliver true doctrine both sincerely and constantly.

(o) They agreed in counsel, will, and all plans.

Acts 4:34

act 4:34

(13) Neither was there any among them that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold,

(13) True charity helps the need of the poor with its own loss, but in such a way that all things are done well and orderly.

Acts Chapter 5

Acts 5:1

act 5:1

But (1) a certain man named Ananias, with Sapphira his wife, sold a possession,

(1) Luke shows by contrary examples how great a sin hypocrisy is, especially in those who under a false pretence and cloak of zeal seem to shine and be of great importance in the Church.

Acts 5:2

act 5:2

And (a) kept back [part] of the price, his wife also being privy [to it], and brought a certain part, and laid [it] at the apostles' feet.

(a) Craftily took away.

Acts 5:3

act 5:3

But Peter said, Ananias, why hath Satan (b) filled thine heart (c) to lie to the Holy Ghost, and to keep back [part] of the price of the land?

(b) Fully possessed.

(c) For when they had appointed that farm or possession for the Church, they were foolish to keep away a part of the price, as though they were dealing with men, and not with God, and therefore he says afterwards that they tempted God.

Acts 5:4

act 5:4

Whiles it remained, was it not thine own? and after it was sold, was it not in thine own power? why hast thou (d) conceived this thing in thine heart? thou hast not lied unto men, but unto God.

(d) By this is meant an advised and purposeful deceit, and the fault of the man in listening to the devil's suggestions.

Acts 5:9

act 5:9

Then Peter said unto her, How is it that ye have agreed together to (e) tempt the Spirit of the Lord? behold, the feet of them which have buried thy husband [are] at the (f) door, and shall carry thee out.

(e) Look how often men do things with an evil conscience; and so they pronounce sentence against themselves, and as much as in them lies, they provoke God to anger, as they do this on purpose, in order to test whether he is just and almighty or not.

(f) Are at hand.

Acts 5:11

act 5:11

(2) And great fear came upon all the church, and upon as many as heard these things.

(2) The Lord by his marvellous power bridles some so that they may not hurt the Church: others he keeps in awe and fear of him: and others he draws unto himself.

Acts 5:13

act 5:13

And of the rest durst no man join himself to them: but the people (g) magnified them.

(g) Highly praised them.

Acts 5:17

act 5:17

(3) Then the high priest rose up, and all they that were with him, (which is the (h) sect of the Sadducees,) and were filled with indignation,

(3) The more that the Church increases, the more the rage of Satan increases, and therefore they proceed from threats to imprisonment.

(h) The word which is used here is "heresy", which signifies a choice, and so is taken for a right form of learning, or faction, or study and course of life, which the Latins call a sect: at first this word was used indifferently, but at length it came to be used only in reference to evil, whereupon came the name of "heretic" which is taken for one that goes astray from sound and wholesome doctrine in such a way that he thinks lightly of the judgment of God and his Church, and continues in his opinion, and breaks the peace of the Church.

Acts 5:19

act 5:19

(4) But the angel of the Lord by night opened the prison doors, and brought them forth, and said,

(4) Angels are made servants of the servants of God.

Acts 5:20

act 5:20

(5) Go, stand and speak in the temple to the people all the (i) words of this life.

(5) God therefore delivers his own, so that they may more vigorously provoke his enemies.

(i) Words by which the way unto life is shown.

Acts 5:21

act 5:21

(6) And when they heard [that], they entered into the temple early in the morning, and taught. But the high priest came, and they that were with him, and called the council together, and all the senate of the children of Israel, and sent to the prison to have them brought.

(6) God mocks his enemies attempts from above.

Acts 5:25

act 5:25

(7) Then came one and told them, saying, Behold, the men whom ye put in prison are standing in the temple, and teaching the people.

(7) The more openly that Christ's power shows itself, the more the madness of his enemies who conspire against him increases.

Acts 5:26

act 5:26

(8) Then went the captain with the officers, and brought them without violence: for they feared the people, lest they should have been stoned.

(8) Tyrants who do not fear God are forced to fear his servants.

Acts 5:28

act 5:28

(9) Saying, Did not we straitly command you that ye should not teach in this name? and, behold, ye have filled Jerusalem with your doctrine, and intend (k) to bring this man's blood upon us.

(9) It is the characteristic of tyrants to set down their own commandments as right and proper, be they ever so wicked.

(k) Make us guilty of murdering that man whom yet they will not condescend to name.

Acts 5:29

act 5:29

(10) Then Peter and the [other] apostles answered and said, We ought to obey God rather than men.

(10) We should obey man only in so far that in obeying him we also obey God.

Acts 5:30

act 5:30

(11) The God of our fathers raised up Jesus, whom ye slew and hanged on a tree.

(11) Christ is appointed and indeed declared Prince and preserver of his Church, in spite of his enemies.

Acts 5:32

act 5:32

(12) And we are his witnesses of these things; and [so is] also the Holy Ghost, whom God hath given to them that obey him.

(12) It is not sufficient for us that there is a proper goal, but we must also according to our calling go forward until we come to it.

Acts 5:33

act 5:33

When they heard [that], they (l) were cut [to the heart], and took counsel to slay them.

(l) This shows that they were in a most vehement rage, and tremendously disquieted in mind, for it is a borrowed kind of speech taken from those who are harshly cut in pieces with a saw.

Acts 5:34

act 5:34

(13) Then stood there up one in the council, a Pharisee, named Gamaliel, a doctor of the law, had in reputation among all the people, and commanded to put the apostles forth a little space;

(13) Christ finds defenders of his cause, even in the very company of his enemies, as often as he thinks necessary.

Acts 5:36

act 5:36

(14) For before these days rose up Theudas, (m) boasting himself to be somebody; to whom a number of men, about four hundred, joined themselves: who was slain; and all, as many as obeyed him, were scattered, and brought to nought.

(14) In matters of religion we must take good heed that we attempt nothing under a pretence of zeal to which we have not been called.

(m) To be of same fame.

Acts 5:38

act 5:38

And now I say unto you, (n) Refrain from these men, and let them alone: for if this counsel or this work be of (o) men, it will come to nought:

(n) He dissuades his fellows from murdering the apostles, neither does he think it good to refer the matter to the Roman magistrate, for the Jews could endure nothing worse than to have the tyranny of the Romans confirmed.

(o) If it is counterfeit and devised.

Acts 5:41

act 5:41

(15) And they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name.

(15) The apostles, accustomed to suffer and bear words, are eventually accustomed to bearing stripes, and yet in such a way that by means of them they become stronger.

Acts 5:42

act 5:42

And daily in the (p) temple, and in every house, they ceased not to teach and preach Jesus Christ.

(p) Both publicly and privately.

Acts Chapter 6

Acts 6:1

act 6:1

And (1) in those days, when the number of the disciples was multiplied, there arose a murmuring of the (a) Grecians against the Hebrews, because their widows were neglected in the (b) daily ministrations.

(1) When Satan has assailed the Church on the outside, and with little result and in vain, he assails it on the inside, with civil dissension and strife between themselves: but the apostles take occasion by this to set order in the Church.

(a) From among their own members, who became religious Jews from among the Greeks.

(b) In the bestowing of alms according to their need.

Acts 6:2

act 6:2

(2) Then the twelve called the multitude of the disciples [unto them], and said, It is not (c) reason that we should leave the word of God, and serve (d) tables.

(2) The office of preaching the word, and dispensing the goods of the Church, are different from one another, and not rashly to be joined together, as the apostles institute here. And the deacons must seek the consent of the Church more than the apostles.

(c) It is such a matter that we may in no way accept it.

(d) Banquets: though by the name of tables other offices are also meant, which are added to it, such as those which pertain to the care of the poor.

Acts 6:3

act 6:3

(3) Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business.

(3) In choosing deacons (and much more in choosing ministers) there must be an examination of both their learning and their manners of life.

Acts 6:6

act 6:6

(4) Whom they set before the apostles: and when they had prayed, they (e) laid [their] hands on them.

(4) The ancient Church, with the laying on of hands, as it were consecrated to the Lord those who were lawfully elected.

(e) This ceremony of the laying on of hands came from the Jews, who used this ceremony both in public affairs, and in the offering of sacrifices, and also in private prayers and blessings, as appears in (Gen 48:13-22); and the Church also observed this ceremony, as is evident from (Ti1 5:22; Act 8:17). However, there is no mention made here either of cream, or shaving, or razing, or crossing, etc.

Acts 6:7

act 6:7

(5) And the word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the (f) faith.

(5) A happy result of temptation.

(f) This is the figure of speech metonymy, meaning by "faith" the doctrine of the Gospel which brings about faith.

Acts 6:8

act 6:8

(6) And Stephen, full of faith and (g) power, did great wonders and miracles among the people.

(6) God trains his Church first with evil words and slanders, then with imprisonments, afterwards with scourgings, and by these means prepares it in such a way that at length he causes it to meet in combat with Satan and the world, even to bloodshed and death.

(g) Excellent and singular gifts.

Acts 6:9

act 6:9

(7) Then there arose certain of the (h) synagogue, which is called [the synagogue] of the Libertines, and Cyrenians, and Alexandrians, and of them of Cilicia and of Asia, disputing with Stephen.

(7) Schools and universities in ancient times were addicted to false pastors, and were the instruments of Satan to spread abroad and defend false doctrines.

(h) Of the people and the school, as it were.

Acts 6:10

act 6:10

(8) And they were not able to resist the wisdom and the spirit by which he spake.

(8) False teachers, because they will not be overcome, flee from disputations and resort to manifest and open slandering and false accusations.

Acts 6:12

act 6:12

(9) And they stirred up the people, and the elders, and the scribes, and came upon [him], and caught him, and brought [him] to the council,

(9) The first bloody persecution of the Church of Christ, began and sprang from a council of priests, by the suggestion of the university teachers.

Acts 6:13

act 6:13

(10) And set up false witnesses, which said, This man ceaseth not to speak blasphemous words against this holy place, and the law:

(10) An example of frivolous objectors or false accusers, who gather false conclusions from things that are well uttered and spoken.

Acts 6:15

act 6:15

And all that sat in the council, looking stedfastly on him, (i) saw his face as it had been the face of an angel.

(i) By this it appears that Steven had an excellent and wholesome countenance, having a quiet and settled mind, a good conscience, and certain conviction that his cause was just: for seeing as he was to speak before the people, God beautified his countenance, so that by the very beholding of him the Jews' minds might be penetrated and amazed.

Acts Chapter 7

Acts 7:1

act 7:1

Then (1) said the high priest, Are these things so?

(1) Steven is allowed to plead his cause, but for this reason and purpose, that under a disguise and pretence of the Law he might be condemned.

Acts 7:2

act 7:2

(2) And he said, Men, brethren, and fathers, hearken; The God of (a) glory appeared unto our father Abraham, when he was in (b) Mesopotamia, before he dwelt in Charran,

(2) Steven witnesses to the Jews that he acknowledges the true fathers, and the only true God, and more than this shows this that these are more ancient than the temple and all the temple service appointed by the Law, and therefore they ought to lay another foundation of true religion, that is to say, the free covenant that God made with the fathers.

(a) The mighty God full of glory and majesty.

(b) When he says afterwards in (Act 7:4) that Abraham came out of Chaldea, it is evident that Mesopotamia contained Chaldea which was near to it, and bordered upon it; and so writes Plinius, book 6, chap. 27.

Acts 7:5

act 7:5

And he gave him none inheritance in it, no, not [so much as] to (c) set his foot on: yet he (d) promised that he would give it to him for a possession, and to his seed after him, when [as yet] he had no child.

(c) Not enough ground to even set his foot upon.

(d) The promise of the possession was certain, and belonged to Abraham, though it was his posterity that enjoyed it a great while after his death: and this is the figure of speech synecdoche.

Acts 7:6

act 7:6

And God spake on this wise, That his seed should sojourn in a strange land; and that they should bring them into bondage, and entreat [them] evil (e) four hundred years.

(e) Four hundred years are counted from the beginning of Abraham's progeny, which was at the birth of Isaac: and four hundred and thirty years which are spoken of by Paul in (Gal 3:17), from the time that Abraham and his father departed together out of Ur of the Chaldeans.

Acts 7:9

act 7:9

(3) And the patriarchs, moved with envy, sold Joseph into Egypt: but God was (f) with him,

(3) Steven diligently recounts the horrible misdeeds of some of the fathers, to teach the Jews that they ought not rashly to rest in the authority or examples of the fathers.

(f) By these words are meant the peculiar favour that God shows men: for he seems to be away from those whom he does not help: and on the other hand, he is with those whom he delivers out of troubles, no matter how great the troubles may be.

Acts 7:10

act 7:10

And delivered him out of all his afflictions, and gave him (g) favour and wisdom in the sight of Pharaoh king of Egypt; and he made him governor over Egypt and all his house.

(g) Gave him favour in Pharaoh's sight because of his wisdom.

Acts 7:16

act 7:16

And were (h) carried over into Sychem, and laid in the sepulchre that Abraham bought for a sum of money of the sons of Emmor [the father] of Sychem.

(h) The patriarchs who were the sons of Jacob, though only Joseph is mentioned; (Jos 24:32).

Acts 7:19

act 7:19

The same (i) dealt subtilly with our kindred, and evil entreated our fathers, so that they cast out their young children, to the end they might not live.

(i) He devised a subtle plan against our stock, in that he commanded all the males to be cast out.

Acts 7:20

act 7:20

In which time Moses was born, and was (k) exceeding fair, and nourished up in his father's house three months:

(k) This child was born through God's merciful goodness and favour, to be of a lovely and fair countenance.

Acts 7:30

act 7:30

And when forty years were expired, there appeared to him in the wilderness of mount Sina an (l) angel of the Lord in a flame of fire in a bush.

(l) Now, he calls the Son of God an angel, for he is the angel of great counsel, and therefore immediately after he describes him as saying to Moses, "I am the God of thy fathers, etc."

Acts 7:35

act 7:35

This Moses whom they refused, saying, Who made thee a ruler and a judge? the same did God send [to be] a ruler and a deliverer by the (m) hand of the angel which appeared to him in the bush.

(m) By the power.

Acts 7:37

act 7:37

(4) This is that Moses, which said unto the children of Israel, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear.

(4) He acknowledges Moses as the Lawgiver, but in such a way that he proves by his own witness that the Law had respect to a more perfect thing, that is to say, to the prophetic office which accompanied Christ, the head of all Prophets.

Acts 7:41

act 7:41

And they made a (n) calf in those days, and offered sacrifice unto the idol, and rejoiced in the works of their own hands.

(n) This was the superstition of the Egyptian's idolatry: for they worshipped Apis, a strange and marvellous looking calf, and made beautiful images of cows.

Acts 7:42

act 7:42

Then God turned, and (o) gave them up to worship the (p) host of heaven; as it is written in the book of the prophets, O ye house of Israel, have ye offered to me slain beasts and sacrifices [by the space of] forty years in the wilderness?

(o) Being destitute and void of his Spirit, he gave them up to Satan, and wicked lusts, to worship stars.

(p) By "the host of heaven" here he does not mean the angels, but the moon, and sun, and other stars.

Acts 7:43

act 7:43

Yea, ye (q) took up the tabernacle of Moloch, and the star of your god Remphan, figures which ye made to worship them: and I will carry you away beyond Babylon.

(q) You took it upon your shoulders and carried it.

Acts 7:44

act 7:44

(5) Our fathers had the tabernacle of (r) witness in the wilderness, as he had appointed, speaking unto Moses, that he should make it according to the fashion that he had seen.

(5) Moses indeed erected a tabernacle, but that was to call them back to the one whom he had seen on the mountain.

(r) That is, of the covenant.

Acts 7:45

act 7:45

Which also our fathers that came after (s) brought in with Jesus into the (t) possession of the Gentiles, whom God drave out (u) before the face of our fathers, unto the days of David;

(s) Delivered from hand to hand.

(t) This is said using the figure of speech metonymy, and refers to the countries which the Gentiles possessed.

(u) God drove them out that they should yield up the possession of those countries to our fathers when they entered into the land.

Acts 7:47

act 7:47

(6) But Solomon built him an house.

(6) Solomon built a temple according to God's commandment, but not under any condition that the majesty of God should be enclosed within it.

Acts 7:51

act 7:51

(7) Ye stiffnecked and (x) uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers [did], so [do] ye.

(7) Steven, moved with the zeal of God, at length judges his own judges.

(x) They are of uncircumcised hearts who still lie drowned in the sins of nature, and are stuck fast in them: for otherwise all the Jews were circumcised with regard to the flesh, and therefore there are two kinds of circumcision; (Rom 2:28-29).

Acts 7:53

act 7:53

Who have received the law by the (y) disposition of angels, and have not kept [it].

(y) By the ministry of angels.

Acts 7:54

act 7:54

(8) When they heard these things, they were cut to the heart, and they gnashed on him with [their] teeth.

(8) The more Satan is pressed, the more he breaks out into an open rage.

Acts 7:55

act 7:55

(9) But he, being full of the Holy Ghost, looked up stedfastly into heaven, and saw the glory of God, and Jesus (z) standing on the right hand of God,

(9) The nearer that martyrs approach to death, the nearer that they rise up, even into heaven, as they behold Christ.

(z) Ready to affirm him in the confession of the truth, and to receive him unto himself.

Acts 7:57

act 7:57

(10) Then they cried out with a loud voice, and stopped their ears, and (a) ran upon him with one accord,

(10) The zeal of hypocrites and superstitious people eventually breaks out into a most open madness.

(a) This was done in a rage and fury, for at that time the Jews could put no man to death by law, as they confessed before Pilate saying that it was no lawful for them to put any man to death, and therefore it is reported by Josephus that Ananus, a Sadducee, slew James the brother of the Lord, and for so doing was accused before Albinus, the president of the country; lib. 20.

Acts 7:58

act 7:58

And cast [him] out of the city, and stoned [him]: and the (b) witnesses laid down their clothes at a young man's feet, whose name was Saul.

(b) It was appointed by the Law that the witnesses should cast the first stones; (Deu 17:7).

Acts 7:60

act 7:60

(11) And he kneeled down, and cried with a loud voice, Lord, (c) lay not this sin to their charge. And when he had said this, he (d) fell asleep.

(11) Faith and charity never forsake the true servants of God, even to the last breath.

(c) The word which he uses here refers to a type of imputing or laying to one's charge that remains firm and steady forever, never to be remitted.

(d) See (Th1 4:13).

Acts Chapter 8

Acts 8:1

act 8:1

And (1) Saul was consenting unto his death. And at that time there was a great persecution against the church which was at Jerusalem; and they were all scattered abroad throughout the regions of Judaea and Samaria, except the apostles.

(1) Christ uses the rage of his enemies in the spreading forth and enlarging of his kingdom.

Acts 8:2

act 8:2

(2) And devout men (a) carried Stephen [to his burial], and made great lamentation over him.

(2) The godly mourn for Steven after his death, and bury him, showing in this an example of singular faith and charity: but no man prays to him.

(a) Amongst all the duties of charity which the godly perform, there is no mention made of enshrining relics.

Acts 8:3

act 8:3

(3) As for Saul, he made havock of the church, entering into every house, and haling men and women committed [them] to prison.

(3) The dispersion or scattering abroad of the faithful is the gathering together of churches.

Acts 8:5

act 8:5

(4) Then Philip went down to the city of Samaria, and preached Christ unto them.

(4) Philip, who was before a deacon in Jerusalem, is made an evangelist by God in an extraordinary way.

Acts 8:9

act 8:9

(5) But there was a certain man, called Simon, which beforetime in the same city used (b) sorcery, and (c) bewitched the people of Samaria, giving out that himself was some great one:

(5) Christ overcomes Satan as often as he desires, and carries him about as it were in triumph, in the sight of those whom Satan deceived and bewitched.

(b) The word which is used in this place was at first used of good things, and is borrowed from the language of the Persians, who call their wise men by that name; but afterwards it was used of evil things.

(c) He had so allured the Samaritans with his witchcraft that as blind and mad idiots they were wholly addicted to him.

Acts 8:13

act 8:13

(6) Then Simon himself believed also: and when he was baptized, he continued with Philip, and wondered, beholding the miracles and signs which were done.

(6) The wicked and the highly reprobate are often forced to taste the good gift of God, but they immediately spit it out again.

Acts 8:14

act 8:14

(7) Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John:

(7) Peter, not chief but as an ambassador sent from the whole company of the apostles, and John his companion, according to the authority which was committed unto them, strengthen, encourage, and build up the churches of Samaria, whose foundation had been laid before by Philip.

Acts 8:15

act 8:15

Who, when they were come down, prayed for them, that they might receive the (d) Holy Ghost:

(d) Those excellent gifts which are necessary, especially for those that were to be appointed rulers and governors of the Church.

Acts 8:18

act 8:18

(8) And when Simon saw that through laying on of the apostles' hands the Holy Ghost was given, he offered them money,

(8) Covetousness and the seeking of glory at length remove the hypocrites from their dens.

Acts 8:20

act 8:20

(9) But Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money.

(9) They are the successors of Simon Magus, and not Simon Peter, who either buy or sell holy things.

Acts 8:21

act 8:21

Thou hast neither part nor lot in this (e) matter: for thy heart is not (f) right in the sight of God.

(e) In this doctrine which I preach.

(f) Is not upright indeed and without the concealing of hypocritical motives.

Acts 8:22

act 8:22

(10) Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee.

(10) We must hope well even for the vilest sinners, as long as and as much as we can.

Acts 8:23

act 8:23

For I perceive that thou art in the (g) gall of bitterness, and [in] the (h) bond of iniquity.

(g) He calls the inward malice of the heart and the venomous and demonic wickedness with which the magician was wholly filled with the gall of bitterness: and he is said to be in the gall, as though he were wholly overwhelmed with gall, and buried in it.

(h) Entangled in the bonds of iniquity.

Acts 8:26

act 8:26

(11) And the angel of the Lord spake unto Philip, saying, Arise, and go toward the south unto the way that goeth down from Jerusalem unto Gaza, which is desert.

(11) Christ, who calls freely whom he wishes, now uses Philip, who was not thinking about any such thing, to unexpectedly instruct and baptize the eunuch, and by this means extends the limits of his kingdom even into Ethiopia.

Acts 8:27

act 8:27

And he arose and went: and, behold, a man of Ethiopia, an eunuch (i) of great authority under Candace queen of the Ethiopians, who had the charge of all her treasure, and had come to Jerusalem for to worship,

(i) A man of great wealth and authority with Candace. Now this word "Candace" is a common name of all the Queens of Ethiopia.

Acts 8:31

act 8:31

And he said, How can I, except some man should (k) guide me? And he desired Philip that he would come up and sit with him.

(k) To show me the way to understand it.

Acts 8:32

act 8:32

(12) The place of the scripture which he read was this, He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened he not his mouth:

(12) Those things which seem to come most by chance or fortune (as men term it) are governed by the secret providence of God.

Acts 8:33

act 8:33

In his (l) humiliation his judgment was taken away: and who shall declare his (m) generation? for his life is taken from the earth.

(l) The Hebrew text reads it in this way, "out of a narrow strait, and out of judgment was he taken": and by the "narrow strait" he means the grave and the very bonds of death, and by "judgment" he means the punishment which was laid upon him, and the miserable state which Christ took upon himself for our sakes, in bearing his Father's wrath.

(m) How long he will endure: for Christ, having once risen from the dead, dies no more; (Rom 6:9).

Acts 8:37

act 8:37

(13) And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, (n) I believe that Jesus Christ is the Son of God.

(13) Profession of faith is required of those being baptized, and therefore it is evident that we are not first ingrafted into Christ when we are baptized, but are already ingrafted, and then are baptized. (Ed.)

(n) The sum of the confession which is necessary for baptism.

Acts Chapter 9

Acts 9:1

act 9:1

And (1) Saul, yet (a) breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest,

(1) Saul (who is also Paul), persecuting Christ most cruelly, who did as it were flee before him, falls into Christ's hands, and is overcome: and with a singular example of the goodness of God, in place of punishment which he justly deserved for his cruelty, is not only kindly received, but is also even by the mouth of God appointed an apostle, and is confirmed by the ministry and witness of Ananias.

(a) This is a sign that Saul's stomach boiled and cast out great threats to murder the disciples.

Acts 9:2

act 9:2

And desired of him letters to Damascus to the synagogues, that if he found any of this (b) way, whether they were men or women, he might bring them bound unto Jerusalem.

(b) Any trade of life which a man take upon himself the Jews call a "way".

Acts 9:5

act 9:5

And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: [it is] (c) hard for thee to kick against the pricks.

(c) This is a proverb which is spoken of those who through their stubbornness hurt themselves.

Acts 9:7

act 9:7

And the men which journeyed with him (d) stood speechless, hearing a (e) voice, but seeing no man.

(d) Stood still and could not go one step forward, but remained amazed as stood still like statues.

(e) They heard Paul's voice: for afterwards it is plainly said in (Act 22:9) that they did not hear the voice of the one who spoke. Others, however, try to reconcile these places (which seem to contradict) by saying that the men with Saul heard the sound of a voice, but did not hear it clearly.

Acts 9:11

act 9:11

And the Lord [said] unto him, Arise, and go into the street which is called Straight, and enquire in the house of Judas for [one] called Saul, of (f) Tarsus: for, behold, he prayeth,

(f) Tarsus was a city of Cilicia near to Anchiala. It is said that Sardanapalus built these two cities in one day.

Acts 9:15

act 9:15

But the Lord said unto him, Go thy way: for he is a (g) chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel:

(g) To bear my name in.

Acts 9:16

act 9:16

For I will (h) shew him how great things he must suffer for my name's sake.

(h) I will plainly show him.

Acts 9:17

act 9:17

And Ananias went his way, and entered into (i) the house; and putting his hands on him said, Brother Saul, the Lord, [even] Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost.

(i) Into Judas' house.

Acts 9:20

act 9:20

(2) And straightway he preached Christ in the synagogues, that he is the Son of God.

(2) Paul begins immediately to execute the office which was given and commanded to him, never consulting with flesh and blood.

Acts 9:22

act 9:22

(3) But Saul increased the more in strength, and confounded the Jews which dwelt at Damascus, (k) proving that this is very Christ.

(3) Paul does not do battle only with his own authority, but also with the testimonies of the Prophets.

(k) By conferring places of the Scripture together, as skilful craftsman do when they make something, they used to gather all parts together, to make them agree fitly one with another.

Acts 9:23

act 9:23

(4) And after that many days were fulfilled, the Jews took counsel to kill him:

(4) Paul, who was before a persecutor, now has persecution planned against himself, though it will not happen for a long time.

Acts 9:25

act 9:25

(5) Then the disciples took him by night, and let [him] down by the wall in a basket.

(5) We are not forbidden to avoid and eschew the dangers and conspiracies that the enemies of God lay for us, but only if we do not swerve from our vocation.

Acts 9:26

act 9:26

(6) And when Saul was come to Jerusalem, he assayed to join himself to the disciples: but they were all afraid of him, and believed not that he was a disciple.

(6) In ancient times no man was rashly or lightly received into the members and the sheep of the Church, much less to be a pastor.

Acts 9:28

act 9:28

(7) And he was (l) with them coming in and going out at Jerusalem.

(7) The steadfast servants of God must look out for danger after danger: yet God watches out for them.

(l) With Peter and James, for he says that he saw none of the apostles but them; (Gal 1:18-19).

Acts 9:29

act 9:29

And he spake boldly in the name of the Lord Jesus, and disputed against the (m) Grecians: but they went about to slay him.

(m) See (Act 6:1).

Acts 9:30

act 9:30

(8) [Which] when the brethren knew, they brought him down to Caesarea, and sent him forth to Tarsus.

(8) The ministers of the word may change their place with the advice and counsel of the congregation and church.

Acts 9:31

act 9:31

(9) Then had the churches rest throughout all Judaea and Galilee and Samaria, and were (n) edified; and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied.

(9) The result of persecutions is the building of the Church, so that we will patiently wait for the Lord.

(n) This is a borrowed type of speech which signifies establishment and increase.

Acts 9:32

act 9:32

(10) And it came to pass, as Peter passed throughout all [quarters], he came down also to the saints which dwelt at Lydda.

(10) Peter's apostleship is confirmed by the healing of the man who suffered from paralysis.

Acts 9:35

act 9:35

And all that dwelt at (o) Lydda and Saron saw him, and turned to the Lord.

(o) Lydda was a city of Palestine, and Saron a first-class country, and a place which was excellent for grazing, between Caesarea of Palestine and Mount Tabor, and the lake of Gennesaret, which goes far beyond Joppa.

Acts 9:36

act 9:36

(11) Now there was at Joppa a certain disciple named Tabitha, which by interpretation is called Dorcas: this woman was full of good works and almsdeeds which she did.

(11) Peter clearly declares, by raising up a dead body through the name of Christ, that he preaches the glad tidings of life.

Acts Chapter 10

Acts 10:1

act 10:1

There (1) was a certain man in Caesarea called Cornelius, a centurion of the band called the Italian [band],

(1) Peter consecrates the first fruits of the Gentiles to God by the means of two miracles.

Acts 10:2

act 10:2

[A] (a) devout [man], and one that feared God with (b) all his house, which gave much alms to the people, and prayed to God alway.

(a) So that he worshipped one God, and was not an idolater, and neither could he be void of faith in Christ, because he was a devout man: but as of yet he did not know that Christ had come.

(b) This is a commendable thing about the man, that he laboured to have all his household, and well-known friends, and acquaintances to be religious and godly.

Acts 10:4

act 10:4

And when he looked on him, he was afraid, and said, (c) What is it, Lord? And he said unto him, Thy prayers and thine alms are (d) come up for (e) a memorial before God.

(c) What do you want with me Lord? For he prepares himself to hear.

(d) This is a borrowed kind of speech which the Hebrews used very much, taken from sacrifices and applied to prayers: for it is said of whole burnt sacrifices that the smoke and smell of them goes up into God's nostrils, and so do our prayers, as a sweet smelling sacrifice which the Lord takes great pleasure in.

(e) That is, in as much that they will not allow God as it were to forget you: for so the Scripture often talks childish with us as nurses do with little children, when they prepare their tongues to speak.

Acts 10:10

act 10:10

And he became very hungry, and would have eaten: but while they made ready, he fell into a (f) trance,

(f) For though Peter does not stand amazed as one that is tongue tied, but talks with God and is instructed in his mysteries, yet his mind was far from being as it normally was; shortly, however, it returned to its normal state.

Acts 10:11

act 10:11

And saw heaven opened, and a certain vessel descending unto him, as it had been a great sheet knit at the (g) four corners, and let down to the earth:

(g) So that it seemed to be a square sheet.

Acts 10:12

act 10:12

Wherein were (h) all manner of (i) fourfooted beasts of the earth, and wild beasts, and (k) creeping things, and fowls of the air.

(h) Here is this word "all" which is general, plainly used for something indefinite and uncertain, that is to say, for some of all sorts, not for all of every sort.

(i) That is, such as were proper for men's use.

(k) To see what is meant by these creeping things see (Lev. 11:2-47).

Acts 10:14

act 10:14

(2) But Peter said, Not so, Lord; for I have never eaten any thing that is common or unclean.

(2) Peter learns daily in the knowledge of the benefit of Christ, yea, even after he had received the Holy Spirit.

Acts 10:15

act 10:15

And the voice [spake] unto him again the second time, What God hath cleansed, [that] (l) call not thou common.

(l) Do not consider them to be unprofitable.

Acts 10:25

act 10:25

(3) And as Peter was coming in, Cornelius met him, and fell down at his feet, and worshipped [him].

(3) Religious adoration of worship is proper only to God: but civil worship is given to the ministers of the word, although not without danger.

Acts 10:30

act 10:30

And Cornelius said, Four days ago I was fasting until (m) this hour; and at the ninth hour I prayed in my house, and, behold, a man stood before me in bright clothing,

(m) He does not mean the very hour at the present time (as it was nine o'clock when he spoke to Peter), but the like, that is, about nine o'clock the other day.

Acts 10:31

act 10:31

(4) And said, Cornelius, thy prayer is heard, and thine alms are had in remembrance in the sight of God.

(4) Cornelius' faith demonstrated itself by prayer and charity.

Acts 10:32

act 10:32

(5) Send therefore to Joppa, and call hither Simon, whose surname is Peter; he is lodged in the house of [one] Simon a tanner by the sea side: who, when he cometh, shall speak unto thee.

(5) As faith comes by hearing, so it is nourished and grows up by the same.

Acts 10:34

act 10:34

(6) Then Peter opened [his] mouth, and said, Of a truth I perceive that (n) God is no respecter of persons:

(6) Distinction of nations is taken away by the coming of Christ: and it is evidently seen by their faith and righteousness, which ones are agreeable to him and which ones he accepts. (n) That God does not judge according to the outward appearance.

Acts 10:35

act 10:35

But in every nation he that (o) feareth him, and worketh righteousness, is accepted with him.

(o) By the "fear of God" the Hebrews understood the whole service of God, by which we perceive that Cornelius was not void of faith, no more than they were who lived before Christ's time: and therefore they deal incorrectly who deduce meritorious works and free will from this passage.

Acts 10:36

act 10:36

The (p) word which [God] sent unto the children of Israel, preaching peace by Jesus Christ: (he is Lord of all:)

(p) God showed the Israelites that whoever lives godly is acceptable to God, no matter what nation he comes from, for he preached peace to men through Jesus Christ, who is Lord not only of one nation, that is, of the Jews, but of all.

Acts 10:37

act 10:37

(7) That word, [I say], ye know, which was published throughout all Judaea, and began from Galilee, after the baptism which John preached;

(7) The sum of the Gospel (which will be made manifest at the latter day, when Christ himself will sit as judge both of the living and the dead), is this, that Christ promised to the fathers and exhibited in his time with the mighty power of God (which was demonstrated by all means) and at length crucified to reconcile us to God, did rise again the third day, so that whoever believes in him should be saved through the remission of sins.

Acts 10:38

act 10:38

How God (q) anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him.

(q) This manner of speaking is taken from an old custom of the Jews, who used to anoint their kings and priests, because of which it came to pass to call those anointed upon whom God bestowed gifts and virtues.

Acts 10:41

act 10:41

Not to all the people, but unto witnesses (r) chosen before of God, [even] to us, who did eat and drink with him after he rose from the dead.

(r) This choosing of the apostles is properly given to God: for though God is president in the lawful election of ministers, yet there is in this place a secret opposition and setting of God's choosing and men's voices against one another, for the apostles are appointed directly by God, and the Church ministers indirectly.

Acts 10:44

act 10:44

(8) While Peter yet spake these words, the Holy Ghost fell on all them which heard the word.

(8) The Spirit of God seals that in the heart of the hearers which the minister of the word speaks by the commandment of God, as is evident by the results.

Acts 10:47

act 10:47

(9) Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?

(9) Baptism does not sanctify or make those holy who receive it, but is an outward sign to the world of the profession of faith. (Ed.)

Acts Chapter 11

Acts 11:1

act 11:1

And (1) the apostles and brethren that were in Judaea heard that the Gentiles had also received the word of God.

(1) Peter, being reprehended without reason by the unskilful and ignorant, does not object and say that he should not be judged by any, but openly gives an account of his actions.

Acts 11:18

act 11:18

(2) When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life.

(2) Those who ask a question of the truth which they do not know, ought to be quietly heard, and must also quietly yield to the declaration of the truth.

Acts 11:19

act 11:19

(3) Now they which were scattered abroad upon the persecution that arose about Stephen travelled as far as Phenice, and Cyprus, and (a) Antioch, preaching the word to none but unto the Jews only.

(3) The scattering abroad of Jerusalem is the cause of the gathering together of many other churches.

(a) He speaks of Antioch which was in Syria and bordered upon Cilicia.

Acts 11:20

act 11:20

(4) And some of them were men of Cyprus and Cyrene, which, when they were come to Antioch, spake unto the Grecians, preaching the Lord Jesus.

(4) The church of Antioch, the new Jerusalem of the Gentiles, was extraordinarily called.

Acts 11:22

act 11:22

(5) Then tidings of these things came unto the ears of the church which was in Jerusalem: and they sent forth Barnabas, that he should go as far as Antioch.

(5) The apostles do not rashly condemn an extraordinary calling, but instead they judge it by the effects.

Acts 11:25

act 11:25

(6) Then departed Barnabas to Tarsus, for to seek Saul:

(6) There was no contention amongst the apostles, either with regard to usurping, or with regard to holding places of degree.

Acts 11:27

act 11:27

(7) And in these days came prophets from Jerusalem unto Antioch.

(7) God punishes his Church when he punishes the wicked, in his scourges and plagues which he sends upon the earth, in such a way that he nonetheless conveniently provides for it.

Acts 11:29

act 11:29

(8) Then the disciples, every man according to his ability, determined to send (b) relief unto the brethren which dwelt in Judaea:

(8) All congregations or churches make one body.

(b) That is, that the deacons might help the poor with it: for it was appropriate and helpful to have all these things done orderly and decently, and therefore it is said that they sent these things to the elders, that is, to the governors of the Church.

Acts Chapter 12

Acts 12:1

act 12:1

Now (1) about that time (a) Herod the king stretched forth [his] hands to vex certain of the church.

(1) God gives his Church peace only for a short time.

(a) This name Herod was common to all those that come from the stock of Herod Ascalonites, whose surname was Magnus: but he that is spoken of here was nephew to Herod the great, son to Aristobulus, and father to the Agrippa who is spoken of afterwards.

Acts 12:2

act 12:2

And he (b) killed James the brother of John with the sword.

(b) Violently, his cause not being heard at all.

Acts 12:3

act 12:3

(2) And because he saw it pleased the Jews, he proceeded further to take Peter also. (Then were the days of unleavened bread.)

(2) It is an old habit of tyrants to attain the favour of the wicked, with the blood of the godly.

Acts 12:4

act 12:4

(3) And when he had apprehended him, he put [him] in prison, and delivered [him] to four quaternions of soldiers to keep him; intending after Easter to bring him forth to the people.

(3) The tyrants and wicked make a gallows for themselves even then when they do most according to their own will and fantasy.

Acts 12:5

act 12:5

(4) Peter therefore was kept in prison: but prayer was made without ceasing of the church unto God for him.

(4) The prayers of the godly overturn the counsel of tyrants, obtain angels from God, break the prison, unloose the chains, put Satan to flight, and preserve the Church.

Acts 12:7

act 12:7

And, behold, the angel of the Lord came upon [him], and a light shined in the (c) prison: and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from [his] hands.

(c) Literally, "habitation"; (Ed.).

Acts 12:12

act 12:12

(5) And when he had considered [the thing], he came to the house of Mary the mother of John, whose surname was Mark; where many were gathered together praying.

(5) Holy meetings in the nights of both men and women (when they cannot take place in the day time) are allowable by the example of the apostles.

Acts 12:13

act 12:13

(6) And as Peter knocked at the door of the gate, a damsel (d) came to hearken, named Rhoda.

(6) We obtain more from God than we dare well hope for.

(d) Out of the place where they were assembled, but not out of the house.

Acts 12:17

act 12:17

(7) But he, beckoning unto them with the hand to hold their peace, declared unto them how the Lord had brought him out of the prison. And he said, Go shew these things unto James, and to the brethren. And he departed, and went into another place.

(7) We may sometimes give place to the rage of the wicked, but yet only in such a way that our diligence which ought to be used in God's business does not slacken in the least.

Acts 12:18

act 12:18

(8) Now as soon as it was day, there was no small stir among the soldiers, what was become of Peter.

(8) Evil counsel in the end results in the hurt of those who devised it.

Acts 12:20

act 12:20

(9) And Herod was highly displeased with them of Tyre and Sidon: but they came with one accord to him, and, having made Blastus the king's chamberlain their friend, desired peace; because their country was nourished by the king's [country].

(9) A miserable and shameful example of what happens to the enemies of the Church.

Acts 12:22

act 12:22

(10) And the people gave a shout, [saying, It is] the voice of a god, and not of a man.

(10) The flattery of people makes fools glad.

Acts 12:23

act 12:23

(11) And immediately the angel of the Lord smote him, because he (e) gave not God the glory: and he was eaten of worms, and gave up the ghost.

(11) God resists the proud.

(e) Josephus records that this king did not repress the flatterer's tongues, and therefore at his death he complained and cried out about their empty praise.

Acts 12:24

act 12:24

(12) But the (s) word of God grew and multiplied.

(12) Tyrants build up the Church by destroying it.

(s) Those that heard the word of God.

Acts Chapter 13

Acts 13:1

act 13:1

Now (1) there were in the church that was at Antioch certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with (a) Herod the tetrarch, and Saul.

(1) Paul with Barnabas is again the second time appointed apostle of the Gentiles, not of man, neither by man, but by an extraordinary commandment of the Holy Spirit.

(a) This was the same Antipas who put John the Baptist to death.

Acts 13:2

act 13:2

As they (b) ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have (c) called them.

(b) While they were busy doing their office, that is, as Chrysostom expounds it, while they were preaching.

(c) The Lord is said to call, from which this word "called" comes from, which is common in the Church, when he causes that to be which was not, whether you refer it to the matter itself, or to any quality or thing about the matter: and the use of the word "call" has come about because when things begin to be, then they have some name: and furthermore this also declares God's mighty power, in that he spoke the word, and things were made.

Acts 13:3

act 13:3

(2) And when they had fasted and prayed, and laid [their] hands on them, they sent [them] away.

(2) Fasting and solemn prayers were used before the laying on of hands.

Acts 13:4

act 13:4

(3) So they, being sent forth by the Holy Ghost, departed unto (d) Seleucia; and from thence they sailed to Cyprus.

(3) Paul and his companions first bring Cyprus to the subjection and obedience of Christ.

(d) Seleucia was a city of Cilicia, so called after Seleucus, one of Alexander's successors.

Acts 13:8

act 13:8

(4) But Elymas the sorcerer (for so is his name by interpretation) withstood them, seeking to turn away the deputy from the faith.

(4) The devil makes Christ's victory more glorious in that he sets himself against him.

Acts 13:10

act 13:10

(5) And said, O full of all subtilty and all (e) mischief, [thou] child of the devil, [thou] enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?

(5) The sorcerer, who was stricken by Paul with a physical punishment (although extraordinarily), shows an example to lawful magistrates how they ought to punish those who wickedly and obstinately hinder the course of the Gospel.

(e) He points out a fault of those who run eagerly and with great desire into all types of wickedness with the least bit of prompting from the world.

Acts 13:11

act 13:11

And now, behold, the (f) hand of the Lord [is] upon thee, and thou shalt be blind, not seeing the sun for a season. And immediately there fell on him a mist and a darkness; and he went about seeking some to lead him by the hand.

(f) His power which he shows in striking and beating down his enemies.

Acts 13:13

act 13:13

(6) Now when Paul and his company loosed from Paphos, they came to Perga in Pamphylia: and John departing from them returned to Jerusalem.

(6) An example in one and the very same group of people both of singular steadfastness, and also of great weakness.

Acts 13:14

act 13:14

But when they departed from Perga, they came to Antioch in (g) Pisidia, and went into the synagogue on the sabbath day, and sat down.

(g) This distinguishes between it, and Antioch which was in Syria.

Acts 13:15

act 13:15

(7) And after the reading of the law and the prophets the rulers of the synagogue sent unto them, saying, [Ye] men [and] brethren, if ye (h) have any word of exhortation for the people, say on.

(7) In the Synagogue of the Jews (according to the pattern of which Christian congregations were instituted) the Scriptures were read first, then those who were learned were licensed by the rulers of the Synagogue to speak and expound.

(h) Literally, "If there is any word in you": this is a kind of speech taken from the Hebrews, by which is meant that the gifts of God's grace are in us, as it were in treasure houses, and that they are not ours, but God's. In the same way David says, "Thou hast put a new song in my mouth"; (Psa 40:3).

Acts 13:16

act 13:16

(8) Then Paul stood up, and beckoning with [his] hand said, Men of Israel, and ye that fear God, give audience.

(8) God bestowed many wonderful benefits upon his chosen Israel, but especially this, that he promised them the everlasting redeemer.

Acts 13:17

act 13:17

The God of this people of Israel chose our fathers, and (i) exalted the people when they dwelt as strangers in the land of Egypt, and with an (k) high arm brought he them out of it.

(i) Advanced and brought to honour.

(k) Openly and with strong power, breaking in pieces the enemies of his people.

Acts 13:20

act 13:20

And after that he gave [unto them] judges about the space of (l) four hundred and fifty years, until Samuel the prophet.

(l) There were from the birth of Isaac until the destruction of the Canaanites under the governance of Joshua four hundred and forty-seven years, and therefore he adds in this place the word "about", for three years are missing; the apostle, however, uses the whole greater number.

Acts 13:21

act 13:21

And afterward they desired a king: and God gave unto them Saul the son of Cis, a man of the tribe of Benjamin, by the space of (m) forty years.

(m) In this space of forty years the time of Samuel must be counted and included with the days of Saul, for the kingdom did as it were include his administration.

Acts 13:23

act 13:23

(9) Of this man's seed hath God according to [his] promise raised unto Israel a Saviour, Jesus:

(9) He proves by the witness of John that Jesus is the Saviour who would come from David.

Acts 13:24

act 13:24

When John had first preached (n) before his coming the baptism of repentance to all the people of Israel.

(n) John as a herald did not show Christ coming from afar off, as the other prophets did, but right at hand and having already begun his journey.

Acts 13:26

act 13:26

(10) Men [and] brethren, children of the stock of Abraham, and whosoever among you feareth God, to you is the word of this salvation sent.

(10) Christ was promised and sent appropriately to the Jews.

Acts 13:27

act 13:27

(11) For they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets which are read every sabbath day, they have fulfilled [them] in condemning [him].

(11) All things came to pass to Christ, which the Prophets foretold concerning the Messiah: so that by this also it appears that he is the true and only saviour: and yet nonetheless they are not to be excused who did not only not receive him, but also persecuted him most cruelly, even though he was innocent.

Acts 13:30

act 13:30

(12) But God raised him from the dead:

(12) We must set the glory of the resurrection against the shame of the cross, and the grave. And the resurrection is equally proved by the witnesses who saw it, and by the testimonies of the Prophets.

Acts 13:33

act 13:33

God hath fulfilled the same unto us their children, in that he (o) hath raised up Jesus again; (13) as it is also written in the second psalm, Thou art my Son, this day have I begotten thee.

(o) For then he appeared plainly and manifestly as the only Son of God, when he left behind his weakness and came out of the grave, having conquered death.

(13) If Christ had remained dead, he would not have been the true Son of God, neither would the covenant which was made with David have been certain.

Acts 13:34

act 13:34

And as concerning that he raised him up from the dead, [now] no more to return to corruption, he said on this wise, I will give you the (p) sure mercies of David.

(p) The Greeks call those things "holy things" which the Hebrews call "gracious bounties": and they are called David's bounties in the passive voice, because God bestowed them upon David. Moreover, they are termed "sure", after the manner of speech which the Hebrews use, who terms those things "sure" which are steady and certain, and such things which never alter or change.

Acts 13:35

act 13:35

(14) Wherefore he saith also in another [psalm], Thou shalt not suffer thine Holy One to see corruption.

(14) The Lord was in the grace in such a way that he experienced no corruption.

Acts 13:38

act 13:38

(15) Be it known unto you therefore, men [and] brethren, that through this man is preached unto you the forgiveness of sins:

(15) Christ was sent to give them free remission of sins who were condemned by the Law.

Acts 13:39

act 13:39

And by him all that believe are justified from (q) all things, from which ye could not be justified by the law of Moses.

(q) Whereas the ceremonies of the Law could not absolve you from your sins, this man absolves you, if you lay hold of him by faith.

Acts 13:40

act 13:40

(16) Beware therefore, lest that come upon you, which is spoken of in the prophets;

(16) The benefits of God turn to the utter undoing of those that condemn them.

Acts 13:42

act 13:42

(17) And when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them the next sabbath.

(17) The Gentiles go before the Jews into the kingdom of heaven.

Acts 13:43

act 13:43

Now when the congregation was broken up, many of the Jews and (r) religious proselytes followed Paul and Barnabas: who, speaking to them, persuaded them to continue in the grace of God.

(r) Who had forsaken their heathen religion, and embraced the religion set forth by Moses.

Acts 13:45

act 13:45

(18) But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming.

(18) The favour on the very same Gospel is to the reprobate and unbelievers death, and to the elect and those who believe it is life.

Acts 13:46

act 13:46

(19) Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and (s) judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles.

(19) The Gospel is proclaimed to the Gentiles by the express commandment of God.

(s) By this your doing you pronounce as it were sentence upon yourselves, and judge yourselves.

Acts 13:48

act 13:48

And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were (t) ordained to eternal life believed.

(t) Therefore either all were not appointed to everlasting life, or either all believed, but because all did not believe, it follows that certain ones were ordained: and therefore God did not only foreknow, but also foreordained, that neither faith nor the effects of faith should be the cause of his ordaining, or appointment, but his ordaining the cause of faith.

Acts 13:50

act 13:50

(20) But the Jews stirred up the (u) devout and honourable women, and the chief men of the city, and raised persecution against Paul and Barnabas, and expelled them out of their coasts.

(20) Such is the craft and subtlety of the enemies of the Gospel, that they abuse the simplicity of some who are not altogether evil men, in order to execute their cruelty.

(u) Those who embraced the Law of Moses.

Acts 13:51

act 13:51

(21) But they shook off the dust of their feet against them, and came unto Iconium.

(21) The wickedness of the world cannot prevent God from gathering his Church together, and to foster and cherish it, when it is gathered together.

Acts Chapter 14

Acts 14:1

act 14:1

And (1) it came to pass in (a) Iconium, that they went both together into the synagogue of the Jews, and so spake, that a great multitude both of the Jews and also of the Greeks believed.

(1) We should be no less constant in the preaching of the Gospel than the perversity of the wicked is obstinate in persecuting it.

(a) Iconium was a city of Lycaonia.

Acts 14:2

act 14:2

But the (b) unbelieving Jews stirred up the Gentiles, and made their minds evil affected against the brethren.

(b) Who did not obey the doctrine.

Acts 14:3

act 14:3

(2) Long time therefore abode they speaking boldly in the Lord, which gave testimony unto the word of his grace, and granted signs and wonders to be done by their hands.

(2) We should not leave our places and give in to threatenings, or to open rage, but only when there is no other remedy, and that not for our own peace and quiet, but only so that the Gospel may be spread further abroad.

Acts 14:6

act 14:6

They were ware of [it], and (c) fled unto Lystra and Derbe, cities of Lycaonia, and unto the region that lieth round about:

(c) It is sometimes proper to flee dangers, at the appropriate times.

Acts 14:8

act 14:8

(3) And there sat a certain man at Lystra, impotent in his feet, being a cripple from his mother's womb, who never had walked:

(3) It is an old subtlety of the devil, either to cause the faithful servants of God to be immediately banished, or to be worshipped as idols: and he does this by taking occasion of miracles which they have done.

Acts 14:13

act 14:13

Then the priest of Jupiter, which was before their city, brought oxen and garlands unto the (d) gates, and would have done sacrifice with the people.

(d) Of the house where Paul and Barnabas were.

Acts 14:15

act 14:15

(4) And saying, Sirs, why do ye these things? We also are men of (e) like passions with you, and preach unto you that ye should turn from these (f) vanities unto the living God, which made heaven, and earth, and the sea, and all things that are therein:

(4) That is also called idolatry which gives to creatures, be they ever so holy and excellent, that which is proper to the only One God, that is, invocation, or calling upon.

(e) Men, as you are, and partakers of the very same nature of man as you are.

(f) He calls idols "vanities", after the manner of the Hebrews.

Acts 14:16

act 14:16

(5) Who in times past (g) suffered all nations to walk in their own ways.

(5) Custom, be it ever so old, does not excuse the idolaters.

(g) Allowed them to live as they wished, prescribing and appointing them no type of religion.

Acts 14:19

act 14:19

(6) And there came thither [certain] Jews from Antioch and Iconium, who persuaded the people, and, having stoned Paul, drew [him] out of the city, supposing he had been dead.

(6) The devil, when he is brought to his last chance, at length rages openly, but in vain, even at that time when he seems to have the upper hand.

Acts 14:21

act 14:21

(7) And when they had preached the gospel to that city, and had taught many, they returned again to Lystra, and [to] Iconium, and Antioch,

(7) We must go forward in our calling through a thousand deaths.

Acts 14:22

act 14:22

(8) Confirming the souls of the disciples, [and] exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God.

(8) It is the office of the ministers, not only to teach, but also to confirm those that are taught, and prepare them for the cross.

Acts 14:23

act 14:23

(9) And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed.

(9) The apostles committed the churches which they had planted to proper and special pastors, who they appointed not rashly, but with prayers and fastings preceding their choice: neither did they thrust them upon churches through bribery, or lordly superiority, but chose and placed them by the voice of the congregation.

Acts 14:24

act 14:24

(10) And after they had passed throughout Pisidia, they came to Pamphylia.

(10) Paul and Barnabas, having completed their journey, and having returned to Antioch, give an account of their journey to the congregation or church.

Acts 14:25

act 14:25

And when they had preached the word in Perga, they went down into (h) Attalia:

(h) Attalia was a sea city of Pamphylia, near to Lycia.

Acts 14:26

act 14:26

And thence sailed to (i) Antioch, from whence they had been recommended to the grace of God for the work which they fulfilled.

(i) Antioch of Syria.

Acts Chapter 15

Acts 15:1

act 15:1

And (1) (a) certain men which came down from Judaea taught the brethren, [and said], Except ye be circumcised after the manner of Moses, ye cannot be saved.

(1) The Church is at length troubled with dissension within itself, and the trouble rises from the proud and stubborn intellects of certain evil men. The first strife was concerning the office of Christ, whether we are saved only by his righteousness apprehended by faith, or if we also have need to observe the Law.

(a) Epiphanius is of the opinion that this was Cerinthus.

Acts 15:2

act 15:2

(2) When therefore Paul and Barnabas had no small dissension and disputation with them, they determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question.

(2) Meetings of congregations were instituted to suppress heresies, to which certain were sent by common consent on behalf of all.

Acts 15:3

act 15:3

And (b) being brought on their way by the church, they passed through Phenice and Samaria, declaring the conversion of the Gentiles: and they caused great joy unto all the brethren.

(b) Courteously and lovingly brought on their way by the Church, that is, by certain ones appointed by the Church.

Acts 15:6

act 15:6

(3) And the apostles and elders came together for to consider of this matter.

(3) The matter is first handled, both parts being heard, in the assembly of the apostles and elders, and after is communicated to the people.

Acts 15:7

act 15:7

And when there had been much disputing, Peter rose up, and said unto them, (4) Men [and] brethren, ye know how that a (c) good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe.

(4) God himself, in the calling of the Gentiles who are uncircumcised, taught that our salvation consists in faith, without the worship appointed by the Law.

(c) Literally, "of old time", that is, even from the first time that we were commanded to preach the Gospel, and immediately after that the Holy Spirit came down upon us.

Acts 15:9

act 15:9

And put no (d) difference between us and them, purifying their hearts (e) by faith.

(d) He put no difference between us and them, with regard to the benefit of his free favour.

(e) Christ proclaims those blessed who are pure of heart: and here we are plainly taught that men are made pure of heart by faith.

Acts 15:10

act 15:10

(5) Now therefore why (f) tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear?

(5) Peter, passing from the ceremonies to the Law itself in general, shows that no one could be saved, if salvation were to be sought for by the Law, and not by grace alone in Jesus Christ; and this is because no man could ever fulfil the Law, neither the patriarch nor the apostle.

(f) Why do you tempt God, as though he could not save by faith?

Acts 15:12

act 15:12

(6) Then all the multitude kept silence, and gave audience to Barnabas and Paul, declaring what miracles and wonders God had wrought among the Gentiles by them.

(6) A true pattern of a lawful council, where God's truth alone reigns.

Acts 15:13

act 15:13

And after they had held their peace, (g) James answered, saying, Men [and] brethren, hearken unto me:

(g) The son of Alphaeus, who is also called the Lord's brother.

Acts 15:14

act 15:14

(7) Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name.

(7) James confirms the calling of the Gentiles out of the word of God, in this agreeing with Peter.

Acts 15:18

act 15:18

(h) Known unto God are all his works from the beginning of the world.

(h) And therefore nothing comes to pass by chance, but only by God's appointment.

Acts 15:19

act 15:19

(8) Wherefore my sentence is, that we trouble not them, which from among the Gentiles are turned to God:

(8) In indifferent matters, we may be patient with the weakness of our brethren with the end in view that they may have time to be instructed.

Acts 15:20

act 15:20

But that we write unto them, that they abstain from (i) pollutions of idols, and [from] fornication, and [from] things strangled, and [from] blood.

(i) From sacrifices, or from feasts which were kept in idol's temples.

Acts 15:22

act 15:22

(9) Then pleased it the apostles and elders, with the whole church, to send chosen men of their own company to Antioch with Paul and Barnabas; [namely], Judas surnamed Barsabas, and Silas, chief men among the brethren:

(9) In a lawful synod, neither those who are appointed and chosen judges, appoint and determine anything tyrannously or upon a lordly superiority, neither do the common multitude stir up disorder against those who sit as judges by the word of God: and the like manner of doing things is also used in proclaiming and ratifying those things which have been so determined and agreed upon.

Acts 15:24

act 15:24

(10) Forasmuch as we have heard, that certain which (k) went out from us have troubled you with words, (l) subverting your souls, saying, [Ye must] be circumcised, and keep the law: to whom we gave no [such] commandment:

(10) The council of Jerusalem concludes that the ones who trouble men's consciences are they who teach us to seek salvation in any other means than in Christ alone, apprehended by faith, no matter where they come from, and whoever they pretend to be the author of their calling.

(k) From our congregation.

(l) A borrowed type of speech taken of those who pull down that which was built up: and it is a very common metaphor in the scriptures, to say "the Church is built", for "the Church is planted and established".

Acts 15:28

act 15:28

(11) For it seemed good to the (n) Holy Ghost, and (o) to us, to lay upon you no greater burden than these (p) necessary things;

(11) That is a lawful council, which the Holy Spirit rules.

(n) First they made mention of the Holy Spirit, so that it may not seem to be any man's work.

(o) Not that men have any authority of themselves, but to show the faithfulness that they used in their ministry and labour.

(p) This was no absolute necessity, but in respect of the state of that time, so that the Gentiles and the Jews might live together more peaceably, with less occasion to quarrel.

Acts 15:29

act 15:29

(12) That ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well. Fare ye well.

(12) Charity is required even in indifferent matters.

Acts 15:30

act 15:30

(13) So when they were dismissed, they came to Antioch: and when they had gathered the multitude together, they delivered the epistle:

(13) It is required for all people to know certainly what to hold in matters of faith and religion, and not that the Church by ignorance and knowing nothing, should depend upon the pleasure of a few.

Acts 15:33

act 15:33

And after they had tarried [there] a space, they were let go in (q) peace from the brethren unto the apostles.

(q) This is a Hebrew idiom, which is the same as saying, "as the brethren wished them all prosperous success, and the church dismissed them with good leave."

Acts 15:36

act 15:36

(14) And some days after Paul said unto Barnabas, Let us go again and visit our brethren in every city where we have preached the word of the Lord, [and see] how they do.

(14) Congregations or churches easily degenerate unless they are diligently watched over, and therefore these apostles went to oversee the churches they had planted, and for this reason also synods were instituted and appointed.

Acts 15:37

act 15:37

(15) And Barnabas determined to take with them John, whose surname was Mark.

(15) A lamentable example of discord between excellent men and very great friends, yet not because of profane matters or their own private affairs, neither yet because of doctrine.

Acts 15:39

act 15:39

(16) And (r) the contention was so sharp between them, that they departed asunder one from the other: and so Barnabas took Mark, and sailed unto Cyprus;

(16) God uses the faults of his servants to the profit and building of the Church: yet we have to take heed, even in the best matters, that we do not let our anger overflow.

(r) They were in great heat: but in this we have to consider the power of God's counsel, for by this means it came to pass that the doctrine of the Gospel was spread into many places.

Acts Chapter 16

Acts 16:1

act 16:1

Then (1) came he to Derbe and Lystra: and, behold, a certain disciple was there, named Timotheus, the son of a certain woman, which was a (a) Jewess, and believed; but his father [was] a Greek:

(1) Paul himself does not receive Timothy into the ministry without sufficient testimony, and permission of the brethren.

(a) Paul, in his second epistle to Timothy, commends the godliness of Timothy's mother and grandmother.

Acts 16:2

act 16:2

Which was (b) well reported of by the brethren that were at Lystra and Iconium.

(b) Both for his godliness and honesty.

Acts 16:3

act 16:3

(2) Him would Paul have to go forth with him; and took and circumcised him because of the Jews which were in those quarters: for they knew all that his father was a Greek.

(2) Timothy is circumcised, not simply for any necessity, but in respect of the time only, in order to win the Jews.

Acts 16:4

act 16:4

(3) And as they went through the cities, they delivered them the (c) decrees for to keep, that were ordained of the apostles and elders which were at Jerusalem.

(3) Charity is to be observed in things indifferent so that regard is had both of the weak, and of the peace of the Church.

(c) These decrees which he spoke of in the former chapter.

Acts 16:6

act 16:6

(4) Now when they had gone throughout Phrygia and the region of Galatia, and were (d) forbidden of the Holy Ghost to preach the word in Asia,

(4) God appoints certain and determinate times to open and set forth his truth, so that both the election and the calling may proceed of grace.

(d) He does not show why they were forbidden, but only that they were forbidden, teaching us to obey and not to enquire.

Acts 16:9

act 16:9

(5) And a vision appeared to Paul in the night; There stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us.

(5) They are the ministers of the Gospel by whom he helps those who are likely to perish.

Acts 16:10

act 16:10

(6) And after he had seen the vision, immediately we endeavoured to go into Macedonia, assuredly gathering that the Lord had called us for to preach the gospel unto them.

(6) The Saints did not easily believe every vision.

Acts 16:13

act 16:13

(7) And on the sabbath we went out of the city by a river side, where (e) prayer was wont to be made; and we sat down, and spake unto the women which resorted [thither].

(7) God begins his kingdom in Macedonia by the conversion of a woman, and so shows that there is no exception of persons in the Gospel.

(e) Where they customarily assembled themselves.

Acts 16:14

act 16:14

(8) And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard [us]: whose heart the Lord opened, that she attended unto the things which were spoken of Paul.

(8) The Lord opens the heart to hear the word which is preached.

Acts 16:15

act 16:15

(9) And when she was baptized, and her household, she besought [us], saying, If ye have judged me to be faithful to the Lord, come into my house, and abide [there]. And she constrained us.

(9) An example of a godly housewife.

Acts 16:16

act 16:16

(10) And it came to pass, as we went to prayer, a certain damsel possessed with a spirit of (f) divination met us, which brought her masters much gain by soothsaying:

(10) Satan transforms himself into an angel of light, and covets to enter by undermining, but Paul openly stops him, and casts him out.

(f) This is a sure sign of the god Apollo, who would give answers to those that asked him.

Acts 16:18

act 16:18

And this did she (g) many days. But Paul, being grieved, turned and said to the spirit, I command thee in the name of Jesus Christ to come out of her. And he came out the same hour.

(g) Paul made no haste to do this miracle, for he did all things only as he was led by the Spirit.

Acts 16:19

act 16:19

(11) And when her masters saw that the hope of their gains was gone, they caught Paul and Silas, and drew [them] into the marketplace unto the rulers,

(11) Covetousness of evil gain and of profit is an occasion for persecuting the truth. In the meanwhile, God sparing Timothy, calls Paul and Silas as the stronger to battle.

Acts 16:20

act 16:20

(12) And brought them to the magistrates, saying, These men, being Jews, do exceedingly trouble our city,

(12) Covetousness pretends a desire for common peace and godliness.

Acts 16:21

act 16:21

(13) And teach customs, which are not lawful for us to receive, neither to observe, being Romans.

(13) It is an argument of the devil to use the authority of ancestors, though not distinguishing exactly which ancestors.

Acts 16:22

act 16:22

(14) And the multitude rose up together against them: and the magistrates rent off their clothes, and commanded to beat [them].

(14) An example of evil magistrates, to obey the fury and rage of the people.

Acts 16:24

act 16:24

Who, having received such a charge, thrust them into the inner prison, and made their feet (h) fast in the stocks.

(h) Because he wanted to be more sure that they did not escape, he set them fast in the stocks.

Acts 16:25

act 16:25

(15) And at midnight Paul and Silas prayed, and sang praises unto God: and the prisoners heard them.

(15) The prayers of the godly do shake both heaven and earth.

Acts 16:27

act 16:27

(16) And the keeper of the prison awaking out of his sleep, and seeing the prison doors open, he drew out his sword, and would have killed himself, supposing that the prisoners had been fled.

(16) The merciful Lord, as often as he desires, draws men to life even through the midst of death, and whereas they justly deserved great punishment, he shows them great mercy.

Acts 16:28

act 16:28

(17) But Paul cried with a loud voice, saying, Do thyself no harm: for we are all here.

(17) In means which are especially extraordinary, we should not move our foot forward, unless God goes before us.

Acts 16:33

act 16:33

(18) And he took them the same hour of the night, and washed [their] stripes; and was baptized, he and all his, straightway.

(18) God with the very same hand wounds and heals when it pleases him.

Acts 16:35

act 16:35

(19) And when it was day, the magistrates sent the serjeants, saying, Let those men go.

(19) Shame and confusion is in due time the reward of wicked and unjust magistrates.

Acts 16:37

act 16:37

(20) But Paul said unto them, They have beaten us openly uncondemned, being Romans, and have cast [us] into prison; and now do they thrust us out privily? nay verily; but let them come themselves and fetch us out.

(20) We must not render injury for injury, and yet nonetheless it is lawful for us to use such helps as God gives us, to bridle the outrageousness of the wicked, so that they do not hurt others in a similar way.

Acts 16:38

act 16:38

(21) And the serjeants told these words unto the magistrates: and they feared, when they heard that they were Romans.

(21) The wicked are not moved with the fear of God, but with the fear of men: and by that means also God provides for his, when it is needed.

Acts 16:40

act 16:40

(22) And they went out of the prison, and entered into [the house of] Lydia: and when they had seen the brethren, they comforted them, and departed.

(22) We may avoid dangers in such a way that we never neglect our duty.

Acts Chapter 17

Acts 17:1

act 17:1

Now (1) when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where was a synagogue of the Jews:

(1) The casting out of Silas and Paul was the saving of many others.

Acts 17:3

act 17:3

(2) Opening and alleging, that Christ must needs have suffered, and risen again from the dead; and that this Jesus, whom I preach unto you, is Christ.

(2) Christ is therefore the mediator, because he was crucified and rose again: and he is certainly not to be rejected because the cross is shameful.

Acts 17:5

act 17:5

(3) But the Jews which believed not, moved with envy, took unto them certain (a) lewd fellows of the baser sort, and gathered a company, and set all the city on an uproar, and assaulted the house of Jason, and sought to bring them out to the people.

(3) Although the zeal of the unfaithful seems ever so virtuous, yet at length it is found to have neither truth nor fairness. Yet the wicked cannot do what they wish, for even among themselves God stirs up some, whose help he uses for the deliverance of his own.

(a) Certain companions which do nothing but walk the streets, wicked men, to be hired for every man's money to do any mischief, such as we commonly call the rabble and very cesspools and dunghill knaves of all towns and cities.

Acts 17:6

act 17:6

And when they found them not, they drew Jason and certain brethren unto the rulers of the city, crying, These that have turned the (b) world upside down are come hither also;

(b) Into whatever country and place they come, they cause sedition and tumult.

Acts 17:9

act 17:9

And when they had taken (c) security of Jason, and of the other, they let them go.

(c) When Jason had put them in good assurance that they would appear.

Acts 17:10

act 17:10

(4) And the brethren immediately sent away Paul and Silas by night unto Berea: who coming [thither] went into the synagogue of the Jews.

(4) That is indeed the wisdom of the Spirit which always sets the glory of God before itself as a mark with which it directs itself, and never wavers from it.

Acts 17:11

act 17:11

(5) These were more (d) noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so.

(5) The Lord sets out in one short period of time, and in one people, different examples of his unsearchable wisdom to cause them to fear him.

(d) He compares the Jews with the Jews.

Acts 17:13

act 17:13

(6) But when the Jews of Thessalonica had knowledge that the word of God was preached of Paul at Berea, they came thither also, and stirred up the people.

(6) Satan has his who are zealous for him, and those who one would least suspect.

Acts 17:14

act 17:14

(7) And then immediately the brethren sent away Paul to go as it were to the sea: but Silas and Timotheus abode there still.

(7) There is neither counsel, nor fury, nor madness against the Lord.

Acts 17:15

act 17:15

(8) And they that conducted Paul (e) brought him unto Athens: and receiving a commandment unto Silas and Timotheus for to come to him with all speed, they departed.

(8) The sheep of Christ also watch their pastor's health and safety, but yet in the Lord.

(e) It is not for nothing that the Jews of Berea were so commended, for they brought Paul safe from Macedonia to Athens, and there is in between these two places all of Thessalia, and Boeotia, and Attica.

Acts 17:16

act 17:16

(9) Now while Paul waited for them at Athens, his spirit was (f) stirred in him, when he saw the city wholly given to (g) idolatry.

(9) In comparing the wisdom of God with man's wisdom, men scoff and mock at that which they do not understand: and God uses the curiosity of fools to gather together his elect.

(f) He could not forbear.

(g) Slavishly given to idolatry: Pausanias writes that there were more idols in Athens than in all Greece; yea they had altars dedicated to Shame, and Fame, and Lust, whom they made goddesses.

Acts 17:17

act 17:17

Therefore disputed he in the synagogue with the Jews, and with the devout persons, and in the market daily with (h) them that met with him.

(h) Whoever Paul met with that would allow him to talk with him, he reasoned with him, so thoroughly did he burn with the zeal of God's glory.

Acts 17:18

act 17:18

(10) Then certain philosophers of the Epicureans, and of the Stoicks, encountered him. And some said, What will this (i) babblers say? other some, He seemeth to be a setter forth of strange gods: because he preached unto them Jesus, and the resurrection.

(10) Two special sects of the philosophers set themselves against Christ: the Epicures, who mock and scoff at religion: and the Stoicks, who decide religious matters according to their own thinking.

(i) Literally, "seed gatherer": a borrowed kind of speech taken from birds which spoil corn, and is applied to those who without any skill blurt out the knowledge which they have gotten by hearing this man and that man.

Acts 17:19

act 17:19

And they took him, and brought him unto (k) Areopagus, saying, May we know what this new doctrine, whereof thou speakest, [is]?

(k) This was a place called, as one would say, Mars hill, where the judges sat who were called Areopagita upon important matters, who in ancient time arraigned Socrates, and afterward condemned him of impiety.

Acts 17:21

act 17:21

(11) (For all the Athenians and strangers which were there spent their time in nothing else, but either to tell, or to hear some new thing.)

(11) The wisdom of man is vanity.

Acts 17:22

act 17:22

(12) Then Paul stood in the midst of Mars' hill, and said, [Ye] men of Athens, I perceive that in all things ye are too (l) superstitious.

(12) The idolaters themselves provide most strong and forcible arguments against their own superstition.

(l) To stand in too foolish and slavish a fear of your gods.

Acts 17:23

act 17:23

For as I passed by, and beheld your (m) devotions, I found an altar with this inscription, TO THE (n) UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you.

(m) Whatever men worship for religion's sake, that we call religion.

(n) Pausanias in his Atticis makes mention of the altar which the Athenians had dedicated to unknown gods: and Laertius in his Epimenides makes mention of an altar that had no name entitled upon it.

Acts 17:24

act 17:24

(13) God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands;

(13) It is a most foolish and vain thing to compare the Creator with the creature, to limit him within a place who can be comprehended in no place, and to think to allure him with gifts, from whom all men have received all things whatever they have: and these are the fountains of all idolatry.

Acts 17:26

act 17:26

(14) And hath made of (o) one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation;

(14) God is wonderful in all his works, but especially in the work of man: not that we should stand amazed at his works, but that we should lift our eyes to the workman.

(o) Of one stock and one beginning.

Acts 17:27

act 17:27

That they should seek the Lord, if haply they might (p) feel after him, and find him, though he be not far from every one of us:

(p) For as blind men we could not seek out God except by groping, before the true light came and enlightened the world.

Acts 17:29

act 17:29

Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, (q) graven by art and man's device.

(q) Which things (gold, silver, and stones) are custom engraved as much as a man's mind can devise, for men will not worship those things as they are, unless by some art it has formed into an image of some sort.

Acts 17:30

act 17:30

(15) And the times of this ignorance God winked at; but now commandeth all men every where to repent:

(15) The oldness of the error does not excuse those that err, but it commends and sets forth the patience of God, who nonetheless will be a just judge to those who condemn him.

Acts 17:31

act 17:31

Because he hath appointed a day, in the which he will judge the world in righteousness by [that] man whom he hath ordained; [whereof] he hath given (r) assurance unto all [men], in that he hath raised him from the dead.

(r) By declaring Christ to be the judge of the world through the resurrection from the dead.

Acts 17:32

act 17:32

(16) And when they heard of the resurrection of the dead, some mocked: and others said, We will hear thee again of this [matter].

(16) Men, to show forth their vanity, are affected and moved differently by the very same Gospel, which nonetheless does not cease to be effectual in the elect.

Acts Chapter 18

Acts 18:1

act 18:1

After (1) these things Paul departed from Athens, and came to Corinth;

(1) The true ministers are so far from seeking their own profit, that they willingly depart from what is rightfully theirs, rather than hindering the course of the Gospel in the slightest way.

Acts 18:2

act 18:2

And found a certain Jew named Aquila, born in Pontus, lately come from Italy, with his wife Priscilla; (because that (a) Claudius had commanded all Jews to depart from Rome:) and came unto them.

(a) Suetonius records that Rome banished the Jews because they were never at rest, and that because of Christ.

Acts 18:4

act 18:4

(2) And he reasoned in the synagogue every sabbath, and (b) persuaded the Jews and the Greeks.

(2) The truth ought always to be freely uttered, yet nonetheless the doctrine may be moderated in accordance with the hearers, so that they are most profited.

(b) Exhorted so that he persuaded, and that is what the word signifies.

Acts 18:5

act 18:5

And when Silas and Timotheus were come from Macedonia, Paul (c) was pressed in the spirit, and testified to the Jews [that] Jesus [was] Christ.

(c) Was very much grieved in mind: by which is signified the great earnestness of his mind, which was greatly moved: for Paul was so zealous that he completely forgot himself, and with a wonderful courage gave himself to preach Christ.

Acts 18:6

act 18:6

(3) And when they opposed themselves, and blasphemed, he shook [his] raiment, and said unto them, Your (d) blood [be] upon your own heads; I [am] clean: from henceforth I will go unto the Gentiles.

(3) Although we have tried all possible means, and yet in vain, we must not stop our work, but forsake the rebellious, and go to those that are more obedient.

(d) This is a type of speech taken from the Hebrews, by which he means that the Jews are the cause of their own destruction, and as for him, that he is without fault in forsaking them and going to other nations.

Acts 18:9

act 18:9

(4) Then spake the Lord to Paul in the night by a vision, Be not afraid, but speak, and hold not thy peace:

(4) God does confirm and maintain the steadfastness of his servants.

Acts 18:11

act 18:11

And he (e) continued [there] a year and six months, teaching the word of God among them.

(e) Literally, "sat", whereupon they in former time took the name of their bishop's seat: but Paul sat, that is, continued teaching the word of God: and this type of seat does not belong to those who never took their seats with a mind to teach in them.

Acts 18:12

act 18:12

(5) And when Gallio was the deputy of (f) Achaia, the Jews made insurrection with one accord against Paul, and brought him to the judgment seat,

(5) The wicked are never weary of doing evil, but the Lord wonderfully mocks their endeavours.

(f) That is, of Greece, yet the Romans did not call him deputy of Greece, but of Achaia, because the Romans brought the Greeks into subjection by the Achaians, who in those days were Princes of Greece, as Pausanias records.

Acts 18:14

act 18:14

And when Paul was now about to open [his] mouth, Gallio said unto the Jews, If it were a matter of wrong or wicked lewdness, O [ye] Jews, (g) reason would that I should bear with you:

(g) As much as I rightly could.

Acts 18:15

act 18:15

But if it be a question of (h) words and (i) names, and [of] your law, look ye [to it]; for I will be no judge of such [matters].

(h) As if a man has not spoken well, as judged by your religion.

(i) For this profane man thinks that the controversy of religion is merely a fight about words, and over nothing important.

Acts 18:18

act 18:18

(6) And Paul [after this] tarried [there] yet a good while, and then took his leave of the brethren, and sailed thence into Syria, and with him Priscilla and Aquila; (k) having shorn [his] head in (l) Cenchrea: for he had a vow.

(6) Paul is made all to all, to win all to Christ.

(k) That is, Paul.

(l) Cenchrea was a haven of the Corinthians.

Acts 18:20

act 18:20

(7) When they desired [him] to tarry longer time with them, he consented not;

(7) The apostles were carried about not by the will of man, but by the leading of the Holy Spirit.

Acts 18:21

act 18:21

But bade them farewell, saying, I must by all means keep this feast that cometh in Jerusalem: but I will return again unto you, (m) if God will. And he sailed from Ephesus.

(m) So we should promise nothing without this clause, for we do not know what the following day will bring forth.

Acts 18:24

act 18:24

(8) And a certain Jew named Apollos, born at Alexandria, an eloquent man, [and] (n) mighty in the scriptures, came to Ephesus.

(8) Apollos, a godly and learned man, does not refuse to profit in the school of a base and abject handicraftsman, and also of a woman: and so becomes an excellent minister of the Church.

(n) Very well instructed in the knowledge of the scriptures.

Acts 18:26

act 18:26

And he began to speak boldly in the synagogue: whom when Aquila and Priscilla had heard, they took him unto [them], and expounded unto him the (o) way of God more perfectly.

(o) The way that leads to God.

Acts 18:27

act 18:27

And when he was disposed to pass into Achaia, the brethren wrote, exhorting the disciples to receive him: who, when he was come, helped them much which had believed through (p) grace:

(p) Through God's gracious favour, or by those excellent gifts which God had bestowed upon him.

Acts Chapter 19

Acts 19:1

act 19:1

And (1) it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper coasts came to Ephesus: and finding certain disciples,

(1) Paul, not being offended at the rudeness of the Ephesians, plants a church amongst them.

Acts 19:2

act 19:2

He said unto them, Have ye received the (a) Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost.

(a) Those excellent gifts of the Holy Spirit, which were in the Church in those days.

Acts 19:3

act 19:3

(2) And he said unto them, Unto (b) what then were ye baptized? And they said, Unto (c) John's baptism.

(2) John only began to instruct the disciples whom Christ would make perfect.

(b) In what doctrine then are you taught and instructed?

(c) To be baptized into John's baptism is to profess the doctrine which John preached and to be identified with his baptism.

Acts 19:9

act 19:9

(3) But when divers were hardened, and believed not, but spake evil of that (d) way before the multitude, he departed from them, and separated the disciples, disputing daily in the school of one (e) Tyrannus.

(3) For a man to separate himself and others from infidels who are utterly desperate, is not to divide the Church, but rather to unite it, and make it one.

(d) By this word "way", the Hebrews understand any type of life, and here it is taken for Christianity.

(e) This was a man's proper name.

Acts 19:13

act 19:13

(4) Then certain of the vagabond Jews, (f) exorcists, took upon them to call over them which had evil spirits the name of the Lord Jesus, saying, We adjure you by Jesus whom Paul preacheth.

(4) Satan is forced to give witness against himself.

(f) So were they called who cast out demons by forcing them to leave in the name of God: and in the beginning of the Church, those who had the gift of working miracles, and laid their hands on those that were possessed with demons, were called the same.

Acts 19:16

act 19:16

And the man in whom the evil spirit was leaped on them, and overcame them, and (g) prevailed against them, so that they fled out of that house naked and wounded.

(g) He prevailed against them, though they struggled ever so much.

Acts 19:18

act 19:18

(5) And many that believed came, and (h) confessed, and shewed their deeds.

(5) Conjuring and sorcery is condemned by open testimony, and by the authority of the apostle.

(h) Confessed their errors, and openly detested them, being terrified with the fear of the judgment of God: and how does this compare to confession to a priest?

Acts 19:19

act 19:19

Many of them also which used curious arts brought their books together, and burned them before all [men]: and they counted the price of them, and found [it] (i) fifty thousand [pieces] of silver.

(i) Those that give the lowest estimate, reckon it to be about eight hundred pounds English.

Acts 19:21

act 19:21

(6) After these things were ended, Paul purposed in the (k) spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem, saying, After I have been there, I must also see Rome.

(6) Paul is never weary.

(k) By the motion of God's Spirit: therefore we may not say that Paul ran rashly unto death, but as the Spirit of God led him.

Acts 19:23

act 19:23

(7) And the same time there arose no small stir about that way.

(7) Gain cloaked with a show of religion is the very cause why idolatry is strongly and stubbornly defended.

Acts 19:24

act 19:24

For a certain [man] named Demetrius, a silversmith, which made silver (l) shrines for Diana, brought no small gain unto the craftsmen;

(l) These were special counterfeit temples with Diana's picture in them, which those who worshipped her bought.

Acts 19:27

act 19:27

So that not only (m) this our craft is in danger to be set at nought; but also that the temple of the great goddess Diana should be despised, and her magnificence should be destroyed, whom all Asia and the world worshippeth.

(m) As if he said, "If Paul goes on in this way as he has begun, to confuse the opinion which men have of Diana's image, all of our gain will come to nothing."

Acts 19:31

act 19:31

(8) And certain of the chief of Asia, which were his friends, sent unto him, desiring [him] that he would not adventure himself into the theatre.

(8) There ought to be in all Christians, and especially in the ministers, an invincible steadfastness which may not by any storms or assaults be overcome, which nonetheless must modestly allow itself to be governed by wisdom.

Acts 19:34

act 19:34

(9) But when they knew that he was a Jew, all with one voice about the space of two hours cried out, Great [is] Diana of the Ephesians.

(9) Instead of reason, the idolaters are sufficiently contented with their own madness and outcries, and those are the greatest defence that they have.

Acts 19:35

act 19:35

(10) And when the townclerk had appeased the people, he said, [Ye] men of Ephesus, what man is there that knoweth not how that the city of the Ephesians is a worshipper of the great goddess Diana, and of the [image] which (n) fell down from Jupiter?

(10) An example of a political man who redeems peace and quietness with lies, which Paul would have never done.

(n) The Ephesians believed superstitiously that the image of Diana came down to them from heaven.

Acts 19:38

act 19:38

Wherefore if Demetrius, and the craftsmen which are with him, have a (o) matter against any man, the (p) law is open, and there are (q) deputies: let them implead one another.

(o) Have anything to accuse any man of.

(p) For there are certain days appointed for civil causes and matters of judgment, and the deputies sit on those days.

(q) By the deputies are meant also the deputies' substitutes, that is, those who sat for them.

Acts 19:39

act 19:39

But if ye enquire any thing concerning other matters, it shall be determined in a (r) lawful assembly.

(r) He speaks of a lawful assembly not only to speak against the disordered tumult of the people, but also against all meeting and coming together which was not by order: for there were certain days appointed to call people together in.

Acts Chapter 20

Acts 20:1

act 20:1

And (1) after the uproar was ceased, Paul called unto [him] the disciples, and embraced [them], and departed for to go into Macedonia.

(1) Paul departs from Ephesus by the consent of the church, not to be idle or at rest, but to take pains in another place.

Acts 20:2

act 20:2

And when he had gone over those parts, and had given them (a) much exhortation, he came into Greece,

(a) For after so great trouble, there was need of much exhortation.

Acts 20:3

act 20:3

(2) And [there] abode three months. And when the Jews laid wait for him, as he was about to sail into Syria, he purposed to return through Macedonia.

(2) A perverse zeal is the guider and instructor to murderers: and we are not excluded by the wisdom of God to prevent the endeavours of wicked men.

Acts 20:7

act 20:7

(3) And upon the (b) first [day] of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight.

(3) Assemblies in the night-time cannot be justly condemned, neither should they be, when the cause is good.

(b) Literally, "the first day of the Sabbath", that is, upon the Lord's day: so that by this place, and by (Co1 16:2) we properly understand that in those days the Christians habitually assembled themselves solemnly together upon that day.

Acts 20:8

act 20:8

(4) And there were many lights in the upper chamber, where they were gathered together.

(4) The devil, taking care to trouble the Church with a great offence, gives Paul a singular occasion to confirm the Gospel

Acts 20:16

act 20:16

(5) For Paul had determined to sail by Ephesus, because he would not spend the time in Asia: for he hasted, if it were possible for him, to be at Jerusalem the day of Pentecost.

(5) Paul, an earnest and diligent follower of Christ, making haste to his bonds without any ceasing or stopping in his race, first of all as it were makes his testament, wherein he gives an account of his former life, defends the doctrine which he taught, and exhorts the pastors of the church to persevere and go forward with continuance in their office.

Acts 20:17

act 20:17

And from (c) Miletus he sent to Ephesus, and called the elders of the church.

(c) According as the situation of these places is set forth, the distance between Ephesus and Miletus was almost 50 miles or 80 km.

Acts 20:18

act 20:18

(6) And when they were come to him, he said unto them, Ye know, from the first day that I came into Asia, after what manner I have been with you at all seasons,

(6) A graphic image of a true pastor.

Acts 20:20

act 20:20

[And] how I kept (d) back nothing that was profitable [unto you], but have shewed you, and have taught you publickly, and from house to house,

(d) I did not refrain from speaking, neither did I conceal my motives in any way at all, either for fear or for wicked gain.

Acts 20:22

act 20:22

(7) And now, behold, I go (e) bound in the spirit unto Jerusalem, not knowing the things that shall befall me there:

(7) He testifies that he goes to his imprisonment by the commandment of God.

(e) He calls the guiding direction of the Holy Spirit, who forced him to take his journey to Jerusalem, the bond of the Spirit, whom he followed with all his heart.

Acts 20:26

act 20:26

Wherefore I take you to record this day, that I [am] (f) pure from the blood of all [men].

(f) If you perish, yet there will fault with me.

See Act 18:6

Acts 20:27

act 20:27

(8) For I have not shunned to declare unto you all the counsel of God.

(8) The doctrine of the apostles is most perfect and absolute.

Acts 20:28

act 20:28

Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to (g) feed the church of God, which (h) he hath purchased with (i) his own blood.

(g) To keep it, to feed and govern it.

(h) A notable sentence for Christ's Godhead: which shows plainly in his person, how that by reason of the joining together of the two natures in his own person, that which is proper to one is spoken of the other, being taken as deriving from one another, and not in the original: which in old time the godly fathers termed a communicating or fellowship of properties or attributes, that is to say, a making common of that to two, which belongs but to one.

(i) The words "his own" show forth the excellency of that blood.

Acts 20:29

act 20:29

(9) For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock.

(9) A prophecy of pastors that would immediately degenerate into wolves, against those who boast and brag only of a succession of persons.

Acts 20:30

act 20:30

Also of your own selves shall men arise, speaking perverse things, to (k) draw away disciples after them.

(k) This is great misery, to want the presence of such a shepherd, but it is a greater misery to have wolves enter in.

Acts 20:32

act 20:32

(10) And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an (l) inheritance among all them which are sanctified.

(10) The power of God, and his free promises revealed in his word, are the props and upholders of the ministry of the Gospel.

(l) As children, and therefore an inheritance of free love and good will.

Acts 20:33

act 20:33

(11) I have coveted no man's silver, or gold, or apparel.

(11) Pastors must before all things beware of covetousness.

Acts 20:35

act 20:35

I have shewed you all things, how that so labouring ye ought (m) to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive.

(m) As it were by reaching out the hand to those who otherwise are about to slip and fall away, and so to steady them.

Acts 20:37

act 20:37

(12) And they all wept sore, and fell on Paul's neck, and kissed him,

(12) The Gospel does not take away natural affections, but rules and bridles them in good order.

Acts Chapter 21

Acts 21:1

act 21:1

And (1) it came to pass, that after we were gotten from them, and had launched, we came with a straight course unto Coos, and the [day] following unto Rhodes, and from thence unto Patara:

(1) Not only ordinary men, but even our friends, and such as are endued with the Spirit of God, sometimes go about to hinder the course of our calling: but it is our part to go forward without any stopping or staggering, after we are sure of our calling from God.

Acts 21:4

act 21:4

And finding disciples, we tarried there seven days: who said to Paul through the (a) Spirit, that he should not go up to Jerusalem.

(a) They foretold through the Spirit what dangers were about to befall Paul, and this they did as prophets: but they misdirected him away from Jerusalem because of a fleshly affection.

Acts 21:8

act 21:8

And the next [day] we that were of Paul's company departed, and came unto Caesarea: and we entered into the house of Philip the evangelist, which was [one] of the (b) seven; and abode with him.

(b) He speaks of the seven deacons which he mentioned before in (Act 6:1-7).

Acts 21:9

act 21:9

And the same man had four daughters, virgins, which did (c) prophesy.

(c) They had a peculiar gift of foretelling things to come.

Acts 21:14

act 21:14

(2) And when he would not be persuaded, we ceased, saying, The will of the Lord be done.

(2) The will of God bridles all affections in those who earnestly seek the glory of God.

Acts 21:19

act 21:19

(3) And when he had saluted them, he declared particularly what things God had wrought among the Gentiles by his ministry.

(3) God is to be praised, who is the author of all good sayings and deeds.

Acts 21:20

act 21:20

(4) And when they heard [it], they glorified the Lord, and said unto him, Thou seest, brother, how many thousands of Jews there are which believe; and they are all zealous of the law:

(4) In things indifferent (of which sort the traditions of the Pharisees were not, but rather the ceremonies of the Law, until the time when Christian liberty was more fully revealed to the Jews) charity exhorts us to conform or apply ourselves willingly so far as we may, to our brethren who do not stubbornly and maliciously resist the truth (but are not thoroughly instructed), especially if the question pertains to a whole multitude.

Acts 21:24

act 21:24

Them take, and (d) purify thyself with them, and (e) be at charges with them, that they may shave [their] heads: and all may know that those things, whereof they were informed concerning thee, are nothing; but [that] thou thyself also walkest orderly, and keepest the law.

(d) That is, consecrate thyself: for he does not speak here of the unclean, but of those who are subject to the vow of the Nazarites.

(e) That it may be known that you were not only present at the vow, but also a main participator in it: and therefore it is said afterwards that Paul declared the days of purification: for although the offerings for the Nazarites offerings were appointed, yet they might add somewhat unto them; see (Num 6:21).

Acts 21:26

act 21:26

Then Paul took the men, and the next day purifying himself with them entered into the temple, (f) to signify the accomplishment of the days of purification, until that an offering should be offered for every one of them.

(f) The priests were to be informed of the accomplishment of the days of the purification, because there were sacrifices to be offered the same day that their vow was ended.

Acts 21:27

act 21:27

(5) And when the seven days were almost ended, the Jews which were of Asia, when they saw him in the temple, stirred up all the people, and laid hands on him,

(5) A preposterous zeal is the cause of great confusion and great troubles.

Acts 21:31

act 21:31

(6) And as they went about to kill him, tidings came unto the chief captain of the band, that all Jerusalem was in an uproar.

(6) God finds some even amongst the wicked and profane themselves, to hinder the endeavours of the rest.

Acts 21:38

act 21:38

Art not thou that (g) Egyptian, which before these days madest an uproar, and leddest out into the wilderness four thousand men that were murderers?

(g) Concerning this Egyptian who assembled thirty thousand men, read Josephus, book 2, chap. 12.

Acts Chapter 22

Acts 22:3

act 22:3

(1) I am verily a man [which am] a Jew, born in Tarsus, [a city] in Cilicia, yet brought up in this city at the (a) feet of Gamaliel, [and] taught according to the perfect manner of the law of the fathers, and was zealous toward God, as ye all are this day.

(1) Paul, making a short declaration of his former life, proves both his calling and doctrine to be from God.

(a) That is, his daily hearer: the reason of this speech is this: those who teach commonly sit in the higher place, speaking to their students who sit upon benches beneath, and therefore he says "at the feet of Gamaliel".

Acts 22:20

act 22:20

And when the blood of thy martyr Stephen was shed, I also was standing by, and consenting unto his death, and kept the raiment of them that (b) slew him.

(b) This is properly spoken, for Steven was murdered by a bunch of cutthroats, not by order of justice, but by open force: for at that time the Jews could not put any man to death by law.

Acts 22:22

act 22:22

(2) And they gave him audience unto this word, and [then] lifted up their voices, and said, Away with such a [fellow] from the earth: for it is not fit that he should live.

(2) Resolute and stubborn pride will neither embrace the truth itself, neither allow others to receive it.

Acts 22:23

act 22:23

And as they (c) cried out, and cast off [their] clothes, and threw dust into the air,

(c) The description of a seditious tumult, and of a foolish and mad multitude.

Acts 22:24

act 22:24

(3) The chief captain commanded him to be brought into the castle, and bade that he should be examined by scourging; that he might know wherefore they cried so against him.

(3) The wisdom of the flesh does not consider what is just, but what is profitable, and in addition takes into account the profit that can be gained, according as it presently appears.

Acts 22:25

act 22:25

(4) And as they bound him with thongs, Paul said unto the centurion that stood by, Is it lawful for you to scourge a man that is a Roman, and uncondemned?

(4) There is no reason why we may not use those lawful means which God gives us in order to repel or prevent an injury.

Acts 22:29

act 22:29

Then straightway they departed from him which should have examined him: and the chief captain also was afraid, after he knew that he was (d) a Roman, and because he had bound him.

(d) Not by nation, but by the law of his city of birth.

Acts Chapter 23

Acts 23:1

act 23:1

And (1) Paul, earnestly beholding the council, said, Men [and] brethren, I have lived in all good conscience before God until this day.

(1) Paul, against the false accusations of his enemies, displays a clear conscience, for proof of which he repeats the whole course of his life.

Acts 23:2

act 23:2

(2) And the high priest Ananias commanded them that stood by him to smite him on the mouth.

(2) Hypocrites are forced at length to betray themselves by their violence.

Acts 23:3

act 23:3

(3) Then said Paul unto him, God shall smite thee, [thou] (b) whited wall: for sittest thou to judge me after the law, and commandest me to be smitten (c) contrary to the law?

(3) It is lawful for us to complain of injuries, and to summon the wicked to the judgment seat of God, but yet we must do it without hatred, and with a quiet and peaceable mind.

(b) This is a vehement and severe speech, but yet not reproachful: for the godly may speak severely, and yet be void of the bitter affection of a severe and angry mind.

(c) For the Law commands the judge to hear the person that is accused patiently, and to pronounce the sentence judiciously.

Acts 23:5

act 23:5

(4) Then said Paul, I wist not, brethren, that he was the high priest: for it is written, Thou shalt not speak evil of the ruler of thy people.

(4) We must willingly and from the heart give honour to magistrates, although they are tyrants.

Acts 23:6

act 23:6

(5) But when Paul perceived that the one part were Sadducees, and the other Pharisees, he cried out in the council, Men [and] brethren, I am a Pharisee, the son of a Pharisee: of the hope and resurrection of the dead I am called in question.

(5) We may sometimes lawfully set the wicked against themselves, so that they stop assaulting us, in order that the truth is not hindered.

Acts 23:7

act 23:7

(6) And when he had so said, there arose a dissension between the Pharisees and the Sadducees: and the multitude was divided.

(6) The agreement between the wicked is weak, even though they conspire together to oppress the truth.

Acts 23:8

act 23:8

(7) For the Sadducees say that there is no resurrection, neither (d) angel, nor spirit: but the Pharisees confess both.

(7) It is an old heresy of the Sadducees to deny the existence of angels and souls, and in addition the resurrection of the dead.

(d) Things that exist without a body.

Acts 23:9

act 23:9

(8) And there arose a great cry: and the (e) scribes [that were] of the Pharisees' part arose, and strove, saying, We find no evil in this man: but if a spirit or an angel hath spoken to him, let us not fight against God.

(8) The Lord, when it pleases him, finds defenders of his cause, even amongst his enemies.

(e) The scribe's office was a public office, and the name of the Pharisees was the name of a sect.

Acts 23:10

act 23:10

(9) And when there arose a great dissension, the chief captain, fearing lest Paul should have been pulled in pieces of them, commanded the soldiers to go down, and to take him by force from among them, and to bring [him] into the castle.

(9) God will not forsake his own, even to the very end.

Acts 23:12

act 23:12

(10) And when it was day, certain of the Jews banded together, and bound themselves (f) under a curse, saying that they would neither eat nor drink till they had killed Paul.

(10) Those who are carried away with a foolish zeal think that they may lie and murder, and do whatever mischief they wish.

(f) Cursing and prohibiting themselves, they promised.

Acts 23:15

act 23:15

Now therefore ye with the (g) council signify to the chief captain that he bring him down unto you to morrow, as though ye would enquire something more perfectly concerning him: and we, or ever he come near, are ready to kill him.

(g) You and the senate ask that the same thing should be done, so that the tribune will not think that it was demanded of him because of an individual's private interests.

Acts 23:17

act 23:17

(11) Then Paul called one of the centurions unto [him], and said, Bring this young man unto the chief captain: for he hath a certain thing to tell him.

(11) The wisdom of the Spirit must be joined with simplicity.

Acts 23:22

act 23:22

(12) So the chief captain [then] let the young man depart, and charged [him, See thou] tell no man that thou hast shewed these things to me.

(12) There is no counsel against the Lord and his servants.

Acts 23:26

act 23:26

(13) Claudius Lysias unto the most excellent governor Felix [sendeth] greeting.

(13) Lysias is suddenly made by the Lord to be Paul's protector.

Acts Chapter 24

Acts 24:1

act 24:1

And (1) after five days Ananias the high priest descended with the elders, and [with] a certain orator [named] Tertullus, who informed the governor against Paul.

(1) Hypocrites, when they can not do what they want to do by force and deceit, at length they go about to accomplish it by a show of law.

Acts 24:2

act 24:2

And when he was called forth, Tertullus began to accuse [him], saying, Seeing that (a) by thee we enjoy great quietness, and that very (b) worthy deeds are done unto this nation by thy providence,

(a) Felix ruled that province with great cruelty and covetousness, and yet Josephus records that he did many worthy things, such as taking Eleazar the captain of certain cutthroats, and put that deceiving wretch the Egyptian to flight, who caused great troubles in Judea.

(b) He uses a word which the Stoics defined as a perfect duty and perfect behaviour.

Acts 24:5

act 24:5

For we have found this man [a] (c) pestilent [fellow], and a mover of sedition among all the Jews throughout the world, and a (d) ringleader of the sect of the (e) Nazarenes:

(c) Literally, "a plague".

(d) As one would say, a ringleader, or a flag bearer.

(e) So they scoffingly called the Christians, taking the name from the towns where they thought that Christ was born, whereupon it happened that Julian the apostate called Christ a Galilean.

Acts 24:9

act 24:9

And the Jews also (f) assented, saying that these things were so.

(f) Confirmed what Tertullus said.

Acts 24:10

act 24:10

(2) Then Paul, after that the governor had beckoned unto him to speak, answered, Forasmuch as I know that thou hast been of (g) many years a judge unto this nation, I do the more cheerfully answer for myself:

(2) Tertullus, by the devil's rhetoric, begins with flattery and finishes with lies: but Paul using heavenly eloquence, and but a simple beginning, casts off from himself the crime of sedition, with which he was being charged, with a simple denial.

(g) Paul pleaded his cause two years before Felix departed out of the province, see (Act 24:27), but he had governed Trachonite, and Batanea, and Galavnite, before Claudius made him governor of Judea; see Josephus in the History of the Jewish War, lib. 2, cap. 11.

Acts 24:13

act 24:13

Neither can they (h) prove the things whereof they now accuse me.

(h) They cannot lay forth before you and prove with good reasons.

Acts 24:14

act 24:14

(3) But this I confess unto thee, that after the way which they call (i) heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets:

(3) Paul proceeds in the case of religion from a conjectural state to a practical state, not only admitting of the religion which he was accused of, but also proving it to be true, to be heavenly and from God, and to be the oldest of all religions.

(i) Here this word "heresy" or "sect" is taken in a good sense.

Acts 24:17

act 24:17

(4) Now after many years I came to bring alms to my nation, and offerings.

(4) Paul in conclusion tells the things thing which was truly done, which Tertullus before him had corrupted in various ways.

Acts 24:18

act 24:18

(k) Whereupon certain Jews from (l) Asia found me purified in the temple, neither with multitude, nor with tumult.

(k) And while I was occupied with those things.

(l) By this it is evident that these from Asia were Paul's enemies, and the ones that stirred up the people against him.

Acts 24:20

act 24:20

Or else let these same [here] say, if they have found any evil doing in me, while I stood before the (m) council,

(m) Where the tribune brought me.

Acts 24:22

act 24:22

(5) And when Felix heard these things, having more (n) perfect knowledge of [that] way, he deferred them, and said, When Lysias the chief captain shall come down, I will know the uttermost of your matter.

(5) The judge suspends his sentence because the matter is doubtful.

(n) Felix could not judge whether he had done wickedly in the matter of his religion or not until he had a better understanding of the way which Paul professed: and as for other matters with regard to the charge of sedition, he considers it good to defer it until he hears Lysias, and therefore he gives Paul somewhat more liberty.

Acts 24:23

act 24:23

(6) And he commanded a centurion to keep Paul, and to let [him] have liberty, and that he should forbid none of his acquaintance to minister or come unto him.

(6) God is a most faithful keeper of his servants, and the power of the truth is wonderful, even amongst men who are otherwise profane.

Acts 24:24

act 24:24

And after certain days, when Felix came with his wife (o) Drusilla, which was a Jewess, he sent for Paul, and heard him concerning the faith in Christ.

(o) This Drusilla was Agrippa's sister of whom Luke speaks afterwards, a harlot and very licentious woman, and being the wife of Azizus king of the Emesens, who was circumcised, departed from him, and went to this Felix the brother of Pallas, who was at one time the slave of Nero.

Acts 24:27

act 24:27

(7) But after two years Porcius Festus came into Felix' room: and Felix, willing to (p) shew the Jews a pleasure, left Paul bound.

(7) With an evil mind, that is guilty in itself, and although sometimes there is some show of fairness, yet eventually the conscience will be extinguished: but in the meanwhile we have need of continual patience.

(p) For he had behaved himself very wickedly in the province, and had it not been for favour of his brother Pallas, he would have died for it: so that we may gather by this why he would have pleased the Jews.

Acts Chapter 25

Acts 25:1

act 25:1

Now (1) when Festus was come into the province, after three days he ascended from Caesarea to Jerusalem.

(1) Satan's ministers are subtle and diligent in seeking every occasion: but God who watches for his own, easily hinders all their counsels.

Acts 25:6

act 25:6

(2) And when he had tarried among them more than ten days, he went down unto Caesarea; and the next day sitting on the judgment seat commanded Paul to be brought.

(2) We may justly avoid an injury, but not with an injury.

Acts 25:7

act 25:7

And when he was come, the Jews which came down from Jerusalem stood round about, and laid many and grievous complaints against Paul, which (a) they could not prove.

(a) They could not prove them certainly and without undoubted reasons.

Acts 25:9

act 25:9

(3) But Festus, willing to do the Jews a pleasure, answered Paul, and said, Wilt thou go up to Jerusalem, and there be judged of these things before me?

(3) God does not only turn aside the counsel of the wicked, but also turns it upon their own heads.

Acts 25:13

act 25:13

(4) And after certain days king (b) Agrippa and Bernice came unto Caesarea to salute Festus.

(4) Festus, without even trying to, even before kings, brings to light the wickedness of the Jews, and Paul's innocence, and in this way marvellously confirms the Church of God.

(b) This Agrippa was the son of Agrippa whose death Luke spoke of before, and Bernice was his sister.

Acts 25:16

act 25:16

To whom I answered, It is not the manner of the Romans to (c) deliver any man to die, before that he which is accused have the accusers face to face, and have licence to answer for himself concerning the crime laid against him.

(c) The Romans did not used to deliver any man to be punished before, etc.

Acts 25:19

act 25:19

(5) But had certain questions against him of their own (d) superstition, and of one Jesus, which was dead, whom Paul affirmed to be alive.

(5) The profane and wicked take an occasion to condemn the true doctrine, because of private controversies and contentions of men between themselves: but the truth nevertheless abides safe and sure in the meantime.

(d) This profane man calls the Jewish religion "superstition", and that before King Agrippa, but it is no wonder: for the rulers of provinces, because of the majesty of the empire of Rome, used to think themselves better than kings.

Acts 25:22

act 25:22

(6) Then Agrippa said unto Festus, I would also hear the man myself. To morrow, said he, thou shalt hear him.

(6) That is fulfilled in Paul which the Lord had told to Ananias about him; see (Act 9:15).

Acts 25:23

act 25:23

And on the morrow, when Agrippa was come, and Bernice, with great (e) pomp, and was entered into the place of hearing, with the chief captains, and principal men of the city, at Festus' commandment Paul was brought forth.

(e) Gorgeously, like a prince.

Acts 25:26

act 25:26

Of whom I have no certain thing to write unto my (f) lord. Wherefore I have brought him forth before you, and specially before thee, O king Agrippa, that, after examination had, I might have somewhat to write.

(f) To Augustus. Good princes refused this name at the first, that is, to be called lords, but afterwards they allowed it, as we read of Traianus.

Acts Chapter 26

Acts 26:2

act 26:2

(1) I think myself happy, king Agrippa, because I shall answer for myself this day before thee touching all the things whereof I am accused of the Jews:

(1) To have a skilful judge is a great and singular gift of God.

Acts 26:4

act 26:4

(2) My manner of life from my youth, which was at the first among mine own nation at Jerusalem, know all the Jews;

(2) Paul divides the history of his life into two times: for the first he calls his adversaries as witnesses: for the latter, the fathers and Prophets.

Acts 26:5

act 26:5

Which (a) knew me from (b) the beginning, if they would testify, that after the (c) most straitest sect of our religion I lived a Pharisee.

(a) That I was, and where, and how I lived.

(b) That my parents were Pharisees.

(c) The sect of the Pharisees was the most exquisite amongst all the sects of the Jews, for it was better than all the rest.

Acts 26:6

act 26:6

(3) And now I stand and am judged for the hope of the promise made of God unto our fathers:

(3) There are three chief and principal witnesses of true doctrine: God, the true fathers, and the consent of the true Church of God.

Acts 26:8

act 26:8

(4) Why should it be thought a thing incredible with you, that God should raise the dead?

(4) He proves the resurrection of the dead, first by the power of God, then by the resurrection of Christ, of which he is a sufficient witness.

Acts 26:10

act 26:10

Which thing I also did in Jerusalem: and many of the saints did I shut up in prison, having received authority from the chief priests; and when they were put to death, I gave (d) my voice against [them].

(d) I consented to and allowed their actions: for he was not a judge.

Acts 26:11

act 26:11

And I punished them oft in every synagogue, and (e) compelled [them] to blaspheme; and being exceedingly mad against them, I persecuted [them] even unto strange cities.

(e) By extreme punishment.

Acts 26:18

act 26:18

(5) To open their eyes, [and] to turn [them] from darkness to light, and [from] the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me.

(5) The end of the Gospel is to save those who are brought to the knowledge of Christ, and are justified and sanctified in him, being laid hold on by faith.

Acts 26:19

act 26:19

(6) Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision:

(6) Paul alleges God to be author of the office of his apostleship, and that God's grace is a witness.

Acts 26:22

act 26:22

(7) Having therefore obtained help of God, I continue unto this day, witnessing both to (f) small and great, saying none other things than those which the prophets and Moses did say should come:

(7) Christ is the end of the Law and the Prophets.

(f) To everyone.

Acts 26:23

act 26:23

That Christ should (g) suffer, [and] that he should be the (h) first that should rise from the dead, and should shew (i) light unto the people, and to the Gentiles.

(g) That Christ would not be such a king as the Jews dreamed of, but one appointed to bear our miseries, and the punishment of our sins.

(h) The first of those who are raised from the dead.

(i) Life, yea and that a most blessed life which will be endless: and this is set against darkness, which almost in all languages sometimes signifies death, and sometimes misery and calamity.

Acts 26:24

act 26:24

(8) And as he thus spake for himself, Festus said with a loud voice, Paul, thou art beside thyself; much learning doth make thee mad.

(8) The wisdom of God is madness to fools, yet nonetheless we must boldly confirm the truth.

Acts 26:26

act 26:26

For the king knoweth of these things, before whom also I speak freely: for I am persuaded that none of these things are hidden from him; for this thing was not done in a (k) corner.

(k) Secretly and privately.

Acts 26:27

act 26:27

(9) King Agrippa, believest thou the prophets? I know that thou believest.

(9) Paul, as it were forgetting that he stood a prisoner to defend his cause, does not forget the office of his apostleship.

Acts 26:29

act 26:29

And Paul said, (l) I would to God, that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, except these bonds.

(l) I would to God that not only almost, but thoroughly and altogether, both you and all that hear me this day, might be made as I am, only except for my bonds.

Acts 26:30

act 26:30

(10) And when he had thus spoken, the king rose up, and the governor, and Bernice, and they that sat with them:

(10) Paul is solemnly acquitted, and yet not dismissed.

Acts Chapter 27

Acts 27:1

act 27:1

And (1) when it was determined that we should sail into Italy, they delivered Paul and certain other prisoners unto [one] named Julius, a centurion of Augustus' band.

(1) Paul, with many other prisoners and through the midst of many deaths, is brought to Rome, but yet by God's own hand as it were, and set forth and commended to the world with many singular testimonies.

Acts 27:7

act 27:7

And when we had sailed slowly many days, and scarce were come over against Cnidus, the wind not suffering us, we sailed under Crete, over against (a) Salmone;

(a) Which was a high hill of Crete.

Acts 27:9

act 27:9

(2) Now when much time was spent, and when sailing was now dangerous, because the (b) fast was now already past, Paul admonished [them],

(2) God's providence does not take away the causes which God uses as means, but rather orders and disposes their right use, even when he reveals an extraordinary issue.

(b) This refers to the Jews fast which they kept in the feast of expiation, as we read in (Lev 23:17), which fell in the seventh month which we call October, and is not good for navigating or sailing.

Acts 27:11

act 27:11

(3) Nevertheless the centurion believed the master and the owner of the ship, more than those things which were spoken by Paul.

(3) Men cast themselves willingly into an infinite amount of dangers, when they choose to follow their own wisdom, rather than God, when he speaks by the mouth of his servants.

Acts 27:14

act 27:14

But not long after there arose against (c) it a tempestuous wind, called (d) Euroclydon.

(c) By Crete, from whose shore our ship was driven by that means.

(d) Northeast wind.

Acts 27:18

act 27:18

- (4) And we being exceedingly tossed with a tempest, the next [day] they lightened the ship;
- (4) The result proves that none provide worse for themselves than those who commit themselves to be governed only by their own wisdom.

Acts 27:21

act 27:21

- (5) But after long abstinence Paul stood forth in the midst of them, and said, Sirs, ye should have hearkened unto me, and not have loosed from Crete, and to have gained this harm and loss.
- (5) God spares the wicked for a time, for the sake of his elect and chosen.

Acts 27:25

act 27:25

- (6) Wherefore, sirs, be of good cheer: for I believe God, that it shall be even as it was told me.
- (6) The promise is made effectual through faith.

Acts 27:27

act 27:27

- (7) But when the fourteenth night was come, as we were driven up and down in (e) Adria, about midnight the shipmen deemed (f) that they drew near to some country;
- (7) We attain and come to the promised and sure salvation through the midst of tempests and death itself.
- (e) For Ptolemy writes that the Adriatic Sea beats upon the east shore of Cecilia.
- (f) Or, some country drew near to them.

Acts 27:30

act 27:30

- (8) And as the shipmen were about to flee out of the ship, when they had let down the boat into the sea, under colour as though they would have cast anchors out of the foreship,
- (8) No matter how foul the act, distrust and an evil conscience can always compel men to commit it.

Acts 27:31

act 27:31

- (9) Paul said to the centurion and to the soldiers, Except these abide in the ship, ye cannot be saved.

(9) Although the performing of God's promises does not depend upon secondary causes, yet they make themselves unworthy of God's bountifulness who do not embrace those means which God offers them, either upon rashness or distrust.

Acts 27:33

act 27:33

(10) And while the day was coming on, Paul besought [them] all to take meat, saying, This day is the fourteenth day that ye have tarried and continued fasting, having taken nothing.

(10) When the world trembles, the faithful alone are not only at peace, but strengthen and encourage others by their example.

Acts 27:34

act 27:34

Wherefore I pray you to take [some] meat: for this is for your health: for there shall not an (g) hair fall from the head of any of you.

(g) This is a proverb which the Hebrews use, by which is meant that they will be safe, and that not one of them will perish.

Acts 27:39

act 27:39

(11) And when it was day, they knew not the land: but they discovered a certain (h) creek with a shore, into the which they were minded, if it were possible, to thrust in the ship.

(11) Then are tempests most of all to be feared and looked for, when the port or haven is nearest.

(h) A creek is a sea within land, as the Adriatic Sea, and the Persian Sea.

Acts 27:41

act 27:41

And falling into a place where (i) two seas met, they ran the ship aground; and the forepart stuck fast, and remained unmoveable, but the hinder part was broken with the violence of the waves.

(i) So is an isthmus called, because the Sea touches it on both sides.

Acts 27:42

act 27:42

(12) And the soldiers' counsel was to kill the prisoners, lest any of them should swim out, and escape.

(12) There is nowhere more unfaithfulness and unthankfulness in unbelievers.

Acts 27:43

act 27:43

(13) But the centurion, willing to save Paul, kept them from [their] purpose; and commanded that they which could swim should cast [themselves] first [into the sea], and get to land:

(13) God finds even amongst his enemies those whose help he uses to preserve his own.

Acts 27:44

act 27:44

(14) And the rest, some on boards, and some on [broken pieces] of the ship. And so it came to pass, that they escaped all safe to land.

(14) The goodness of God overcomes man's malice.

Acts Chapter 28

Acts 28:1

act 28:1

And when they were escaped, then they knew that the island was called (a) Melita.

(a) That place which we today call Malta.

Acts 28:3

act 28:3

(1) And when Paul had gathered a bundle of sticks, and laid [them] on the fire, there came a viper out of the heat, and fastened on his hand.

(1) The godly are sure to have danger upon danger, but they always have a glorious outcome.

Acts 28:4

act 28:4

(2) And when the barbarians saw the [venomous] beast hang on his hand, they said among themselves, No doubt this man is a murderer, whom, though he hath escaped the sea, yet (b) vengeance suffereth not to live.

(2) Although adversity is the punishment of sin, yet seeing that God in punishing men does not always punish because of sin, they judge rashly who either do not wait for the end, or who judge and esteem of men according to prosperity or adversity.

(b) Right and proper.

Acts 28:6

act 28:6

Howbeit they looked when he should have (c) swollen, or fallen down dead suddenly: (3) but after they had looked a great while, and saw no harm come to him, they changed their minds, and said that he was a god.

(c) The Greek word signifies to be inflamed or to swell: moreover, Dioscorides in his sixth book, chap. 38, witnesses that the biting of a viper causes a swelling of the body, and so says Nicander, in his remedies against poisons. (3) There are none who are more changing in every way than they who are ignorant of true religion.

Acts 28:7

act 28:7

(4) In the same quarters were possessions of the chief man of the island, whose name was Publius; who received us, and lodged us three days courteously.

(4) It never yet was a regret to any man who received the servant of God, were he ever so miserable and poor.

Acts 28:9

act 28:9

(5) So when this was done, others also, which had diseases in the island, came, and were healed:

(5) Although Paul was a captive, yet the power of God was not captive.

Acts 28:10

act 28:10

(6) Who also honoured us with many honours; and when we departed, they laded [us] with such things as were necessary.

(6) God does well to strangers for his children's sake.

Acts 28:11

act 28:11

(7) And after three months we departed in a ship of Alexandria, which had wintered in the isle, whose (d) sign was Castor and Pollux.

(7) Idols do not defile the saints, who do in no way give consent of them.

(d) So they used to deck the front part of their ships, because of which their ships were called by such names.

Acts 28:14

act 28:14

(8) Where we found brethren, and were desired to tarry with them seven days: and so we went toward Rome.

(8) God bows and bends the hearts even of profane men, as it pleases him to show favour to his own.

Acts 28:15

act 28:15

(9) And from thence, when the brethren heard of us, they came to meet us as far as (e) Appii forum, and The three taverns: whom when Paul saw, he thanked God, and took courage.

(9) God never allows his own to be afflicted beyond their strength.

(e) Appius was a paved road made by Appius the blind, with the help of his soldiers, long and broad, and it ran out towards the sea, and there were three taverns on it.

Acts 28:16

act 28:16

And when we came to Rome, the centurion delivered the prisoners to the captain of the guard: but Paul was suffered to dwell by (f) himself with a soldier that kept him.

(f) Not in a common prison, but in a house which he rented for himself.

Acts 28:17

act 28:17

(10) And it came to pass, that after three days Paul called the chief of the Jews together: and when they were come together, he said unto them, Men [and] brethren, though I have committed nothing against the people, or customs of our fathers, yet was I delivered prisoner from Jerusalem into the hands of the Romans.

(10) Paul in every place remembers himself to be an apostle.

Acts 28:19

act 28:19

(11) But when the Jews spake against [it], I was constrained to appeal unto Caesar; not that I had ought to accuse my nation of.

(11) We may use the means which God gives us, but in such a way that we seek the glory of God, and not of ourselves.

Acts 28:23

act 28:23

(12) And when they had appointed him a day, there came many to him into [his] lodging; to whom he expounded and (g) testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and [out of] the prophets, from morning till evening.

(12) The Law and the Gospel agree well together.

(g) With good reasons, and proved that the kingdom of God foretold to them by the Prophets had come.

Acts 28:24

act 28:24

(13) And some believed the things which were spoken, and some believed not.

(13) The Gospel is a taste of life to those that believe, and a taste of death to those that are disobedient.

Acts 28:26

act 28:26

(14) Saying, Go unto this people, and say, Hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive:

(14) The unbelievers willingly resist the truth, and yet not by chance.

Acts 28:27

act 28:27

For the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they (h) closed; lest they should see with [their] eyes, and hear with [their] ears, and understand with [their] heart, and should be converted, and I should heal them.

(h) They made as though they did not see that which they saw against their desires: yea, they did see, but they would not see.

Acts 28:28

act 28:28

(15) Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and [that] they will hear it.

(15) The unbelief of the reprobate and castaways cannot cause the truth of God to be of no effect.

Acts 28:29

act 28:29

(16) And when he had said these words, the Jews departed, and had great reasoning among themselves.

(16) Not the Gospel, but the contempt of the Gospel is the cause of strife and debate.

Acts 28:30

act 28:30

(17) And Paul dwelt two whole years in his own hired house, and received all that came in unto him,

(17) The word of God cannot be bound.

Romans

Romans Chapter 1

Romans 1:1

rom 1:1

Paul, (1) a (2) (a) servant of Jesus Christ, called [to be] an (b) apostle, (c) separated unto the gospel of God,

(1) The first part of the epistle contains a most profitable preface down to verse six. (2) Paul, exhorting the Romans to give diligent heed to him, in that he shows that he comes not in his own name, but as God's messenger to the Gentiles, entreats them with the weightiest matter that exists, promised long ago by God, by many good witnesses, and now at length indeed performed.

(a) Minister, for this word "servant" is not taken in this place as set against the word "freeman", but rather refers to and declares his ministry and office.

(b) Whereas he said before in a general term that he was a minister, now he comes to a more special name, and says that he is an apostle, and that he did not take this office upon himself by his own doing, but that he was called by God, and therefore in this letter of his to the Romans he is doing nothing but his duty.

(c) Appointed by God to preach the gospel.

Romans 1:3

rom 1:3

(3) Concerning his (d) Son Jesus Christ our Lord, which was (e) made of the seed of David (f) according to the flesh;

(3) By declaring the sum of the doctrine of the Gospel, he stirs up the Romans to consider well the matter about which he is entreating them: so then he shows that Christ (who is the very substance and sum of the gospel) is the only Son of God the Father, who with regard to his humanity is born of the seed of David, but with regard to his divine and spiritual nature, by which he sanctified himself, is begotten of the Father from everlasting, as also manifestly appears by his mighty resurrection.

(d) This is a plain testimony of the person of Christ, that he is but one, and also a testimony of his two natures, and their properties.

(e) Who received flesh from the virgin who was David's daughter.

(f) As he is man: for this word "flesh", by the figure of speech synecdoche, is taken for man.

Romans 1:4

rom 1:4

And (g) declared [to be] the Son of God with (h) power, according to the spirit of holiness, by the resurrection from the dead:

(g) Shown and made manifest.

(h) The divine and mighty power is set against the weakness of the flesh, for it overcame death.

Romans 1:5

rom 1:5

(i) By whom we have received (k) grace and apostleship, for (l) obedience to the faith (m) among all nations, for his name:

(i) Of whom.

(k) This marvellous, liberal, and gracious gift, which is given to me, the least of all the saints, to preach, etc.; see (Eph 3:8).

(l) That men through faith might obey God.

(m) For his name's sake.

Romans 1:6

rom 1:6

Among whom are ye also the (n) called of Jesus Christ:

(n) Who through God's goodness belong to Christ.

Romans 1:7

rom 1:7

To all that be in Rome, beloved of God, called [to be] saints: (o) Grace to you and peace from God our Father, and the Lord Jesus Christ.

(o) God's free good will: by "peace" the Hebrews mean a prosperous success in all things.

Romans 1:8

rom 1:8

(4) First, I thank my God through Jesus Christ for you all, that your faith is (p) spoken of throughout the (q) whole world.

(4) He obtains their favourable patience, in that he points out what it is that they can be praised for, and his true apostolic good will toward them, confirmed by taking God himself as witness.

(p) Because your faith is such that it is spoken well of in all churches.

(q) In all churches.

Romans 1:9

rom 1:9

For God is my witness, whom I serve with my (r) spirit in the (s) gospel of his Son, that without ceasing I make mention of you always in my prayers;

(r) Very willingly and with all my heart.

(s) In preaching his Son.

Romans 1:12

rom 1:12

That is, that (t) I may be comforted together with you by the mutual faith both of you and me.

(t) Though Paul was ever so excellent, yet in teaching the church, he might be instructed by it.

Romans 1:15

rom 1:15

So, as much as in me is, I am ready to preach the gospel to you that are at (u) Rome also.

(u) He means all those who dwell at Rome, though some of them were not Romans; see the end of the epistle.

Romans 1:16

rom 1:16

For I am not ashamed of the gospel of Christ: (5) for it is the (x) power of God unto salvation to every one that believeth; to the Jew first, and also to the (y) Greek.

(5) This is the second part of the epistle, until the beginning of chapter nine. Now the whole end and purpose of the discussion is this: that is to say, to show that there is but one way to attain unto salvation (which is displayed to us by God in the gospel, and that equally to every nation), and this way is Jesus Christ apprehended by faith.

(x) God's mighty and effectual instrument to save men by.

(y) When this word "Greek" is contrasted with the word "Jew", then it signifies a Gentile.

Romans 1:17

rom 1:17

(6) For therein is the righteousness of God revealed from (z) faith to faith: (7) as it is written, The just shall live by faith.

(6) The confirmation of the former proposition: we are taught in the gospel that we are instituted before God by faith, which increases daily, and therefore also saved.

(z) From faith, which increases daily. (7) The proof of the first as well as of the second proposition, out of Habakkuk, who attributes and gives to faith both justice and life before God.

Romans 1:18

rom 1:18

(8) For the wrath of God is revealed from heaven against (a) all ungodliness and unrighteousness of men, who hold the (b) truth in unrighteousness;

(8) Another confirmation of the principal question: all men being considered in themselves, or without Christ, are guilty both of ungodliness and also unrighteousness, and therefore are subject on condemnation: therefore they need to seek righteousness in someone else.

(a) Against all types of ungodliness.

(b) By "truth" Paul means all the light that is left in man since his fall, not as though they being led by this were able to come into favour with God, but that their own reason might condemn them of wickedness both against God and man.

Romans 1:19

rom 1:19

(9) Because that which may be known of God is manifest in (c) them; for God hath shewed [it] unto them.

(9) By their ungodliness he proves that although all men have a most clear and evident mirror in which to behold the everlasting and almighty nature of God, even in his creatures, yet they have fallen away from those principles to most foolish and stupid ideas of their own brains, in their worship of God and of what God requires of them.

(c) In their hearts.

Romans 1:20

rom 1:20

For the invisible things of him from the creation of the world are clearly seen, being (d) understood by the things that are made, [even] his eternal power and Godhead; so that they are without excuse:

(d) You do not see God, and yet you acknowledge him as God by his works; Cicero.

Romans 1:21

rom 1:21

Because that, when they knew God, they (e) glorified [him] not as God, neither were thankful; but became (f) vain in their imaginations, and their foolish heart was darkened.

(e) They did not honour him with that honour and service which was appropriate for his everlasting power and Godhead.

(f) As if he said, became so corrupt in themselves.

Romans 1:22

rom 1:22

(g) Professing themselves to be wise, they became fools,

(g) Or, thought themselves.

Romans 1:23

rom 1:23

And changed the glory of the (h) uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things.

(h) For the true God they substituted another.

Romans 1:24

rom 1:24

(10) Wherefore (i) God also (k) gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves:

(10) The unrighteousness of men he sets forth first in this, that following their lusts, even against nature, they defiled themselves one with another, by the just judgment of God.

(i) The contempt of religion is the source of all evil.

(k) As a just judge.

Romans 1:27

rom 1:27

And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that (l) recompence of their error which was meet.

(l) An appropriate reward and that which they deserved.

Romans 1:28

rom 1:28

(11) And even as they did not like to retain God in [their] knowledge, God gave them over to a (m) reprobate mind, to do those things which are not convenient;

(11) He proves the unrighteousness of man by referring to many types of wickedness, from which (if not from all, yet at the least from many of them) no man is altogether free.

(m) To a corrupt and perverse mind, by which it comes to pass that the conscience, having been removed by them, and they having almost no more remorse for sin, run headlong into all types of evil.

Romans 1:31

rom 1:31

Without understanding, (n) covenantbreakers, without natural affection, implacable, unmerciful:

(n) Not caring if they keep their covenants and bargains.

Romans 1:32

rom 1:32

Who knowing the (o) judgment of God, that they which commit such things are worthy of death, not only do the same, but (p) have pleasure in them that do them.

(o) By the "judgment of God" he means that which the philosophers called the "law of nature", and the lawyers themselves termed the "law of nations".

(p) Are companions and partakers with them in their wickedness, and beside that, commend those who do wrong.

Romans Chapter 2

Romans 2:1

rom 2:1

Therefore (1) thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things.

(1) He convicts those who would seem to be exempt from the rest of men (because they reprehend other men's faults), and says that they are least of all to be excused, for if they were searched well and carefully (as God surely does) they themselves would be found guilty in those things which they reprehend and punish in others: so that in condemning others, they pronounce sentence against themselves.

Romans 2:2

rom 2:2

But we (a) are sure that the judgment of God is according to (b) truth against them which commit such things.

(a) Paul alleges no places of scripture, for he reasons generally against all men: but he brings reasons such that every man is persuaded by them in his mind, so that the devil himself is not able to completely pluck them out.

(b) Considering and judging things correctly, and not by any outward show.

Romans 2:4

rom 2:4

(2) Or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance?

(2) A vehement and grievous crying out against those that please themselves because they see more than others do, and yet are in no way better than others are.

Romans 2:5

rom 2:5

But after thy hardness and impenitent heart (c) treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God;

(c) While you are giving yourself to pleasures, thinking to increase your goods, you will find God's wrath.

Romans 2:6

rom 2:6

(3) Who will render to every man according to his deeds:

(3) The foundation of the former disputation, that both the Jews and Gentiles together have need of righteousness.

Romans 2:7

rom 2:7

To them who by patient continuance in well doing seek for (d) glory and honour and immortality, eternal life:

(d) Glory which follows good works, which he does not lay out before us as though there were any that could attain to salvation by his own strength, but, he lays this condition of salvation before us, which no man can perform, to bring men to Christ, who alone justifies the believers, as he himself concludes; see (Rom 2:21-22).

Romans 2:8

rom 2:8

But unto them that are contentious, and do not obey the (e) truth, but obey unrighteousness, (f) indignation and wrath,

(e) By "truth" he means the knowledge which we naturally have.

(f) God's indignation against sinners, which will quickly be kindled.

Romans 2:11

rom 2:11

For there is no (g) respect of persons with God.

(g) God does not judge men either by their blood or by their country, either to receive them or to cast them away.

Romans 2:12

rom 2:12

(4) For as many as have sinned without law shall also perish without law: and as many as have sinned in the law shall be judged by the law;

(4) He applies that general accusation against mankind particularly both to the Gentiles and to the Jews.

Romans 2:13

rom 2:13

(5) (For not the hearers of the law [are] just before God, but the doers of the law shall be (h) justified.

(5) He prevents an objection which might be made by the Jews whom the law does not excuse, but condemn, because it is not the hearing of the law that justifies, but rather the keeping of it.

(h) Will be pronounced just before God's judgment seat: which is true indeed if any one could be found that had fulfilled the law: but seeing that Abraham was not justified by the law, but by faith, it follows that no man can be justified by works.

Romans 2:14

rom 2:14

(6) For when the Gentiles, which have (i) not the law, do by (k) nature the things contained in the law, these, having not the law, are a law unto themselves:

(6) He prevents an objection which might be made by the Gentiles, who even though they do not have the law of Moses, yet they have no reason why they may excuse their wickedness, in that they have something written in their hearts instead of a law, as men do who forbid and punish some things as wicked, and command and commend other things as good.

(i) Not that they are without any law, but rather the law of the Jews.

(k) Command honest things, and forbid dishonest.

Romans 2:15

rom 2:15

Which shew the work of the law (l) written in their hearts, their conscience also bearing witness, and [their] thoughts the mean while accusing or else excusing one another;)

(l) This knowledge is a natural knowledge.

Romans 2:16

rom 2:16

(7) In the day when God shall judge the secrets of men by Jesus Christ according to (m) my gospel.

(7) God defers many judgments, which he will nonetheless execute at their convenient time by Jesus Christ, with a most candid examination, not only of words and deeds, but of thoughts also, be they ever so hidden or secret.

(m) As my doctrine witnesses, which I am appointed to preach.

Romans 2:17

rom 2:17

(8) Behold, thou art called a Jew, and retest in the law, and makest thy boast of God,

(8) He proves by the testimony of David, and the other prophets, that God bestows greatest benefits upon the Jews, in giving them also the law, but that they are the most unthankful and unkind of all men.

Romans 2:18

rom 2:18

And knowest [his] will, and (n) approvest the things that are more excellent, being instructed out of the law;

(n) Can test and discern what things swerve from God's will.

Romans 2:20

rom 2:20

An instructor of the foolish, a teacher of babes, which hast the (o) form of knowledge and of the truth in the (p) law.

(o) The way to teach and to form others in the knowledge of the truth.

(p) As though he said that the Jews under a pretence of an outward serving of God, attributed all to themselves, when in reality they did nothing less than observe the Law.

Romans 2:25

rom 2:25

(9) For circumcision verily profiteth, if thou keep the law: but if thou be a breaker of the law, thy circumcision is made uncircumcision.

(9) He precisely prevents their objection, who set a holiness in circumcision, and the outward observation of the law: so that he shows that the outward circumcision, if it is separated from the inward, does not justify, and also condemns those who are indeed circumcised, of whom it is required that they fulfil that which circumcision signifies, that is to say, cleanness of the heart and the whole life according to the commandment of the law, so that if there is a man uncircumcised according to the flesh, who is circumcised in heart, he is far better and to be more regarded than any Jew that is circumcised according to the flesh only.

Romans 2:26

rom 2:26

Therefore if the (q) uncircumcision keep the righteousness of the law, shall not his (r) uncircumcision be counted for circumcision?

(q) This is the figure of speech metonymy, and means "uncircumcised".

(r) The state and condition of the uncircumcised.

Romans 2:27

rom 2:27

And shall not (s) uncircumcision which is by nature, if it fulfil the law, judge thee, who by the (t) letter and circumcision dost transgress the law?

(s) He who is uncircumcised by nature and race.

(t) Paul often contrasts the letter against the Spirit: but in this place, the circumcision which is according to the letter is the cutting off of the foreskin, but the circumcision of the Spirit is the circumcision of the heart, that is to say, the spiritual result of the ceremony is true holiness and righteousness, by which the people of God are known from profane and heathen men.

Romans 2:28

rom 2:28

For he is not a Jew, which is one (u) outwardly; neither [is that] circumcision, which is outward in the flesh:

(u) By the outward ceremony only.

Romans 2:29

rom 2:29

But he [is] a Jew, which is one inwardly; and circumcision [is that] of the heart, in the (x) spirit, [and] not in the letter; whose praise [is] not of men, but of God.

(x) Whose power is inward, and in the heart.

Romans Chapter 3

Romans 3:1

rom 3:1

What (1) advantage then hath the Jew? or what profit [is there] of circumcision?

(1) The first address to the Jews, or the first anticipating of an objection by the Jews: what then, are the Jews preferred no more than the Gentiles? Indeed, they are, says the apostle, by the doing of God, for he committed the tables of the covenant to them, so that the unbelief of a few cannot cause the whole nation without exception to be cast away by God, who is true, and who also uses their unworthiness to commend and set forth his goodness.

Romans 3:2

rom 3:2

Much every way: (a) chiefly, because that unto them were committed the (b) oracles of God.

(a) The Jews' state and condition was of principal importance.

(b) Words.

Romans 3:3

rom 3:3

For what if some did not (c) believe? shall their unbelief make the (d) faith of God without effect?

(c) Break the covenant.

(d) The faith that God gave.

Romans 3:4

rom 3:4

God forbid: yea, let God be true, but every man a liar; as it is written, That thou mightest be (e) justified in thy sayings, and mightest overcome (f) when thou art judged.

(e) That your justice might be plainly seen.

(f) Seeing that you showed forth an true token of your righteousness, steadfastness and faith, by preserving him who had broken his covenant.

Romans 3:5

rom 3:5

(2) But if our (g) unrighteousness commend the righteousness of God, what shall we say? [Is] God unrighteous who taketh vengeance? (I speak as (h) a man)

(2) Another objection resulting from the former answer: that the justice of God is commended and set forth by our unrighteousness in such a way that God does not therefore forget that he is the judge of the world, and therefore a most severe avenger of unrighteousness.

(g) Treachery, and all the fruits of it.

(h) Therefore I do not speak these words of my own accord, as though this is what I thought, but this is the talk of man's wisdom, which is not subject to the will of God.

Romans 3:7

rom 3:7

(3) For if the (i) truth of God hath more abounded through my lie unto his glory; why yet am I also judged as a sinner?

(3) A third objection, which adds somewhat to the former: if sins turn out to the glory of God, they are not only not to be punished, but we ought rather to give ourselves to them: and this blasphemy Paul, as he fights to curse and detest it, pronounces it to be a just punishment against such blasphemers.

(i) The truth and unchangingness.

Romans 3:9

rom 3:9

(4) What then? are we better [than they]? No, in no wise: for we have before proved both Jews and Gentiles, that they are all (k) under sin;

(4) Another answer to the first objection: that the Jews, if they are considered in themselves, are no better than other men are: as it has been long since pronounced by the mouth of the Prophets.

(k) Are guilty of sin.

Romans 3:17

rom 3:17

And the (l) way of peace have they not known:

(l) An innocent and peaceable life.

Romans 3:19

rom 3:19

(5) Now we know that what things soever the (m) law saith, it saith to them who are under the law: that (6) every mouth may be stopped, and all the world may become (n) guilty before God.

(5) He proves that this grievous accusation which is uttered by David and Isaiah correctly refers to the Jews.

(m) The Law of Moses. (6) A conclusion of all the former discussions, from (Rom 1:18) on. "Therefore", says the apostle, "no man can hope to be justified by any law, whether it be that general law, or the particular law of Moses, and therefore to be saved: seeing it appears (as we have already proved) by comparing the law and man's life together, that all men are sinners, and therefore worthy of condemnation in the sight of God."

(n) Be found guilty before God.

Romans 3:20

rom 3:20

Therefore by the (o) deeds of the law there shall no (p) flesh be (q) justified in his (r) sight: for by the law [is] the knowledge of sin.

(o) By those deeds by which the law can be done by us.

(p) Flesh is here taken for man, as in many other places, and furthermore has greater force here: for it is given to show the contrast between God and man: as if one would say, "Man, who is nothing else but a piece of flesh defiled with sin, and God, who is most pure and most perfect in himself."

(q) Absolved before the judgment seat of God.

(r) Paul has in mind a contrasting of the righteousness of before men, be they ever so just, against the justice which can stand before God: now there is no righteousness that can stand before God, except the righteousness of Christ alone.

Romans 3:21

rom 3:21

(7) But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets;

(7) "Therefore", says the apostle, "so that men would not perish, God now exhibits that which he promised from ancient time, that is to say, a way by which we may be instituted and saved before him without the law."

Romans 3:22

rom 3:22

(8) Even the righteousness of God [which is] by faith of (s) Jesus Christ unto all and upon all them that believe: for there is no difference:

(8) The matter, as it were, of this righteousness is Christ Jesus apprehended by faith, and for the sake of righteousness Christ is offered to all people, as without him all people are shut out from the kingdom of God.

(s) Which we give to Jesus Christ, or which rests upon him.

Romans 3:23

rom 3:23

For all have sinned, and come short of the (t) glory of God;

(t) By the "glory of God" is meant that mark which we all aim for, that is, everlasting life, which consists in our being made partakers of the glory of God.

Romans 3:24

rom 3:24

(9) Being justified (u) freely by his grace through the redemption that is in Jesus Christ:

(9) Therefore this righteousness which we gain is altogether freely given, for its foundation is upon those things which we have not done ourselves, but rather those things which Christ has suffered for our sakes, to deliver us from sin.

(u) By his free gift, and liberality.

Romans 3:25

rom 3:25

(10) Whom God hath set forth [to be] a propitiation through faith in his (x) blood, to declare his righteousness for the remission of sins that (y) are past, through the (z) forbearance of God;

(10) God then is the author of that free justification, because it pleased him: and Christ is he who suffered punishment for our sins, and in whom we have remission of them: and the means by which we apprehend Christ is faith. In short, the result is the setting forth of the goodness of God, that by this means it may appear that he is indeed merciful, and faithful in his promises, as he that freely, and of grace alone, justifies the believers.

(x) The name of blood reminds us of the symbol of the old sacrifices, and that the truth and substance of these sacrifices is in Christ.

(y) Of those sins which we committed when we were his enemies.

(z) Through his patience, and his enduring nature.

Romans 3:26

rom 3:26

To declare, [I say], (a) at this time his righteousness: that he might be (b) just, and the (c) justifier of him which (d) believeth in Jesus.

(a) That is, when Paul wrote this.

(b) That he might be found exceedingly truth and faithful.

(c) Making him just and without blame, but putting Christ's righteousness to him.

(d) Of the number of those who by faith lay hold upon Christ: contrary to whom are those who seek to be saved by circumcision, that is by the law.

Romans 3:27

rom 3:27

(11) Where [is] boasting then? It is excluded. By what (e) law? of works? Nay: but by the law of faith.

(11) An argument to prove this conclusion, that we are justified by faith without works, taken from the result of justification. The result of justification is the glory of God alone: therefore we are justified by faith without works: for if we were justified either by our own works alone, or partly by faith and partly by works, the glory of this justification would not be wholly given to God.

(e) By what doctrine? Now the doctrine of works has this condition attached to it, that is, "if you do", and the doctrine of faith has this condition, that is, "if you believe".

Romans 3:29

rom 3:29

(12) [Is he] the God of the (f) Jews only? [is he] not also of the Gentiles? Yes, of the Gentiles also:

(12) Another absurd argument: if justification depended upon the law of Moses, then God would be a Saviour to the Jews only. Again, if he would save the Jews after one manner, and the Gentiles after another, he would not be consistent. Therefore he will justify both of them after the very same manner, that is to say, by faith. Moreover, this argument must be joined to that which follows next, so that his conclusion may be firm and evident.

(f) God is said to be their God, after the manner of the scripture, whom he loves and cares for.

Romans 3:30

rom 3:30

Seeing [it is] one God, which shall justify (g) the circumcision by faith, and uncircumcision through faith.

(g) The circumcised.

Romans 3:31

rom 3:31

(13) Do we then make (h) void the law through faith? God forbid: yea, we (i) establish the law.

(13) The taking away of an objection: yet the law is not therefore taken away, but is rather established, as it will be declared in its proper place.

(h) Vain, void, to no purpose, and of no power.

(i) We make the law effectual and strong.

Romans Chapter 4

Romans 4:1

rom 4:1

What (1) shall we then say that Abraham our father, as pertaining to the (a) flesh, hath found?

(1) A new argument of great weight, taken from the example of Abraham the father of all believers: and this is the proposition: if Abraham is considered in himself by his works, he has deserved nothing with which to rejoice with God.

(a) By works, as is evident from the next verse.

Romans 4:2

rom 4:2

(2) For if Abraham were justified by works, he hath [whereof] to glory; but not before God.

(2) A preventing of an objection. Abraham may well rejoice and extol himself among men, but not with God.

Romans 4:3

rom 4:3

(3) For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness.

(3) A confirmation of the proposition: Abraham was justified by imputation of faith, and therefore freely, without any regard being give to his works.

Romans 4:4

rom 4:4

(4) Now to him that (b) worketh is the reward not (c) reckoned of grace, but of debt.

(4) The first proof of the confirmation, taken from opposites: to him who deserves anything by his labour, the wages are not counted as favour, but as debt: but to him that has done nothing but believe in him who freely promises, faith is imputed.

(b) To him that has deserved anything from his work.

(c) Is not reckoned or given to him.

Romans 4:5

rom 4:5

But to him that worketh not, but believeth on him that (d) justifieth the ungodly, his faith is counted for righteousness.

(d) That makes him who is wicked in himself to be just in Christ.

Romans 4:6

rom 4:6

(5) Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works,

(5) Another proof of the same confirmation: David puts blessedness as a part of the free pardon of sins, and therefore justification also.

Romans 4:9

rom 4:9

(6) [Cometh] this (e) blessedness then upon the circumcision [only], or upon the uncircumcision also? for we say that faith was reckoned to Abraham for righteousness.

(6) A new proposition: that this manner of justification belongs both to uncircumcised and also to the circumcised, as is declared in the person of Abraham.

(e) This saying of David, in which he pronounces them as blessed.

Romans 4:10

rom 4:10

(7) How was it then reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision.

(7) He proves that it belongs to the uncircumcised (for there was no doubt of the circumcised) in this way: Abraham was justified in uncircumcision, therefore this justification belongs also to the uncircumcised. Nay, it does not belong to the circumcised, in respect of the circumcision, much less are the uncircumcised shut out from it because of their uncircumcision.

Romans 4:11

rom 4:11

(8) And he received the (f) sign of circumcision, a (g) seal of the righteousness of the faith which [he had yet] being uncircumcised: (9) that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also:

(8) A preventing of an objection: why then was Abraham circumcised, if he was already justified? That the gift of righteousness (he says) might be confirmed in him.

(f) Circumcision, which is a sign: as we say the "ordinance of baptism", for "baptism", which is a ordinance.

(g) Circumcision was previously called a sign, with respect to the outward ceremony. Now Paul shows the force and substance of that sign. That is, to what end it is used, that is, not only to signify, but also to seal up the righteousness of faith. By this we come to possess Christ himself: for the Holy Spirit works that inwardly indeed, which the ordinances being joined with the word, represent.

(9) An applying of the example of Abraham to the uncircumcised believers, whose father he also makes Abraham.

Romans 4:12

rom 4:12

(10) And the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which [he had] being [yet] uncircumcised.

(10) An applying of the same example to the circumcised believers, whose father is Abraham, but yet by faith.

Romans 4:13

rom 4:13

(11) For the promise, that he should be the (h) heir of the world, [was] not to Abraham, or to his seed, through the (i) law, but through the righteousness of faith.

(11) A reason why the seed of Abraham is to be considered to be by faith, because Abraham himself through faith was made partaker of the promise by which he was made the father of all nations.

(h) That all the nations of the world should be his children: or by the "world" may be understood the land of Canaan.

(i) For works that he had done, or upon this condition, that he should fulfil the Law.

Romans 4:14

rom 4:14

(12) For if they which are of the (k) law [be] heirs, faith is made void, and the promise made of none effect:

(12) A double confirmation of that reason: the one is that the promise cannot be apprehended by the law, and that if it could it would be made of no effect: the other, that the condition of faith would be joined in vain to the promise if it could be apprehended by works.

(k) If they are heirs who have fulfilled the law.

Romans 4:15

rom 4:15

(13) Because the law worketh wrath: for where no law is, [there is] no transgression.

(13) A reason of the first confirmation, why the promise cannot be apprehended by the law: because the law does not reconcile God and us, but rather proclaims his anger against us, because no man can fully keep it.

Romans 4:16

rom 4:16

(14) Therefore [it is] of faith, that [it might be] by grace; to the end the promise might be sure to all the (l) seed; (15) not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all,

(14) The conclusion of this argument: the salvation and justification of the posterity of Abraham (that is, of the Church which is composed of all believers) proceeds from faith which lays hold on the promise made to Abraham, and which promise Abraham himself first of all laid hold on.

(l) To all the believers.

(15) That is to say, not only of those who believe and are also circumcised according to the law, but of those also who without circumcision and with respect of faith only, are counted among the children of Abraham.

Romans 4:17

rom 4:17

(As it is written, I have made thee a (16) father of many nations,) before him whom he believed, [even] (m) God, who (n) quickeneth the dead, and (o) calleth those things which be not as though they were.

(16) This fatherhood is spiritual, depending only upon the power of God, who made the promise.

(m) Before God, that is by membership in his spiritual family, which has a place before God, and makes us acceptable to God.

(n) Who restores to life.

(o) With whom those things are already, which as yet are not indeed, as he can with a word make what he wishes out of nothing.

Romans 4:18

rom 4:18

(17) Who against hope believed in hope, that he might become the father of many nations, according to that which was spoken, So shall thy seed be.

(17) A description of true faith wholly resting in the power of God, and his good will, set forth in the example of Abraham.

Romans 4:19

rom 4:19

And being (p) not weak in faith, he considered not his own body now (q) dead, when he was about an hundred years old, neither yet the deadness of Sara's womb:

(p) Very strong and steadfast.

(q) Void of strength, and unfit to have children.

Romans 4:20

rom 4:20

He staggered not at the promise of God through unbelief; but was strong in faith, giving (r) glory to God;

(r) Acknowledged and praised God, as most gracious and true.

Romans 4:21

rom 4:21

And being (s) fully persuaded that, what he had promised, he was able also to perform.

(s) A description of true faith.

Romans 4:23

rom 4:23

(18) Now it was not written for his sake alone, that it was imputed to him;

(18) The rule of justification is always the same, both in Abraham, and in all the faithful: that is to say, faith in God, who after there was made a full satisfaction for our sins in Christ our mediator, raised him from the dead, that we also being justified, might be saved in him.

Romans 4:25

rom 4:25

Who was delivered for our (t) offences, and was raised again for our justification.

(t) To pay the ransom for our sins.

Romans Chapter 5

Romans 5:1

rom 5:1

Therefore being (1) justified by faith, we have peace with God through our Lord Jesus Christ:

(1) Another argument taken from the effects: we are justified with that which truly appeases our conscience before God: and faith in Christ does appease our conscience and not the law, as it was said before, therefore by faith we are justified, and not by the law.

Romans 5:2

rom 5:2

(2) By whom also we (a) have access by faith into this grace (b) wherein we (c) stand, (3) and (d) rejoice in hope of the glory of God.

(2) Whereas quietness of conscience is attributed to faith, it is to be referred to Christ, who is the giver of faith itself, and in whom faith itself is effectual.

(a) We must know by this, that we still receive the same effect from faith.

(b) By which grace, that is, by which gracious love and good will, or that state unto which we are graciously taken.

(c) We stand steadfast. (3) A preventing of an objection against those who, beholding the daily miseries and calamities of the Church, think that the Christians dream when they brag of their felicity: to whom the apostle answers, that their felicity is laid up under hope of another place: which hope is so certain and sure, that they rejoice for that happiness just as if they presently enjoyed it.

(d) Our minds are not only quiet and settled, but we are also marvellously glad, and have great joy because of the heavenly inheritance which awaits us.

Romans 5:3

rom 5:3

(4) And not only [so], but we glory in tribulations also: (5) knowing that tribulation worketh patience;

(4) Tribulation itself gives us different and various occasions to rejoice, and more than this it does not make us miserable. (5) Afflictions make us use to being patient, and patience assures us of the goodness of God, and this experience confirms and fosters our hope, which never deceives us.

Romans 5:5

rom 5:5

(6) And hope maketh not ashamed; because the (e) love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.

(6) The foundation of hope is an assured testimony of the conscience, by the gift of the Holy Spirit, that we are loved by God, and this is nothing else but that which we call faith, from which it follows that through faith our consciences are quieted.

(e) With which he loves us.

Romans 5:6

rom 5:6

(7) For when we were yet without strength, in due (f) time Christ died for the ungodly.

(7) A sure comfort in adversity, so that our peace and quietness of conscience are not troubled: for he that so loved them that were of no strength and while they were yet sinners, that he died for them, how can he neglect them, having now been sanctified and living in him?

(f) At an appropriate and proper time which the Father had appointed.

Romans 5:7

rom 5:7

(8) For scarcely (g) for a righteous man will one die: yet peradventure for a good man some would even dare to die.

(8) An amplifying of the love of God towards us, so that we cannot doubt it, who delivered Christ to death for the unjust and for them from whom he could receive no useful thing, and, what is more, for his very enemies. How can it be then that Christ, being now alive, should not save them from destruction whom by his death he justifies and reconciles.

(g) In the place of a just man.

Romans 5:8

rom 5:8

But God (h) commendeth his love toward us, in that, while we were yet (i) sinners, Christ died for us.

(h) He commends his love toward us, so that in the midst of our afflictions we may know assuredly that he will be present with us.

(i) While sin reigned in us.

Romans 5:9

rom 5:9

Much more then, being now justified by his blood, we shall be saved from (k) wrath through him.

(k) From affliction and destruction.

Romans 5:11

rom 5:11

(9) And not only [so], but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement.

(9) He now passes over to the other part of justification, which consists in the free imputation of the obedience of Christ: so that to the remission of sins, there is added moreover and besides, the gift of Christ's righteousness imputed or put upon us by faith, which swallows up that unrighteousness which flowed from Adam into us, and all the fruits of it: so that in Christ we do not only cease to be unjust, but we begin also to be just.

Romans 5:12

rom 5:12

(10) Wherefore, as by (l) one man (m) sin entered into the world, and death by sin; and so death passed upon all men, (n) for that all have sinned:

(10) From Adam, in whom all have sinned, both guiltiness and death (which is the punishment of the guiltiness) came upon all.

(l) By Adam, who is compared with Christ, and similar to him in this, that both of them make those who are theirs partakers of that which they have: but they are not the same in this, that Adam derives sin into them that are his, even into their very nature, and that to death: but Christ makes them that are his partakers of his righteousness by grace, and that to life.

(m) By sin is meant that disease which is ours by inheritance, and men commonly call it original sin: for so he calls that sin in the singular number, whereas if he speaks of the fruits of it, he uses the plural number, calling them sins.

(n) That is, in Adam.

Romans 5:13

rom 5:13

(11) (For until (o) the law sin was in the world: but sin is not (p) imputed when there is no law.

(11) That this is so, that both guiltiness and death began not after the giving and transgressing of law of Moses, is evident in that men died before that law was given: for in that they died, sin, which is the cause of death, existed then: and in such a way, that it was also imputed: because of this it follows that there was then some law, the breach of which was the cause of death.

(o) Even from Adam to Moses.

(p) Where there is no law made, no man is punished as faulty and guilty.

Romans 5:14

rom 5:14

(12) Nevertheless death reigned from Adam to Moses, even over (q) them that had not sinned after the (r) similitude of Adam's transgression, (13) who is the figure of him that was to come.

(12) But that this law was not the universal law, and that death did not proceed from any actual sin of everyone particularly, it appears by this, that the very infants which neither could ever know nor transgress that natural law, are nonetheless dead as well as Adam.

(q) Our infants.

(r) Nor after the manner of sin of those who are older, following their lusts: but yet the whole posterity was corrupted in Adam when he knowingly and willingly sinned.

(13) Now that first Adam corresponds to the latter, who is Christ, as it is afterward declared.

Romans 5:15

rom 5:15

(14) But not as the offence, so also [is] the free gift. For if through the offence of (s) one many be dead, much more the grace of God, and the gift by grace, [which is] by one man, Jesus Christ, hath abounded unto many.

(14) Adam and Christ are compared together in this respect, that both of them give and yield to theirs that which is their own: but the first difference between them is this, that Adam by nature has spread his fault to the destruction of many, but Christ's obedience has be grace overflowed to many.

(s) That is, Adam.

Romans 5:16

rom 5:16

(15) And not as [it was] by one that sinned, [so is] the gift: for the judgment [was] by one to condemnation, but the free gift [is] of many offences unto (t) justification.

(15) Another inequality consists in this, that by Adam's one offence men are made guilty, but the righteousness of Christ imputed unto us freely, does not only absolve us from that one fault, but from all others.

(t) To the sentence of absolution, by which we are acquitted and pronounced righteous.

Romans 5:17

rom 5:17

(16) For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall (u) reign in life by one, Jesus Christ.)

(16) The third difference is that the righteousness of Christ, being imputed to us by grace, is of greater power to bring life, than the offence of Adam is to condemn his posterity to death.

(u) Be partakers of true and everlasting life.

Romans 5:18

rom 5:18

(17) Therefore as by the offence of one [judgment came] upon all men to condemnation; even so by the righteousness of one [the free gift came] upon all men unto (x) justification of life.

(17) Therefore, to be short, as by one man's offence the guiltiness came on all men to make them subject to death, so on the opposite side, the righteousness of Christ, which by God's mercy is imputed to all believers, justifies them, that they may become partakers of everlasting life.

(x) Not only because our sins are forgiven us, but also because the righteousness of Christ is imputed to us.

Romans 5:19

rom 5:19

(18) For as by one man's (y) disobedience (z) many were made sinners, so by the obedience of one shall many be made righteous.

(18) The foundation of this whole comparison is this, that these two men are set as two heads or roots, so that out of the one comes sin by nature, and from the other righteousness by grace springs forth upon others.

(y) So then, sin enters not into us only by following the steps of our forefathers, but we receive corruption from him by inheritance.

(z) The word "many" is contrasted with the words "a few".

Romans 5:20

rom 5:20

(19) Moreover the law (a) entered, that the offence might abound. But where sin abounded, grace did much more (b) abound:

(19) A preventing of an objection: why then did the law of Moses then enter? So that men might be so much more the guilty, and the benefit of God in Christ Jesus be all the more glorious.

(a) In addition to that disease which all men were infected with by being defiled with one man's sin, the law entered.

(b) Grace was poured so plentifully from heaven that it did not only counterbalance sin, but beyond this it surpassed it.

Romans Chapter 6

Romans 6:1

rom 6:1

What (1) shall we say then? Shall we continue in (a) sin, that grace may abound?

(1) He passes now to another benefit of Christ, which is called sanctification or regeneration.

(a) In that corruption, for though the guiltiness of sin, is not imputed to us, yet the corruption still remains in us: and this is killed little by little by the sanctification that follows justification.

Romans 6:2

rom 6:2

God forbid. (2) How shall we, that are (b) dead to sin, live any longer therein?

(2) The benefits of justification and sanctification are always inseparable joined together, and both of them proceed from Christ by the grace of God: now sanctification is the abolishing of sin, that is, of our natural corruption, whose place is taken by the cleanness and pureness of a reformed nature.

(b) They are said by Paul to be dead to sin, who are made partakers of the power of Christ, so that the natural corruption is dead in them, that is, the power of it is removed, and it does not bring forth its bitter fruits: and on the other hand, they are said to live to sin, who are in the flesh, that is, whom the Spirit of God has not delivered from the slavery of the corruption of nature.

Romans 6:3

rom 6:3

(3) Know ye not, that so many of us as were baptized into (c) Jesus Christ were baptized into his death?

(3) There are three parts of this sanctification: that is, the death of the old man or sin, his burial, and the resurrection of the new man, descending into us from the virtue of the death, burial, and resurrection of Christ, of which benefit our baptism is a sign and pledge.

(c) To the end that growing up as one with him, we should receive his strength to extinguish sin in us, and to make us new men.

Romans 6:4

rom 6:4

Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead (d) by the glory of the Father, even so (e) we also should walk in newness of life.

(d) So that Christ himself, being released of his infirmity and weakness, might live in glory with God forever.

(e) And we who are his members rise for this purpose, that being made partakers of the very same power, we should begin to lead a new life, as though we were already in heaven.

Romans 6:5

rom 6:5

(4) For if we have been planted together in the (f) likeness of his death, we shall (g) be also [in the likeness] of [his] resurrection:

(4) The death of sin and the life of righteousness, or our ingrafting into Christ, and growing up into one with him, cannot be separated by any means, neither in death nor life: by which it follows that no man is sanctified who lives still to sin, and therefore is no man made partaker of Christ by faith, who does not repent and turn from his wickedness: for as he said before, the law is not overturned but established by faith.

(f) And by means of the strength which comes from him to us, so we die to sin, as he is dead.

(g) For every day we become more perfect: for we will never be perfectly sanctified, as long as we live here.

Romans 6:6

rom 6:6

Knowing this, that our (h) old man is crucified with (i) [him], that the (k) body of sin might be destroyed, that henceforth we should not (l) serve sin.

(h) Our entire nature, as we are conceived and born into this world with sin, is called "old", partly by comparing that old Adam with Christ, and partly also in respect of the deformed state of our corrupt nature, which we change with a new.

(i) Our corrupt nature is regarded as belonging to Christ, not because of what he has done, but by imputation.

(k) That wickedness which remains in us.

(l) The end of sanctification which we aim at, and will at length come to, that is, when God will be all in all.

Romans 6:7

rom 6:7

(5) For he that is dead is freed from sin.

(5) He proves it by the effects of death, comparing Christ the head with his members.

Romans 6:10

rom 6:10

For in that he died, he died unto sin (m) once: but in that he liveth, he liveth unto (n) God.

(m) Once for all.

(n) With God.

Romans 6:12

rom 6:12

(6) Let not sin therefore (o) reign in your mortal body, that ye should obey it in the lusts thereof.

(6) An exhortation to contend and strive with corruption and all the effects of it.

(o) By reigning Paul means that principal and high rule which no man strives against, and even if anyone does, it is in vain.

Romans 6:13

rom 6:13

Neither (p) yield ye your (q) members [as] (r) instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members [as] instruments of righteousness unto God.

(p) To sin, as to a Lord or tyrant.

(q) Your mind and all the powers of it.

(r) As instruments to commit wickedness with them.

Romans 6:14

rom 6:14

(7) For sin shall not have dominion over you: for ye are not under the law, but under grace.

(7) He grants that sin is not yet so dead in us that it is utterly extinct: but he promises victory to those that contend bravely, because we have the grace of God given to us which works so that the law is not now in us the power and instrument of sin.

Romans 6:15

rom 6:15

(8) What then? shall we sin, because we are not under the law, but under grace? God forbid.

(8) To be under the law and under sin signifies the same thing, with respect to those who are not sanctified, and on the other hand to be under grace and righteousness is in harmony with those that are regenerated. Now these are contraries, so that one cannot agree with the other: therefore let righteousness expel sin.

Romans 6:17

rom 6:17

(9) But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that (s) form of doctrine which was delivered you.

(9) By nature we are slaves to sin and free from righteousness, but by the grace of God we are made servants to righteousness, and therefore free from sin.

(s) This type of speech has a special meaning in it: for he means by this that the doctrine of the gospel is like a certain mould in which we are cast, to be shaped and fashioned like it.

Romans 6:20

rom 6:20

For when ye were the servants of sin, ye were (t) free from righteousness.

(t) Righteousness had no rule over you.

Romans 6:21

rom 6:21

(10) What fruit had ye then in those things whereof ye are now ashamed? for the (u) end of those things [is] death.

(10) An exhortation to the study of righteousness and hatred of sin, the contrary results of both being set down before us.

(u) The reward or payment.

Romans 6:23

rom 6:23

(11) For the wages of sin [is] death; but the gift of God [is] eternal life through Jesus Christ our Lord.

(11) Death is the punishment due to sin, but we are sanctified freely, to everlasting life.

Romans Chapter 7

Romans 7:1

rom 7:1

Know (1) ye not, brethren, (for I speak to them that know the law,) how that the law hath dominion over a man as long as he liveth?

(1) By expounding the similitude of marriage, he compares together the state of man both before and after regeneration. The law of matrimony, he says, is this, that as long as the husband lives, the marriage remains binding, but if he is dead, the woman may marry again.

Romans 7:3

rom 7:3

So then if, while [her] husband liveth, she be married to another man, she shall be (a) called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man.

(a) That is, she will be an adulteress, by the consent and judgment of all men.

Romans 7:4

rom 7:4

(2) Wherefore, my brethren, ye also are become dead to the law by the (b) body of Christ; that ye should be married to another, [even] to him who is raised from the dead, that we should bring forth (c) fruit unto (d) God.

(2) An application of the similitude of marriage. "So", he says, "it is the same with us: for now we are joined to the Spirit, as it were to the second husband, by whom we must bring forth new children: we are dead with regard to the first husband, but with regard to the latter, we are as it were raised from the dead."

(b) That is, in the body of Christ, to show us how intimate and near the fellowship is between Christ and his members.

(c) He calls the children, which the wife has by her husband, fruit.

(d) Which are acceptable to God.

Romans 7:5

rom 7:5

(3) For when we (e) were in the flesh, the (f) motions of sins, which were by the (g) law, did (h) work in our members to bring forth fruit unto death.

(3) A declaration of the former saying: for he says that the fleshly desires which the law stirred up in us were in us as if they were a husband, from whom we brought forth very deadly and cursed children: but now that husband is dead, and so consequently, being delivered from the force of that

killing law, we have passed into the control of the Spirit, so that we bring forth now, not those rotten and dead children, but rather living children.

(e) When we were in the state of the first marriage, which he calls in the following verse the oldness of the letter.

(f) The motions that urged us to sin, which show their force even in our minds.

(g) He does not say "of the law" but "by the law", because they spring from sin which dwells within us, and take occasion to work in us in this way, by reason of the restraint that the law makes, not that the fault is in the law, but in ourselves. (h) Worked by their strength.

Romans 7:6

rom 7:6

But now we are delivered from the law, that (i) being dead (k) wherein we were (l) held; that we should serve in (m) newness of spirit, and not [in] the oldness of the (n) letter.

(i) As if he said, "The bond which bound us is dead, and has disappeared, in as much that the sin which held us does not have anything to hold us with now."

(k) For this husband is within us.

(l) Satan is an unjust possessor, for he deceitfully brought us into bondage to sin and himself: and yet nonetheless, as long as we are sinners, we sin willingly.

(m) As is appropriate for those who, after the death of their old husband, are joined to the Spirit, the ones whom the Spirit of God has made new men.

(n) By the letter he means the law, with respect to that old condition: for before our will is shaped by the Holy Spirit, the law speaks but to deaf men, and therefore it is dumb and dead to us, with regard to the fulfilling of it.

Romans 7:7

rom 7:7

(4) What shall we say then? [Is] the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known (o) lust, except the law had said, Thou shalt not covet.

(4) An objection: What then? Are the law and sin the same thing, and do they agree together? No, he says: sin is reprov'd and condemn'd by the law. But because sin cannot abide to be reprov'd, and was not in a manner felt until it was provok'd and stirr'd up by the law, it takes occasion by this to be more outrageous, and yet by no fault of the law.

(o) By the word "lust" in this place he does not mean evil lusts themselves, but the fountain from which they come, for the heathen philosophers themselves condemn'd wicked lusts, though somewhat poorly. But as for the fountain of lust, they could not so much as determine it, and yet it is the very seat of the natural and unclean spot and filth.

Romans 7:8

rom 7:8

But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin [was] (p) dead.

(p) Though sin is in us, yet it is not known as sin, neither does it rage in the same way that it rages after the law is known.

Romans 7:9

rom 7:9

(5) For I was alive without the (q) law once: but when the commandment (r) came, sin revived, and I (s) died.

(5) He sets himself before us as an example, in whom all men may behold, first what they are by nature before they earnestly think upon the law of God: that is, stupid, and prone to sin and wickedness, without any true sense and feeling of sin, and second what manner of persons they become, when their conscience is reproved by the testimony of the Law, that is, stubborn and more inflamed with the desire for sin than they ever were before.

(q) When I did not know the law, then I thought that I indeed lived: for my conscience never troubled me, because it was not aware of my disease.

(r) When I began to understand the commandment.

(s) In sin, or by sin.

Romans 7:12

rom 7:12

(6) Wherefore the law [is] holy, and the (t) commandment holy, and just, and good.

(6) The conclusion: that the law is holy in itself, and that all the fault is in us, the ones who abuse the law.

(t) Concerning the commandment, not to covet.

Romans 7:13

rom 7:13

(7) Was then that which is good (u) made death unto me? God forbid. But sin, that it might (x) appear sin, working death in me by that which is good; that sin by the commandment might (y) become exceeding sinful.

(7) The proposition: that the law is not the cause of death, but our corrupt nature being with the law not only discouraged, but also stirred up: and it took occasion by this to rebel, and the more that things are forbidden it, the more it desires them, and the result of this is guiltiness, and occasion of death.

(u) Does it bear the blame for my death?

(x) That sin might show itself to be sin, and betray itself to be that which it is indeed.

(y) As evil as it could be, showing all the venom it could.

Romans 7:14

rom 7:14

(8) For we know that the law is spiritual: but I am carnal, sold under sin.

(8) The law is the cause of this matter because the it requires a heavenly purity, but when men are born, they are bondslaves of corruption, which they willingly serve.

Romans 7:15

rom 7:15

(9) For that which I do I (10) allow not: for what I (11) would, that do I not; but what I hate, that do I.

(9) He sets himself before us as an example, since he has been regenerated, and in whom may easily appear the strife of the Spirit and the flesh, and therefore of the law of God, and our wickedness. For since the law in a man who has not been regenerated brings forth only death, therefore in him it may easily be accused: but seeing that in a man who is regenerated it brings forth good fruit, it better appears that evil actions proceed not from the law but from sin, that is, from our corrupt nature: and therefore the apostle teaches also what the true use of the law is by reprovng sin in the regenerated, unto the end of the chapter: as a little before (that is, from the seventh verse until now) (Rom 7:7-15), he declared the use of it in those who are not regenerated.

(10) The deeds of my life, he says, are not in accordance to my will, rather they are contrary to it. Therefore by the consent of my will with the law, and repugnancy with the deeds of my life, it plainly appears that the law and a properly controlled will induce us to do one thing, but corruption, which also has its seat in the regenerated, another thing.

(11) It is to be noted that the very same man is said to will and not to will, in different respects: that is, he is said to will in that he is regenerated by grace: and not to will in that he is not regenerated, or in that he is in the same state into which he was born. But because the part which is regenerated at length becomes conqueror, therefore Paul, speaking on behalf of the regenerated, speaks in such a way as if the corruption which willingly sins were something outside of a man: although afterward he grants that this evil is in his flesh, or in his members.

Romans 7:17

rom 7:17

Now then it is no more I that do it, but (z) sin that dwelleth in me.

(z) That natural corruption, which adheres strongly even to those that are regenerated, and is not completely gone.

Romans 7:18

rom 7:18

(12) For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but (a) [how] to perform that which is good I find not.

(12) This vice, or sin, or law of sin, wholly possesses those men who are not regenerated, and hinders them or holds those back who are regenerated.

(a) This indeed is appropriate to the man whom the grace of God has made a new man: for where the Spirit is not, how can there be any strife there?

Romans 7:21

rom 7:21

(13) I find then a law, that, when I would do good, evil is present with me.

(13) The conclusion: as the law of God exhorts to goodness, so does the law of sin (that is, the corruption in which we are born) force us to wickedness: but the spirit, that is, our mind, in that it is regenerated, coexists with the law of God: but the flesh, that is, the whole natural man, is bondsman to the law of sin. Therefore, in short, wickedness and death are not of the law, but of sin, which reigns in those that are not regenerated: for they neither wish to do good, neither do they do good, but they wish and do evil: but in those that are regenerated, it strives against the spirit or law of the mind, so that they cannot live at all as well as they want to, or be as free of sin as they want to.

Romans 7:22

rom 7:22

For I delight in the law of God after the (b) inward man:

(b) The inner man and the new man are the same, and are compared and contrasted with the old man; and neither do these words "inward man" signify man's mind and reason, and the "old man" the physical body that is subject to them, as the philosophers imagine: but by the outward man is meant whatever is either without or within a man from top to bottom, as long as that man is not born again by the grace of God.

Romans 7:23

rom 7:23

But I see another law in my members, warring against the law of my (c) mind, and bringing me into captivity to the law of sin which is in my members.

(c) The law of the mind in this place is not to be understood as referring to the mind as it is naturally, and as our mind is from our birth, but of the mind which is renewed by the Spirit of God.

Romans 7:24

rom 7:24

(14) O (d) wretched man that I am! who shall deliver me from the body of this death?

(14) It is a miserable thing to be yet in part subject to sin, which of its own nature makes us guilty of death: but we must cry to the Lord, who will by death itself at length make us conquerors, as we are already conquerors in Christ.

(d) Wearied with miserable and continual conflicts.

Romans 7:25

rom 7:25

I (e) thank God through Jesus Christ our Lord. So then with the mind I (f) myself serve the law of God; but with the flesh the law of sin.

(e) He recovers himself, and shows us that he rests only in Christ.

(f) This is the true perfection of those that are born again, to confess that they are imperfect.

Romans Chapter 8

Romans 8:1

rom 8:1

[There is] (1) therefore now no condemnation to them which are in Christ Jesus, who (2) walk not after the (a) flesh, but after the Spirit.

(1) A conclusion of all the former discussion, from (Rom 1:16) to this verse: seeing that we, being justified by faith in Christ, obtain remission of sins and imputation of righteousness, and are also sanctified, it follows from this that those who are grafted into Christ by faith, need have no fear of condemnation. (2) The fruits of the Spirit, or effects of sanctification, which are begun in us, do not ingraft us into Christ, but declare that we are grafted into him.

(a) Do not follow the flesh as their guide: for he is not said to live after the flesh that has the Holy Spirit for his guide, even though he sometimes takes a step off of the path.

Romans 8:2

rom 8:2

(3) For the (b) law of the Spirit of (c) life in (d) Christ Jesus hath (e) made me free from the law of sin and death.

(3) A preventing of an objection: seeing that the power of the Spirit is in us is so weakly, how may we gather by this that there is no condemnation for those that have that power? Because, he says, that power of the life-giving Spirit which is so weak in us, is most perfect and most mighty in Christ, and being imputed to us who believe, causes us to be thought of as though there were no relics of corruption and death in us. Therefore until now Paul reasons of remission of sins, and imputation of fulfilling the Law, and also of sanctification which is begun in us: but now he speaks of the perfect imputation of Christ's manhood, which part was necessarily required for the full appeasing of our consciences: for our sins are destroyed by the blood of Christ, and the guiltiness of our corruption is covered with the imputation of Christ's obedience, and the corruption itself (which the apostle calls sinful sin) is healed in us little by little, by the gift of sanctification: but yet it is not complete, in that it still lacks another remedy, that is, the perfect sanctification of Christ's own flesh, which is also imputed to us.

(b) The power and authority of the Spirit, against which is set the tyranny of sin.

(c) Which kills the old man, and brings the new man to life.

(d) That is, absolutely and perfectly.

(e) For Christ's sanctification being imputed to us perfects our sanctification which is begun in us.

Romans 8:3

rom 8:3

(4) For what the law (f) could not do, in that it was weak through the (g) flesh, God sending his own Son in the likeness of (h) sinful flesh, and for (i) sin, (k) condemned sin in the flesh:

(4) He does not use an argument here, but expounds the mystery of sanctification, which is imputed to us: because, he says, the power of the law was not such (and that by reason of the corruption of our nature) that it could make man pure and perfect, and because it rather kindled the flame of sin than put it out and extinguish it, therefore God clothed his Son with flesh just like our sinful flesh, in which he utterly abolished our corruption, that being accounted thoroughly pure and without fault in him, apprehended and laid hold of by faith, we might be found to fully have the singular perfection which the law requires, and therefore that there might be no condemnation in us.

(f) Which is not the fault of the law, but is due to our fault.

(g) In man when he is not born again, whose disease the law could point out, but it could not heal it.

(h) Of man's nature which is corrupt through sin, until Christ sanctified it.

(i) To abolish sin in our flesh.

(k) Showed that sin has no right to be in us.

Romans 8:4

rom 8:4

That the (l) righteousness of the law might be fulfilled (5) in us, who walk not after the flesh, but after the Spirit.

(l) The very substance of the law of God might be fulfilled, or that same which the law requires, that we may be found just before God: for if with our justification there is joined that sanctification which is imputed to us, we are just, according to the perfect form which the Lord requires. (5) He returns to that which he said, that the sanctification which is begun in us is a sure testimony of our ingrafting into Christ, which is a most plentiful fruit of a godly and honest life.

Romans 8:5

rom 8:5

(6) For they that are after the (m) flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit.

(6) A reason why walking after the flesh does not agree to those who are grafted into Christ, but to walk after the Spirit agrees and is proper for them: because, he says, those who are after the flesh savour the things of the flesh, but those who are after the Spirit, the things of the Spirit.

(m) They that live as the flesh leads them.

Romans 8:6

rom 8:6

(7) For to be carnally minded [is] death; but to be spiritually minded [is] life and peace.

(7) He demonstrates what follows from his argument: because whatever the flesh savours, that brings about death: and whatever the Spirit savours, that is conducive to joy and everlasting life.

Romans 8:7

rom 8:7

(8) Because the carnal mind [is] enmity against God: (9) for it is not subject to the law of God, neither indeed can be.

(8) A reason and proof why the wisdom of the flesh is death: because, he says, it is the enemy of God. (9) A reason why the wisdom of the flesh is enmity to God, because it neither wants to nor can be subject to him, and by flesh he means a man that is not regenerated.

Romans 8:8

rom 8:8

(10) So then they that are in the flesh cannot please God.

(10) The conclusion. Therefore they that walk after the flesh cannot please God: by which it follows that they are not grafted into Christ.

Romans 8:9

rom 8:9

(11) But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his.

(11) He addresses the others, that is, those who walk after the Spirit, of whom we have to understand contrary things to the former: and first of all, he defines what it is to be in the Spirit, or to be sanctified: that is, to have the Spirit of God dwelling in us. Then he declares that sanctification is so joined and knit to our grafting into Christ, that it can by no means be separated.

Romans 8:10

rom 8:10

(12) And if Christ [be] in you, the (n) body [is] dead because of sin; but the Spirit [is] life because of righteousness.

(12) He confirms the faithful against the relics of flesh and sin, granting that these things are yet (as appears by the corruption which is in them) having effects on one of their parts (which he calls the body, that is to say, a lump) which is not yet purged from this earthly filthiness in death: but in addition not wanting to doubt at all of the happy success of this combat, because even this little spark of the Spirit (that is, of the grace of regeneration), which is evidently in them as appears by the fruits of righteousness, is the seed of life.

(n) The flesh, or all that which as yet remains fast in the grips of sin and death.

Romans 8:11

rom 8:11

(13) But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that (o) dwelleth in you.

(13) A confirmation of the former sentence. You have the very same Spirit which Christ has: therefore at length he will do the same in you, that he did in Christ, that is, when all infirmities being utterly laid aside, and death overcome, he will clothe you with heavenly glory.

(o) By the strength and power of him, who showed the same might first in our head, and daily works in his members.

Romans 8:12

rom 8:12

(14) Therefore, brethren, we are debtors, not to the flesh, to live after the flesh.

(14) An exhortation to oppress the flesh daily more and more by the power of the Spirit of regeneration, because (he says) you are debtors to God, in that you have received so many benefits from him.

Romans 8:13

rom 8:13

(15) For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live.

(15) Another reason for the profit that follows: for those who battle and fight valiantly will have everlasting life.

Romans 8:14

rom 8:14

(16) For as many as are led by the Spirit of God, they are the sons of God.

(16) A confirmation of this reason: for they are the children of God who are governed by his Spirit, therefore they will have everlasting life.

Romans 8:15

rom 8:15

(17) For ye have not received the (p) spirit of bondage again (q) to fear; but ye have received the Spirit of (r) adoption, whereby we cry, Abba, Father.

(17) He declares and expounds (as an aside) in these two verses by what right this name, to be called the children of God, is given to the believers: and it is because, he says, they have received the grace of the gospel, in which God shows himself, not (as before in the proclaiming of the law) terrible and fearful, but a most gentle and loving Father in Christ, so that with great boldness we call him Father, the Holy Spirit sealing this adoption in our hearts by faith.

(p) By the "Spirit" is meant the Holy Spirit whom we are said to receive, when he works in our minds.

(q) Which fear the Spirit stirred up in our minds by the preaching of the law.

(r) Who seals our adoption in our minds, and therefore opens our mouths.

Romans 8:17

rom 8:17

(18) And if children, then (s) heirs; heirs of God, and joint-heirs with Christ; (19) if so be that we suffer with [him], that we may be also glorified together.

(18) A proof of what follows from the confirmation: because he who is the son of God enjoys God with Christ.

(s) Partakers of our Father's goods, and that freely, because we are children by adoption.

(19) Now Paul teaches by what way the sons of God come to that happiness, that is, by the cross, as Christ himself did: and in addition declares to them fountains of comfort: firstly, that we have Christ a companion and associate of our afflictions: secondly, that we will also be his companions in everlasting glory.

Romans 8:18

rom 8:18

(20) For I (t) reckon that the sufferings of this present time [are] not worthy [to be compared] with the glory which shall be revealed in us.

(20) Thirdly, that this glory which we look for surpasses a thousand times the misery of our afflictions.

(t) All being well considered, I gather.

Romans 8:19

rom 8:19

(21) For the earnest expectation of the (u) creature waiteth for the manifestation of the sons of God.

(21) Fourthly, he plainly teaches us that we will certainly be renewed from that confusion and horrible deformation of the whole world, which cannot be continual, as it was not this way at the beginning: but as it had a beginning by the sin of man, for whom it was made by the ordinance of God, so will it at length be restored with the elect.

(u) All this world.

Romans 8:20

rom 8:20

For the creature was made subject to (x) vanity, not (y) willingly, but by reason (z) of him who hath subjected [the same] in (a) hope,

(x) Is subject to a vanishing and disappearing state.

(y) Not by their natural inclination.

(z) That they should obey the Creator's commandment, whom it pleased to show by their sickly state, how greatly he was displeased with man.

(a) God would not make the world subject to be cursed forever because of the sin of man, but gave it hope that it would be restored.

Romans 8:21

rom 8:21

Because the creature itself also shall be delivered from the (b) bondage of corruption into the glorious liberty of the children of God.

(b) From the corruption which they are now subject to, they will be delivered and changed into the blessed state of incorruption, which will be revealed when the sons of God will be advanced to glory.

Romans 8:22

rom 8:22

For we know that the whole creation groaneth and (c) travaileth in pain together until now.

(c) By this word is meant not only exceeding sorrow, but also the fruit that follows from it.

Romans 8:23

rom 8:23

(22) And not only [they], but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within (d) ourselves, waiting for the adoption, [to wit], (e) the redemption of our body.

(22) Fifthly, if the rest of the world looks for a restoring, groaning as it were for it and that not in vain, let us also sigh, indeed, let us be more certainly persuaded of our redemption to come, for we already have the first fruits of the Spirit.

(d) Even from the bottom of our hearts.

(e) The last restoring, which will be the accomplishment of our adoption.

Romans 8:24

rom 8:24

(23) For we are saved by hope: but (f) hope that is seen is not hope: for what a man seeth, why doth he yet hope for?

(23) Sixthly, hope is necessarily joined with faith: seeing then that we believe those things which we are not yet in possession of, and hope does not refer to the thing that is present, we must therefore hope and patiently wait for that which we believe will come to pass.

(f) This is spoken by the figure of speech metonymy, that is, "hope", which stands for that which is hoped for.

Romans 8:26

rom 8:26

(24) Likewise the Spirit also (g) helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh (h) intercession for us with groanings which cannot be uttered.

(24) Seventhly, there is no reason why we should faint under the burden of afflictions, seeing that prayers minister to us a most sure help: which cannot be frustrated, seeing that they proceed from the Spirit of God who dwells in us.

(g) Bears our burden, as it were, so that we do not faint under it.

(h) Incites us to pray, and tells us as it were within, what we will say, and how we will speak.

Romans 8:27

rom 8:27

And he that searcheth the hearts knoweth what [is] the (i) mind of the Spirit, because he maketh intercession for the saints (k) according to [the will of] God.

(i) What sighs and sobs proceed from the impulse of his Spirit.

(k) Because he teaches the godly to pray according to God's will.

Romans 8:28

rom 8:28

(25) And we know that (l) all things work together for good to them that love God, to them who are the called according to [his] (m) purpose.

(25) Eighthly, we are not afflicted, either by chance or to our harm, but by God's providence for our great profit: who as he chose us from the beginning, so has he predestined us to be made similar to the image of his Son: and therefore will bring us in his time, being called and justified, to glory, by the cross.

(l) Not only afflictions, but whatever else.

(m) He calls that "purpose" which God has from everlasting appointed with himself, according to his good will and pleasure.

Romans 8:30

rom 8:30

Moreover whom he did (n) predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.

(n) He uses the past tense for the present time, as the Hebrews use, who sometimes describe something that is to come by using the past tense, to signify the certainty of it: and he also is referring to God's continual working.

Romans 8:31

rom 8:31

(26) What shall we then say to these things? If God [be] for us, who [can be] against us?

(26) Ninethly, we have no reason to fear that the Lord will not give us whatever is profitable for us, seeing that he has not spared his own Son to save us.

Romans 8:32

rom 8:32

He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely (o) give us all things?

(o) Give us freely.

Romans 8:33

rom 8:33

(27) Who shall lay any thing to the charge of God's elect? [It is] (p) God that justifieth.

(27) A most glorious and comfortable conclusion of the whole second part of this epistle, that is of the treatise of justification. There are no accusers that we have need to be afraid of before God, seeing that God himself absolves us as just: and therefore much less need we to fear damnation, seeing that we rest upon the death and resurrection, the almighty power and defence of Jesus Christ. Therefore what can there be so weighty in this life, or of so great force and power, that might cause us to fear, as though we might fall from the love of God, with which he loves us in Christ? Surely nothing, seeing that it is in itself most constant and sure, and also in us being confirmed by steadfast faith.

(p) Who pronounces us not only guiltless, but also perfectly just in his Son.

Romans 8:35

rom 8:35

Who shall separate us from the love of (q) Christ? [shall] tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?

(q) With which Christ loves us.

Romans 8:37

rom 8:37

(r) Nay, in all these things we are more than conquerors through him that loved us.

(r) We not only overcome so great and many miseries and calamities, but are also more than conquerors in all of them.

Romans Chapter 9

Romans 9:1

rom 9:1

I say (1) the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost,

(1) The third part of this epistle, which goes to the twelfth chapter, in which Paul ascends to the higher causes of faith: and first of all, because he purposed to speak much of the casting off of the Jews, he uses a declaration, saying by a double or triple oath, and by witnessing of his great desire towards their salvation, his singular love towards them, and in addition granting to them all their privileges.

Romans 9:3

rom 9:3

For I could wish that myself were (a) accursed from Christ for my brethren, my kinsmen according to the (b) flesh:

(a) The apostle loved his brethren so completely that if it had been possible he would have been ready to have redeemed the castaways of the Israelites with the loss of his own soul forever: for this word "accursed" signifies as much in this place.

(b) Being brethren by flesh, as from one nation and country.

Romans 9:4

rom 9:4

Who are Israelites; to whom [pertaineth] the adoption, and the (c) glory, and the (d) covenants, and the giving of the (e) law, and the (f) service [of God], and the (g) promises;

(c) The ark of the covenant, which was a token of God's presence.

(d) The tables of the covenant, and this is spoken by the figure of speech metonymy.

(e) Of the judicial law.

(f) The ceremonial law.

(g) Which were made to Abraham and to his posterity.

Romans 9:5

rom 9:5

Whose [are] the fathers, and of whom as concerning the flesh Christ [came], (2) who is over all, God blessed for ever. Amen.

(2) Or, "who is God over all, blessed for ever." A most manifest testimony of the Godhead and divinity of Christ.

Romans 9:6

rom 9:6

(3) Not as though the word of God hath taken none effect. For they [are] not all (h) Israel, which are of Israel:

(3) He enters into the handling of predestination, by means of presenting an objection: How may it be that Israel is cast off, and that in addition we must also make the covenant which God made with Abraham and his seed, frustrated and void? He answers therefore that God's word is true, although Israel is cast off: for the election of the people of Israel is so general and common, that nonetheless the same God chooses by his secret council those as it pleases him. So then this is the proposition and state of this treatise: the grace of salvation is offered generally in such a way, that in spite of how it is offered, the efficacy of it pertains only to the elect.

(h) Israel in the first place, is taken for Jacob: and in the second, for the Israelites.

Romans 9:7

rom 9:7

Neither, because they are the seed of Abraham, [are they] all children: (4) but, In (i) Isaac shall thy seed be called.

(4) The first proof is taken from the example of Abraham's own house, in which Isaac only was considered the son, and that by God's ordinance: although Ishmael also was born of Abraham, and circumcised before Isaac.

(i) Isaac will be your true and natural son, and therefore heir of the blessing.

Romans 9:8

rom 9:8

(5) That is, They which are the children of the (k) flesh, these [are] not the children of God: but the children of the (l) promise are counted for the seed.

(5) A general application of the former proof or example.

(k) Who are born of Abraham by the course of nature.

(l) Who are born by virtue of the promise.

Romans 9:9

rom 9:9

(6) For this [is] the word of promise, At this time will I come, and Sara shall have a son.

(6) A reason of that application: because Isaac was born by the power of the promise, and therefore he was not chosen, no, he was not at all, except by the free will of God: by which it follows that the promise is the fountain of predestination, and not the flesh, from which promise the particular

election proceeds, that is, that the elect are born elect, and not that they are first born, and then after elected, by God who predestinates.

Romans 9:10

rom 9:10

(7) And not only [this]; but when Rebecca also had conceived by one, [even] by our father Isaac;

(7) Another strong and persuasive proof taken from the example of Esau and Jacob, who were both born of the same Isaac, who was the son of promise of one mother, and were born at the same time, and not at different times as Ishmael and Isaac were: and yet nonetheless, as Esau was cast off, only Jacob was chosen: and that before their birth, that neither any goodness of Jacob's might be thought to be the cause of his election, neither any wickedness of Esau to be the cause of his casting away.

Romans 9:11

rom 9:11

(For [the children] being not yet born, neither having done any good or evil, that the (m) purpose of God according to election might (8) stand, not of works, but of him that calleth;)

(m) God's decree which proceeds from only his good will, by which it pleases him to choose one, and refuse the other. (8) Paul does not say, "might be made", but "being made might remain".

Therefore they are deceived who make foreseen faith the cause of election, and foreknown infidelity the cause of reprobation.

Romans 9:12

rom 9:12

(9) It was said unto her, The elder shall serve the younger.

(9) He proves the casting away of Esau in that he was made servant to his brother: and proves the choosing of Jacob in that he was made lord of his brother, although his brother was the first begotten. And in order that no man might take what God had said, and refer it to external things, the apostle shows out of Malachi, who is a good interpreter of Moses, that the servitude of Esau was joined with the hatred of God, and the lordship of Jacob with the love of God.

Romans 9:14

rom 9:14

(10) What shall we say then? [Is there] (n) unrighteousness with God? God forbid.

(10) The first objection: if God loves or hates without any consideration of worthiness or unworthiness, then is he unjust, because he may love those who are unworthy, and hate those who are worthy? The apostle detests this blasphemy, and afterward responds to it in depth, point by point.

(n) Man knows no other causes of love or hatred, but those that are in the persons, and thereupon this objection arises.

Romans 9:15

rom 9:15

(11) For he saith to Moses, I will (o) have mercy on whom I will have mercy, and I will have (p) compassion on whom I will have compassion.

(11) He answers first with regard to those who are chosen to salvation, in the choosing of whom he denies that God may seem unjust, although he chooses and predestinates to salvation those that are not yet born, without any respect of worthiness: because he does not bring the chosen to the appointed end except by the means of his mercy, which is a cause discussed under predestination. Now mercy presupposes misery, and again, misery presupposes sin or voluntary corruption of mankind, and corruption presupposes a pure and perfect creation. Moreover, mercy is shown by her degrees: that is, by calling, by faith, by justification and sanctification, so that at length we come to glorification, as the apostle will show afterwards. Now all these things orderly following the purpose of God, do clearly prove that he can by no means seem unjust in loving and saving his.

(o) I will be merciful and favourable to whom I wish to be favourable.

(p) I will have compassion on whoever I wish to have compassion.

Romans 9:16

rom 9:16

(12) So then [it is] not of him that (q) willeth, nor of him that runneth, but of God that sheweth mercy.

(12) The conclusion of the answer: therefore God is not unjust in choosing and saving from his free goodness, such as it pleases him: as he also answered Moses when he prayed for all of the people.

(q) By "will" he means the thought and endeavour of heart, and by "running", good works, to neither of which he gives the praise, but only to the mercy of God.

Romans 9:17

rom 9:17

(13) For the (r) scripture saith unto Pharaoh, Even for this same purpose have I (s) raised thee up, that I might (14) shew my power in thee, and that my name might be declared throughout all the earth.

(13) Now he answers concerning the reprobate, or those whom God hates who are not yet born, and has appointed to destruction, without any respect of unworthiness. And first of all he proves this to be true, by alleging the testimony of God himself concerning Pharaoh, whom he stirred up to this purpose, that he might be glorified in Pharaoh's hardening and just punishing.

(r) God speaks unto Pharaoh in the scripture, or, the scripture in talking about God, in this way talks to Pharaoh.

(s) Brought you into this world.

(14) Secondly, he brings the goal of God's counsel, to show that there is no unrighteousness in him. Now the main goal is not properly and simply the destruction of the wicked, but God's glory which appears in their rightful punishment.

Romans 9:18

rom 9:18

(15) Therefore hath he mercy on whom he (t) will [have mercy], and whom he will he hardeneth.

(15) A conclusion of the full answer to the first objection: therefore seeing that God does not save those whom he freely chose according to his good will and pleasure, but by justifying and sanctifying them by his grace, his counsels in saving them cannot seem unjust. And again, there is not injustice in the everlasting counsel of God, with regard to the destruction of those whom he lifts to destroy, because he hardens before he destroys: therefore the third answer for the maintenance of God's justice in the everlasting counsel of reprobation, consists in this word "hardening": which nonetheless he concealed in the former verse, because the history of Pharaoh was well known. But the force of the word is great, for hardening, which is set against "mercy", presupposes the same things that mercy did, that is, a voluntary corruption, in which the reprobate are hardened: and again, corruption presupposes a perfect state of creation. Moreover, this hardening also is voluntary, for God hardens in such a way, being offended with corruption, that he uses their own will whom he hardens, for the executing of that judgment. Then follow the fruits of hardening, that is, unbelief and sin, which are the true and proper causes of the condemnation of the reprobate. Why does he then appoint to destruction? Because he wishes: why does he harden? Because they are corrupt: why does he condemn? Because they are sinners. Where then is unrighteousness? Nay, if he would destroy all after this manner, to whom would he do injury?

(t) Whom it pleased him to appoint, to show his favour upon.

Romans 9:19

rom 9:19

(16) Thou wilt say then unto me, Why doth he yet find fault? For who hath resisted his will?

(16) Another objection, but only for the reprobate, rising upon the former answer. If God appoints to everlasting destruction, such as he wishes, and if that which he has decreed cannot be hindered nor withstood, how does he justly condemn those who perish by his will?

Romans 9:20

rom 9:20

(17) Nay but, O man, who art thou that repliest against God? (18) Shall the thing (u) formed say to him that formed [it], Why hast thou made me thus?

(17) The apostle does not answer that it is not God's will, or that God does not either reject or elect according to his pleasure, which thing the wicked call blasphemy, but he rather grants his adversary both the antecedents, that is, that it is God's will, and that it is must of necessity so happen, yet he

denies that God is therefore to be thought an unjust avenger of the wicked: for seeing that it appears by manifest proof that this is the will of God, and his doing, what impudency is it for man, who is but dust and ashes, to dispute with God, and as it were to call him into judgment? Now if any man say that the doubt is not so dissolved and answered, I answer, that there is no surer demonstration in any matter, because it is grounded upon this principle, that the will of God is the rule of righteousness.

(18) An amplification of the former answer, taken from a comparison, by which it also appears that God's determinate counsel is set by Paul as the highest of all causes: so that it depends not in any way on the second causes, but rather shapes and directs them.

(u) This similitude agrees very properly to the first creation of mankind.

Romans 9:21

rom 9:21

(19) Hath not the potter power over the clay, of the same lump to make one (20) vessel unto (x) honour, and another unto (21) dishonour?

(19) Alluding to the creation of Adam, he compares mankind not yet made (but who are in the creators mind) to a lump of clay: who afterwards God made, and daily makes, according as he purposed from everlasting, both such as should be elect, and such as should be reprobate, as also this word "make" declares.

(20) Whereas in the objection propounded, mention was only made of vessels to dishonour, yet he speaks of the others also in this answer, because he proves the Creator to be just in either of them.

(x) To honest uses.

(21) Seeing then, that in the name of dishonour the shame of everlasting death is signified, those agree with Paul, who say that some are made by God for most just destruction: and they that are offended with this kind of speech betray their own folly.

Romans 9:22

rom 9:22

(22) [What] if God, willing to shew [his] wrath, and to make his power known, endured with much longsuffering the (y) vessels of wrath fitted to (23) destruction:

(22) The second answer is this, that God, moreover and besides that he justly decrees whatever he decrees, uses that moderation in executing his decrees, as is declared his singular mercifulness even in the reprobate, in that he endures them a long time, and permits them to enjoy many and singular benefits, until at length he justly condemns them: and that to good end and purpose, that is, to show himself to be an enemy and avenger of wickedness, that it may appear what power he has by these severe judgments, and finally by comparison of contraries to set forth indeed, how great his mercy is towards the elect.

(y) By vessels, the Hebrews understand all types of instruments.

(23) Therefore again, we may say with Paul, that some men are made by God the creator for destruction.

Romans 9:23

rom 9:23

And that he might make known the (z) riches of his glory on the vessels of mercy, which he had afore prepared unto glory,

(z) The unmeasurable and marvellous greatness.

Romans 9:24

rom 9:24

(24) Even us, whom he hath called, not of the (a) Jews only, but also of the Gentiles?

(24) Having established the doctrine of the eternal predestination of God on both parts, that is, on the part of the reprobate as well as of the elect, he comes now to show its use, teaching us that we ought not to seek its testimony in the secret counsel of God, but by the calling which is made manifest, and set forth in the Church, propounding to us the example of the Jews and Gentiles, that the doctrine may be better perceived.

(a) He does not say that each and every one of the Jews are called, but some of the Jews, and some of the Gentiles.

Romans 9:25

rom 9:25

(25) As he saith also in Osee, I will call them my people, which were not my people; and her beloved, which was not beloved.

(25) Our vocation or calling is free, and of grace, even as our predestination is: and therefore there is no reason why either our own unworthiness, or the unworthiness of our ancestors should cause us to think that we are not the elect and chosen of God, if we are called by him, and so embrace through faith the salvation that is offered us.

Romans 9:27

rom 9:27

(26) Esaias also crieth concerning Israel, Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved:

(26) Contrary to this, neither any outward general calling, neither any worthiness of our ancestors, is a sufficient witness of election, unless by faith and belief we answer God's calling: which thing came to pass in the Jews, as the Lord had foretold.

Romans 9:28

rom 9:28

For he will finish the work, and cut [it] (b) short in righteousness: because a short work will the Lord make upon the earth.

(b) God chooses and goes about to reduce the unkind and unthankful people to a very small number.

Romans 9:29

rom 9:29

And as Esaias said before, Except the Lord of (c) Sabaoth had left us a (d) seed, we had been as Sodoma, and been made like unto Gomorrha.

(c) Armies, by which word the greatest power that exists is attributed to God.

(d) Even as very few.

Romans 9:30

rom 9:30

(27) What shall we say then? That the Gentiles, which followed (e) not after righteousness, have attained to righteousness, even the righteousness which is of faith.

(27) The declaration and manifestation of our election is our calling apprehended by faith, as it came to pass in the Gentiles.

(e) So then, the Gentiles had no works to prepare and procure God's mercy before hand: and that the Gentiles attained to that which they did not seek, the mercy of God is to be thanked for it: and in that the Jews did not attain that which they sought after, they can only thank themselves, because they did not seek for it in the proper way.

Romans 9:31

rom 9:31

(28) But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness.

(28) The pride of men is the reason that they reject their calling, so that the cause of their damnation need not to be sought for in any other place but themselves.

Romans 9:32

rom 9:32

Wherefore? Because [they sought it] not by faith, but as it were by the (s) works of the law. For they stumbled at that stumblingstone;

(s) Seeking to attain righteousness, they followed the law of righteousness.

Romans Chapter 10

Romans 10:1

rom 10:1

Brethren, (1) my heart's desire and prayer to God for Israel is, that they might be saved.

(1) Purposing to set forth in the Jews an example of marvellous obstinacy, he uses this declaration.

Romans 10:3

rom 10:3

(2) For they (a) being ignorant of God's righteousness, and going about to (b) establish their own righteousness, have not submitted themselves unto the righteousness of God.

(2) The first entrance into the calling to salvation, is to renounce our own righteousness by faith, which God freely offers us in the Gospel.

(a) The ignorance of the law (which we ought to know) does not excuse anyone before God, especially those that are of his household.

(b) Ignorance always has pride associated with it.

Romans 10:4

rom 10:4

(3) For Christ [is] the (c) end of the law for righteousness to (d) every one that believeth.

(3) The proof: the law itself points to Christ, that those who believe in him should be saved. Therefore the calling to salvation by the works of the law, is vain and foolish: but Christ is offered for salvation to every believer.

(c) The end of the law is to justify those that keep the law: but seeing that we do not observe the law through the fault of our flesh, we do not attain this end: but Christ heals this disease, for he fulfils the law for us.

(d) Not only to the Jews, but also to the Gentiles.

Romans 10:5

rom 10:5

(4) For Moses describeth the righteousness which is of the law, That the man which doeth those things shall live by them.

(4) That the law is points to Christ and is inclined to him is manifestly proved, because it propounds such a condition as can be and is fulfilled, by none but Christ alone: which being imputed to us by faith, our conscience is quieted, so that now no man can ask, "Who can ascend up into heaven, or bring us from hell?", seeing that the gospel teaches that both of these is done by Christ and that for their sake's, who with true faith embrace him who calls them.

Romans 10:6

rom 10:6

But the righteousness which is of faith speaketh on this wise, (e) Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down [from above]:)

(e) Do not think to yourself, as men that are doubting do.

Romans 10:8

rom 10:8

(5) But what saith it? The (f) word is nigh thee, [even] in thy mouth, and in thy heart: that is, the word of faith, which we preach;

(5) Calling comes by the word preached.

(f) By "word", Moses understood the law which the Lord proclaimed with his own voice: and Paul applied it to the preaching of the Gospel, which was the perfection of the law.

Romans 10:9

rom 10:9

(6) That if thou shalt (g) confess with thy mouth the Lord Jesus, and shalt believe in thine heart that (h) God hath raised him from the dead, thou shalt be saved.

(6) That is indeed true faith which is settled not only in the head, but also in the heart of man, of which we also give testimony by our outward life, and which serves Christ as our one and only Saviour, even as he sets forth himself in his word.

(g) If you profess plainly, sincerely, and openly, that you take Jesus alone to be thy Lord and Saviour.

(h) The Father, who is said to have raised the Son from the dead: and this is not spoken to exclude the divinity of the Son, but to set forth the Father's plan, with regard to our redemption in the resurrection of the Son.

Romans 10:10

rom 10:10

For with the heart man (i) believeth unto righteousness; and with the mouth confession is made unto salvation.

(i) Faith is said to justify, and furthermore seeing the confession of the mouth is an effect of faith, and confession in the way to come to salvation, it follows that faith is also said to save.

Romans 10:11

rom 10:11

(7) For the scripture saith, Whosoever (k) believeth on him shall not be ashamed.

(7) Now he proves the other part which he propounded before in the fourth verse, that is, that Christ calls whoever he wishes without any difference, and this confirms by a twofold testimony, (Rom 10:4).

(k) To believe in God is to yield and consent to God's promise of our salvation by Christ, and that not only in general, but when we know that the promises pertain to us, from which arises a sure trust.

Romans 10:13

rom 10:13

(8) For whosoever shall call upon the name of the Lord shall be saved.

(8) True calling upon the name of God is the testimony of true faith, and true faith of true vocation or calling, and true calling of true election.

Romans 10:14

rom 10:14

How then shall they call on him in whom they have not believed? (9) and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?

(9) That is, true faith, which seeks God in his word, and that preached: and this preaching God has appointed in the Church.

Romans 10:16

rom 10:16

(10) But they have not (l) all obeyed the gospel. For Esaias saith, Lord, who hath believed our report?

(10) Wherever faith is, there is also the word, but not the opposite, namely, wherever the word is, there may not necessarily be faith: for many refuse and reject the word.

(l) He says this because of the Jews.

Romans 10:17

rom 10:17

(11) So then faith [cometh] by hearing, and hearing by the (m) word of God.

(11) A conclusion of the former discussion: we must ascend from faith to our calling, for by our calling we came to the testimony of our election.

(m) By God's commandment.

Romans 10:18

rom 10:18

(12) But I say, Have they not heard? Yes verily, their sound went into all the earth, and their words unto the ends of the world.

(12) An objection: if calling is a testimony of election, were not the Jews called? Why should I not grant that, says the apostle, seeing that there is no nation which has not been called? Much less can I say that the Jews were not called.

Romans 10:19

rom 10:19

(13) But I say, Did not Israel know? First Moses saith, I will provoke you to jealousy by (n) [them that are] no people, [and] by a foolish nation I will anger you.

(13) The defender and maintainer of the Jew's cause goes on still to ask whether the Jews also did not know God, the one who called them. Isaiah, says the apostle, denies it: and witnesses that the Gospel was taken from them and given to the Gentiles, because the Jews rejected it. In addition the apostle teaches that the outward and universal calling, which is set forth by the creation of the world, is not sufficient for the knowledge of God: indeed, and that the particular calling also which is by the preaching of the word of God, is of itself of little or no efficacy, unless it is apprehended or laid hold of by faith, which is the gift of God: otherwise by unbelief it is made unprofitable, and that by the only fault of man, who can pretend no ignorance.

(n) He calls all profane people "[them that are] no people", as they are not said to live but to die, who are appointed for everlasting condemnation.

Romans 10:20

rom 10:20

But Esaias is very (o) bold, and saith, I was found of them that sought me not; I was made manifest unto them that asked not after me.

(o) Speaks without fear.

Romans Chapter 11

Romans 11:1

rom 11:1

I say then, (1) Hath God cast away his people? God forbid. For (2) I also am an Israelite, of the seed of Abraham, [of] the tribe of Benjamin.

(1) Now the apostle shows how this doctrine is to be applied to others, remaining still in his propounded cause. Therefore he teaches us that all the Jews in particular are not cast away, and therefore we ought not to pronounce rashly of individual persons, whether they are of the number of the elect or not. (2) The first proof: I am a Jew, and yet elected, therefore we may and ought fully to be sure of our election, as has been said before: but of another man's we cannot be so certainly sure, and yet ours may cause us to hope well of others.

Romans 11:2

rom 11:2

(3) God hath not cast away his people which he (a) foreknew. (4) Wot ye not what the scripture saith of Elias? how he maketh intercession to God against Israel, saying,

(3) The second proof: because God is faithful in his league or covenant, even though men are unfaithful: so then, seeing that God has said that he will be the God of his own to a thousand generations, we must take heed that we do not think that the whole race and offspring is cast off, by reason of the unbelief of a few, but rather that we hope well of every member of the Church.

(a) Whom he loved and chose from eternity past. (4) The third proof taken from the answer that was made to Elijah: even then also, when there appeared openly to the face of the world no elect, yet God knew his elect and chosen, and also that they were a great amount and number. Whereupon this also is concluded, that we ought not rashly to pronounce of any that he is a reprobate, seeing that the Church is often brought to that state, that even the most watchful and sharp-sighted pastors, think that it is completely extinct and put out.

Romans 11:4

rom 11:4

But what saith the answer of God unto him? I have (b) reserved to myself seven thousand men, who have not bowed the knee to [the image of] (c) Baal.

(b) He speaks of remnants and reserved people who were chosen from everlasting, and not of remnants that should be chosen afterwards: for they are not chosen, because they were not idolaters: but rather they were not idolaters, because they were chosen and elect.

(c) "Baal" signifies as much as "master" or "patron", or one in whose power another is, which name the idolaters in this day give their idols, naming them "patrons", and "patronesses" or "ladies".

Romans 11:5

rom 11:5

Even so then at this present time also there is a remnant according to the (d) election of grace.

(d) The election of grace is not that by which men chose grace, but by which God chose us of his grace and goodness.

Romans 11:6

rom 11:6

(5) And if by grace, then [is it] (e) no more of works: otherwise grace is no more grace. But if [it be] of works, then is it no more grace: otherwise work is no more work.

(5) Even though all are not elect and chosen, yet let those that are elected remember that they are freely chosen: and let those that stubbornly refuse the grace and free mercy of God impute it to themselves.

(e) This saying demolishes the doctrine of all kinds and manner of works, by which our justifiers of themselves teach that works are either wholly or partly the cause of our justification.

Romans 11:7

rom 11:7

What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were (f) blinded

(f) See (Mar 3:5).

Romans 11:8

rom 11:8

(6) (According as it is written, God hath given them the spirit of (g) slumber, eyes that they (h) should not see, and ears that they should not hear;) unto this day.

(6) And yet this hardness of heart does not come except by God's just decree and judgment, and yet without fault, when he so punishes the unthankful by taking from them all sense and perseverance and by doubling their darkness, that the benefits of God which are offered to them, do result in their just destruction.

(g) A very sound sleep, which takes away all sense.

(h) That is, eyes unfit to see.

Romans 11:9

rom 11:9

And David saith, (i) Let their table be made a snare, and a trap, and a stumblingblock, and a recompence unto them:

(i) As unhappy birds are enticed by that which is their sustenance, and then killed, and so did that thing turn to the Jew's destruction, out of which they sought life, that is, the law of God, for the preposterous zeal of which they refused the Gospel.

Romans 11:11

rom 11:11

(7) I say then, Have they stumbled that they should fall? God forbid: but [rather] through their fall salvation [is come] unto the Gentiles, for to provoke them to jealousy.

(7) God appointed this casting off of the Jews, that it might be an occasion to call the Gentiles: and again might turn this calling of the Gentiles, to be an occasion to restore the Jews, that is, that they being inflamed and provoked by jealousy of the Gentiles, then might themselves at length embrace the Gospel. And by this we may learn that the severity of God serves for the setting forth of his glory as well as his mercy does, and also that God prepares himself a way to show mercy by his severity: so that we ought not rashly to despair of any man, nor proudly triumph over other men, but rather provoke them to a holy jealousy, that God may be glorified in them also.

Romans 11:12

rom 11:12

Now if the fall of them [be] the (k) riches of the world, and the diminishing of them the riches of the Gentiles; how much more their (l) fulness?

(k) By "riches" he means the knowledge of the Gospel to everlasting life: and by the "world", all nations dispersed throughout the whole world.

(l) Of the Jews, when the whole nation without exception will come to Christ.

Romans 11:13

rom 11:13

(8) For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, (m) I magnify mine office:

(8) He witnesses by his own example, that he goes before all others in this regard.

(m) I make noble and famous.

Romans 11:15

rom 11:15

For if the casting away of them [be] the reconciling of the world, what [shall] the receiving [of them be], (n) but life from the dead?

(n) It will come to pass that when the Jews come to the Gospel, the world will as it were come to life again, and rise up from death to life.

Romans 11:16

rom 11:16

(9) For if the (o) firstfruit [be] holy, the lump [is] also [holy]: and if the root (p) [be] holy, so [are] the branches.

(9) The nation of the Jews being considered in their head and root, that is, in Abraham, is holy, although many of the branches are cut off. Therefore in judging of our brethren, we must not dwell on their unworthiness, to think that they are at once all cast off, but we ought to consider the root of the covenant, and rather go back to their ancestors who were faithful, that we may know that the blessing of the covenant rests in some of their posterity, as we also find proof here in ourselves.

(o) He alludes to the first fruits of those loaves, by the offering of which the whole crop of corn was sanctified, and they might use the rest of the crop for that year with good conscience.

(p) Abraham.

Romans 11:17

rom 11:17

(10) And if some of the branches be broken off, and thou, being a wild olive tree, wert grafted in (q) among them, and with them (r) partakest of the root and fatness of the olive tree;

(10) There is no reason why the Gentiles who have obtained mercy, should triumph over the Jews who condemn the grace of God, seeing they are grafted in place of the Jews. But let them rather take heed, that also in them is not found that which is worthily condemned in the Jews. And from this also the general doctrine may be gathered and taken, that we ought to be zealous for God's glory, even in regards to our neighbours: and we should be very far from bragging and glorying because we are preferred before others by a singular grace.

(q) In place of those branches which are broken off.

(r) It is against the common manner of farming, that the barren juice of the young shoot is changed with the juice of the good tree.

Romans 11:18

rom 11:18

(s) Boast not against the branches. But if thou boast, thou bearest not the root, but the root thee.

(s) We may rejoice in the Lord, but in such a way that we do not despise the Jews, whom we ought rather to encourage to join in the good battle with us.

Romans 11:20

rom 11:20

Well; because of unbelief they were broken off, and thou standest by faith. Be not highminded, but (t) fear:

(t) See that you stand in awe of God modestly, and carefully.

Romans 11:21

rom 11:21

For if God spared not the (u) natural branches, [take heed] lest he also spare not thee.

(u) He calls them natural, not because they had any holiness by nature, but because they were born of those whom the Lord set apart for himself from other nations, by his league and covenant which he freely made with them.

Romans 11:22

rom 11:22

(11) Behold therefore the (x) goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in [his] (y) goodness: otherwise thou also shalt be cut off.

(11) Seeing that the matter itself declares that election comes not by inheritance (although the fault is in men, and not in God, why the blessing of God is not perpetual) we must take good heed that those things are not found in ourselves, which we think blameworthy in others, for the election is sure, but those that are truly elect and ingrafted, are not proud in themselves with contempt of others, but with due reverence to God, and love towards their neighbour, run to the mark which is set before them.

(x) The tender and loving heart.

(y) In that state which God's bountifulness has advanced you to: and we must mark here that he is not speaking of the election of every individual man, which remains steadfast forever, but of the election of the whole nation.

Romans 11:23

rom 11:23

(12) And they also, if they abide not still in unbelief, shall be grafted in: for God is able to graff them in again.

(12) Many are now for a season cut off, that is, are without the root, who in their time will be grafted in: and again there are a great number who after a certain manner, and with regard to the outward show seem to be ingrafted, who nonetheless through their own fault afterwards are cut off, and completely cast away: which thing is especially to be considered in nations and peoples, as in the Gentiles and Jews.

Romans 11:24

rom 11:24

For if thou wert cut out of the olive tree which is wild by (z) nature, and wert grafted contrary to nature into a (a) good olive tree: how much more shall these, which be the natural [branches], be grafted into their own olive tree?

(z) Understand nature, not as it was first made, but as it was corrupted in Adam, and so passed on from him to his posterity.

(a) Into the people of the Jews, whom God had sanctified only by his grace: and he speaks of the whole nation, not of any one part.

Romans 11:25

rom 11:25

(13) For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your (b) own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be (c) come in.

(13) The blindness of the Jews is neither so universal that the Lord has no elect in that nation, neither will it be continual: for there will be a time in which they also (as the prophets have foretold) will effectually embrace that which they now so stubbornly for the most part reject and refuse.

(b) That you are not proud within yourselves.

(c) Into the Church.

Romans 11:28

rom 11:28

(14) As concerning the (d) gospel, [they are] enemies for your sakes: but as touching the (e) election, [they are] beloved for the fathers' sakes.

(14) Again, that he may join the Jews and Gentiles together as it were in one body, and especially may teach what duty the Gentiles owe to the Jews, he emphasises, that the nation of the Jews is not utterly cast off without hope of recovery.

(d) Since they do not receive it.

(e) In that God does not give them what they deserve, but what he promised to Abraham.

Romans 11:29

rom 11:29

(15) For the gifts and calling of God [are] without repentance.

(15) The reason or proof: because the covenant made with that nation of everlasting life cannot be frustrated or in vain.

Romans 11:30

rom 11:30

(16) For as ye in times past have not believed God, yet have now obtained mercy through their unbelief:

(16) Another reason: because even though they who are hardened are worthily punished, yet this stubbornness of the Jews has not so that there would be a hatred of that nation, but so that an entry might be as it were opened to bring in the Gentiles, and afterward the Jews being inflamed with jealousy of that mercy which is shown to the Gentiles might themselves also be partakers of the same benefit, and so it might appear that both Jews and Gentiles are saved only by the free mercy and grace of God, which could not have been so manifest if at the beginning God had brought all together into the Church, or if he had saved the nation of the Jews without this interruption.

Romans 11:32

rom 11:32

For God hath concluded them (f) all in unbelief, that he might have mercy upon all.

(f) Both Jews and Gentiles.

Romans 11:33

rom 11:33

(17) O the depth of the riches both of the wisdom and knowledge of God! how unsearchable [are] his (g) judgments, and his (h) ways past finding out!

(17) The apostle cries out as one astonished with this wonderful wisdom of God, which he teaches us to revere in a religious manner, and not curiously and profanely to be searched beyond the boundary of that which God has revealed unto us.

(g) The course that he holds in governing all things both generally and particularly.

(h) The order of his counsels and doings.

Romans 11:34

rom 11:34

(18) For who hath known the mind of the Lord? or who hath been his counsellor?

(18) He bridles the wicked boldness of man in three ways: firstly, because God is above all most wise, and therefore it is very absurd and plainly godless to measure him by our folly. Secondly, because he is debtor to no man, and therefore no man can complain of injury done to him. Thirdly, because all things are made for his glory, and therefore we must ascribe all things to his glory, much less may we contend and debate the matter with him.

Romans 11:35

rom 11:35

Or who hath (i) first given to him, and it shall be recompensed unto him again?

(i) This saying overthrows the doctrine of foreseen works and merits.

Romans 11:36

rom 11:36

For of him, and through him, and to (k) him, [are] all things: to whom [be] glory for ever. Amen.

(k) That is, for God, to whose glory all things are ascribed, not only things that were made, but especially his new works which he works in his elect.

Romans Chapter 12

Romans 12:1

rom 12:1

I beseech (1) you therefore, brethren, (a) by the mercies of God, that ye (b) present your (c) bodies a (d) living sacrifice, holy, acceptable unto God, [which is] your (e) reasonable service.

(1) The fourth part of this epistle, which after the finishing of the principal points of Christian doctrine, consists in the declaring of precepts of the Christian life. And first of all he gives general precepts and grounds: the principal of which is this, that every man consecrate himself wholly to the spiritual service of God, and do as it were sacrifice himself, trusting the grace of God.

(a) By this preface he shows that God's glory is the utmost goal of everything we do.

(b) In times past the sacrifices were presented before the altar: but now the altar is everywhere.

(c) Yourselves: in times past other bodies besides our own, but now our own must be offered.

(d) In times past, dead sacrifices were offered, but now we must offer those which have the spirit of life in them.

(e) Spiritual.

Romans 12:2

rom 12:2

(2) And be not conformed to this world: but be ye transformed by the renewing of your (f) mind, that ye may prove what [is] that good, and acceptable, and perfect, will of God.

(2) The second precept is this, that we do not take other men's opinions or conduct as a rule for life, but that we wholly renounce this world, and set before us as our mark the will of God as is manifested and revealed to us in his word.

(f) This is the reason that there is no room left for reason, which the heathen philosophers place as a queen in a castle, nor for man's free will, which the popish scholars dream of, because the mind must be renewed; (Eph 1:18; Eph 2:3; Eph 4:17; Col 1:21)

Romans 12:3

rom 12:3

(3) For I (g) say, through the grace given unto me, to every man that is among you, not (h) to think [of himself] more highly than he ought to think; but to think (i) soberly, according as God hath dealt to every man the measure of (k) faith.

(3) Thirdly, he admonishes us very earnestly that every man keep himself within the bounds of his calling, and that every man be wise according to the measure of grace that God has given him.

(g) I charge.

(h) That he does not please himself too much, as those do who persuade themselves they know more than they actually do.

(i) We will be sober if we do not take that upon us which we do not have, and if we do not brag of that which we do have.

(k) By faith he means the knowledge of God in Christ, and the gifts which the Holy Spirit pours upon the faithful.

Romans 12:4

rom 12:4

(4) For as we have many members in one body, and all members have not the same office:

(4) There are two reasons for the previous precept: the first is because God has not committed everything to be done by every man: and therefore he does backwardly, and unprofitably, and also to the great disservice of others, wearying himself and others, who passes the bounds of his calling: the second is because this diversity and inequality of vocations and gifts results in our being benefitted: seeing that this is therefore instituted and appointed, so that we should be bound one to another. From which it follows that no man ought to be grieved at this, seeing that the use of every private gift is common.

Romans 12:6

rom 12:6

(5) Having then gifts differing according to the grace that is given to us, whether prophecy, [let us prophesy] according to the (l) proportion of faith;

(5) That which he spoke before in general, he applies particularly to the holy functions, in which men are in greater danger if they sin. And he divides them into two types: that is, into prophets and deacons: and again he divides the prophets into teachers and pastors. And of deacons he makes three types: that is, those who are to be (as it were) treasurers of the Church, whom he calls deacons in the most proper sense: the others to be the governors of discipline, who are called seniors or elders: the third, those who properly serve in the help of the poor, such as the widows.

(l) That every man observe the measure of that which is revealed to him.

Romans 12:7

rom 12:7

Or ministry, [let us wait] on [our] ministering: or he that (m) teacheth, on teaching;

(m) Whose office is only to expound the scriptures.

Romans 12:8

rom 12:8

Or he that (n) exhorteth, on exhortation: he that (o) giveth, [let him do it] with simplicity; he that (p) ruleth, with diligence; he that (q) sheweth mercy, with cheerfulness.

(n) Who in other passages is called the "pastor".

(o) That is, the alms, that he distributes them faithfully, and without any favouritism.

(p) The elders of the church.

(q) Those that are occupied with the care of the poor must do it with cheerfulness, lest they add sorrow upon sorrow.

Romans 12:9

rom 12:9

(6) [Let] love be without dissimulation. Abhor that which is evil; cleave to that which is good.

(6) Now he comes to the duties of the second table of the ten commandments, which he derives from charity, which is as it were the fountain of them all. And he defines Christian charity as sincerity, hatred of evil, earnest study of good things, good affection to help our neighbour, and whose final goal is the glory of God.

Romans 12:11

rom 12:11

Not slothful in business; fervent in spirit; (r) serving the Lord;

(r) This verse is well put, for it makes a distinction between Christian duties, and philosophical duties.

Romans 12:12

rom 12:12

(7) Rejoicing in hope; patient in tribulation; continuing instant in prayer;

(7) He reckons up different virtues together with their effects, that is, hope, patience in tribulation, evenness of mind, continuance in prayer, liberality towards the saints, hospitality, moderation of mind even in helping our enemies, feeling the same as others in their adversity as well as their prosperity, modesty, endeavouring to maintain honest agreement as much as we are able with all men, which cannot be extinguished by any man injuring us.

Romans 12:13

rom 12:13

(s) Distributing to the (t) necessity of saints; given to hospitality.

(s) A true rule of charity, that we feel for other men's wants as we do for our own, and having that feeling, to help them as much as we can.

(t) Not upon pleasures and needless duties, but upon necessary uses.

Romans 12:16

rom 12:16

[Be] of the same mind one toward another. Mind not high things, but condescend to men of (u) low estate. Be not (x) wise in your own conceits.

(u) There is nothing that disrupts harmony as much as seeking glory, when every man detests a base estate, and ambitiously seeks to be exalted.

(x) Do not be puffed up with an opinion of your own wisdom.

Romans 12:20

rom 12:20

Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap (y) coals of fire on his head.

(y) In this manner Solomon points out the wrath of God which hangs over a man.

Romans Chapter 13

Romans 13:1

rom 13:1

Let (1) every (a) soul be subject unto the higher (2) powers. (3) For there is no power but of God: the powers that be are (b) ordained of God.

(1) Now he distinctly shows what subjects owe to their magistrates, that is, obedience: from which he shows that no man is free: and the obedience we owe is such that it is not only due to the highest magistrate himself, but also even to the lowest, who has any office under him.

(a) Indeed, though an apostle, though an evangelist, though a prophet; Chrysostom. Therefore the tyranny of the pope over all kingdoms must be thrown down to the ground. (2) A reason taken from the nature of the thing itself: for to what purpose are they placed in higher degree, but in order that the inferiors should be subject to them? (3) Another argument of great force: because God is author of this order: so that those who are rebels ought to know that they make war with God himself: and because of this they purchase for themselves great misery and calamity.

(b) Be distributed: for some are greater, some smaller.

Romans 13:3

rom 13:3

(4) For rulers are not a terror to good works, but to the evil. (5) Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same:

(4) The third argument, taken from the reason for which they were made, which is that they are to be most profitable: because God by this means preserves the good and bridles the wicked: by which words the magistrates themselves are put in mind of that duty which they owe to their subjects. (5) An excellent way to bear this yoke, not only without grief, but also with great profit.

Romans 13:4

rom 13:4

For he is the minister of God to thee for good. (6) But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a (c) revenger to [execute] wrath upon him that doeth evil.

(6) God has armed the magistrate even with an avenging sword.

(c) By whom God avenges the wicked.

Romans 13:5

rom 13:5

(7) Wherefore [ye] must needs be subject, not only for wrath, but (d) also for conscience sake.

(7) The conclusion: we must obey the magistrate, not only for fear of punishment, but much more because (although the magistrate has no power over the conscience of man, yet seeing he is God's minister) he cannot be resisted by any good conscience.

(d) So far as we lawfully may: for if unlawful things are commanded to us, we must answer as Peter teaches us, "It is better to obey God than men."

Romans 13:6

rom 13:6

(8) For this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing.

(8) He sums up the main thing, in which consists the obedience of subjects.

Romans 13:7

rom 13:7

Render therefore to all their dues: tribute to whom tribute [is due]; custom to whom custom; fear to whom (e) fear; honour to whom (f) honour.

(e) Obedience, and that from the heart.

(f) Reverence, which (as we have reason) we must give to the magistrate.

Romans 13:8

rom 13:8

(9) Owe no man any thing, but to love one another: (10) for he that loveth another hath fulfilled the (g) law.

(9) He shows how very few judgments need to be executed, that is, if we so order our life as no man may justly require anything from us, besides only that which we owe one to another, by the perpetual law of charity.

(10) He commends charity as a concise statement of the whole law.

(g) Has not only done one commandment, but performed generally that which the law commands.

Romans 13:9

rom 13:9

For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if [there be] any other commandment, it is (h) briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself.

(h) For the whole law commands nothing else but that we love God and our neighbour. But seeing that Paul speaks here of the duties we owe one to another, we must restrain this word "law" to the second table of the ten commandments.

Romans 13:11

rom 13:11

(11) And that, knowing the time, that now [it is] high time to awake out of sleep: for now [is] our salvation nearer than when we believed.

(11) An application taken from the circumstances of the time: which also itself puts us in mind of our duty, seeing that this remains, after which the darkness of ignorance and wicked affections by the knowledge of God's truth is driven out of us, that we order our life according to that certain and sure rule of all righteousness and honesty, being fully grounded upon the power of the Spirit of Christ.

Romans 13:12

rom 13:12

The night is far spent, the day is (i) at hand: let us therefore cast off the works (k) of darkness, and let us put on the armour of light.

(i) In other places we are said to be in the light, but yet so that it does not yet appear what we are, for as yet we see but as it were in the twilight.

(k) That kind of life which those lead that flee the light.

Romans 13:14

rom 13:14

But (l) put ye on the Lord Jesus Christ, and make not provision for the flesh, to [fulfil] the lusts [thereof].

(l) To put on Christ is to possess Christ, to have him in us, and us in him.

Romans Chapter 14

Romans 14:22

rom 14:22

(19) Hast thou (q) faith? have [it] to thyself before God. Happy [is] he that condemneth not himself in that thing which he (r) alloweth.

(19) He gives a double warning in these matters: one, which pertains to the strong, that he who has obtained a sure knowledge of this liberty, keep that treasure to the end that he may use it wisely and profitably, as has been said: the second, which respects the weak, that they do nothing rashly by other men's example with a wavering conscience, for it cannot be done without sin if we are not persuaded by the word of God that he likes and approves it.

(q) He showed before in (Rom 14:14) what he means by faith, that is, for a man to be certain and without doubt in matters and things indifferent.

(r) Embraces.

Romans 14:23

rom 14:23

And he that (s) doubteth is damned if he eat, because [he eateth] not of faith: for whatsoever [is] not of faith is sin.

(s) Reasons with himself.

Romans 14:1

rom 14:1

Him (1) that is weak in the faith (a) receive ye, [but] not to (b) doubtful disputations.

(1) Now he shows how we ought to behave ourselves toward our brethren in matters and things indifferent, who offend in the use of them not from malice or damnable superstition, but for lack of knowledge of the benefit of Christ. And thus he teaches that they are to be instructed gently and patiently, and so that we apply ourselves to their ignorance in such matters according to the rule of charity.

(a) Do not for a matter or thing which is indifferent, and such a thing as you may do or not do, shun his company, but take him to you.

(b) To make him by your doubtful and uncertain disputations go away in more doubt than he came, or return back with a troubled conscience.

Romans 14:2

rom 14:2

(2) For one (c) believeth that he may eat all things: another, who is weak, eateth herbs.

(2) He propounds for an example the difference of meats, which some thought was necessarily to be observed as a thing prescribed by the law (not knowing that it was taken away) whereas on the other hand those who had profited in the knowledge of the gospel knew well that this position of the law as the schoolmaster was abolished.

(c) Knows by faith.

Romans 14:3

rom 14:3

(3) Let not him that eateth despise him that eateth not; and let not him which eateth not judge him that eateth: for (4) God hath received him.

(3) In such a matter, says the apostle, let neither those who know their liberty proudly despise their weak brother, neither let the unlearned wickedly or perversely condemn that which they do not understand. (4) The first reason: because both he that eats and he that does not eat is nonetheless the member of Christ, neither he who does not eat can justly be condemned, neither he who eats be justly condemned: now the first proposition is declared in the sixth verse which follows (Rom 14:6).

Romans 14:4

rom 14:4

(5) Who art thou that judgest another man's servant? to his own master he standeth or falleth. Yea, he shall be holden up: for God is able to make him stand.

(5) Another reason which depends upon the former: why the novice and more unlearned ought not to be condemned by the more experienced, as men without hope of salvation: because, says the apostle, he that is ignorant today, may be endued tomorrow with further knowledge, so that he may also stand sure: therefore it belongs to God, and not to man, to pronounce the sentence of condemnation.

Romans 14:5

rom 14:5

(6) One man esteemeth one day above another: another esteemeth every day [alike]. (7) Let (d) every man be fully persuaded in his own mind.

(6) Another example of the difference of days according to the law. (7) He sets against this contempt, and hasty or rash judgments, a continual desire to profit, that the strong may be certainly persuaded of their liberty, of what manner and sort it is, and how they ought to use it: and again the weak may profit daily, in order that they do not abuse the gift of God, or please themselves in their infirmity.

(d) That he may say in his conscience that he knows and is persuaded by Jesus Christ, that nothing is unclean of itself: and this persuasion must be grounded upon the word of God.

Romans 14:6

rom 14:6

(8) He that (e) regardeth the day, regardeth [it] unto the Lord; and he that regardeth not the day, to the (f) Lord he doth not regard [it]. He that (g) eateth, eateth to the Lord, (9) for he giveth God thanks; and he that eateth (h) not, to the Lord he eateth not, and giveth God thanks.

(8) A reason taken from the nature of indifferent things, which a man may do with good conscience, and omit: for seeing that the difference of days and meats was appointed by God, how could those who as yet did not understand the abrogation of the law, and yet otherwise acknowledge Christ as their Saviour, with good conscience neglect that which they knew was commanded by God? And on the other hand, those who knew the benefit of Christ in this behalf, did with good conscience neither observe days nor meats: therefore, says the apostle in verse ten, "Let not the strong condemn the weak for these things, seeing that the weak brethren are brethren nonetheless." (Rom 14:10) Now if any man would apply this doctrine to our times and ages, let him know that the apostle speaks of indifferent things, and that those who thought them not to be indifferent, had a basis in the law, and were deceived by simple ignorance, and not from malice (for to such the apostle does not yield, no not for a moment) nor superstition, but by a religious fear of God.

(e) Precisely observes.

(f) God will judge whether he does well or not: and therefore you should rather strive about this, how every one of you will be considered by God, than to think upon other men's doings.

(g) He that makes no difference between meats. (9) So the apostle shows that he speaks of the faithful, both strong and weak: but what if we have to deal with the unfaithful? Then we must take heed of two things, as also is declared in the epistle to the Corinthians. The first is that we do not consider their superstition as something indifferent, as they did who sat down to eat meat in idol's temples: the second is that then also when the matter is indifferent (as to buy a thing offered to idols, in the butcher's store, and to eat it at home or at a private meal) we do not wound the conscience of our weak brother.

(h) He that does not touch meats which he considers to be unclean by the law.

Romans 14:7

rom 14:7

(10) For none of us liveth to (i) himself, and no man dieth to himself.

(10) We must not rest, he says, in the meat itself, but in the use of the meat, so that he is justly to be reprehended that lives in such a way that he does not cast his eyes upon God, for both our life and our death is dedicated to him, and for this cause Christ has properly died, and not simply that we might eat this meat or that.

(i) Has respect to himself only, which the Hebrews say in this manner, "Do well to his own soul."

Romans 14:10

rom 14:10

(11) But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ.

(11) The conclusion: we must leave to God his right, and therefore in matters which are either good or evil according to the conscience of the individual, the strong must not despise their weak brethren, much less condemn them. But this consequent cannot be taken of equal force in the contrary, that is, that the weak should not judge the strong, because the weak do not know that those who do not observe a day and eat, observe it not to the Lord, and eat to the Lord, as the strong men know that the weak who observe a day and do not eat, observe the day to the Lord, and eat not to the Lord.

Romans 14:11

rom 14:11

For it is written, [As] I (k) live, saith the Lord, every knee shall bow to me, and every tongue shall (l) confess to God.

(k) This is a form of an oath, proper to God alone, for he and none but he lives, and has his being of himself.

(l) Will acknowledge be to be from God.

Romans 14:13

rom 14:13

(12) Let us not therefore judge one another any more: but judge (m) this rather, that no man put a stumblingblock or an occasion to fall in [his] brother's way.

(12) After he has concluded what is not to be done, he shows what is to be done: that is, we must take heed that we do not utterly abuse our liberty and cast down our brother who is not yet strong.

(m) He rebukes along the way these malicious judgers of others who occupy their heads about nothing, but to find fault with their brethren's life, whereas they should rather focus their minds upon this, that they do not with disdainfulness either cast their brethren completely down, or give them any offence.

Romans 14:14

rom 14:14

(13) I know, and am persuaded by the (n) Lord Jesus, that [there is] nothing unclean of (o) itself: but to him that esteemeth any thing to be unclean, to him [it is] unclean.

(13) The preventing of an objection: it is true that the right of the law to be schoolmaster is taken away by the benefit of Christ, to those who know it, but yet nonetheless we have to consider in the use of this liberty what is expedient, that we may have regard to our weak brother, seeing that our liberty is not lost in doing this.

(n) By the Spirit of the Lord Jesus, or by the Lord Jesus, who broke down the wall at his coming.

(o) By nature.

Romans 14:15

rom 14:15

But if thy brother be grieved with [thy] meat, now walkest thou not charitably. (14) Destroy not him with thy meat, for whom (15) Christ died.

(14) It is the part of a cruel mind to make more account of meat than of our brother's salvation. Which thing those do who eat with the intent of giving offence to any brother, and so give him occasion to turn back from the Gospel.

(15) Another argument: we must follow Christ's example: and Christ was so far from destroying the weak with meat that he gave his life for them.

Romans 14:16

rom 14:16

(16) Let not then your good be evil spoken of:

(16) Another argument: because by this means evil is spoken of the liberty of the gospel, as though it opens the way to attempt anything whatever, and gives us boldness to do all things.

Romans 14:17

rom 14:17

(17) For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost.

(17) A general reason, and the foundation of the entire argument: the kingdom of heaven consists not in these outward things, but in the study of righteousness, and peace, and comfort of the Holy Spirit.

Romans 14:18

rom 14:18

For he that in (p) these things serveth Christ [is] acceptable to God, and approved of men.

(p) He that lives peaceably, and does righteously, through the Holy Spirit.

Romans 14:19

rom 14:19

(18) Let us therefore follow after the things which make for peace, and things wherewith one may edify another.

(18) A general conclusion: the use of this liberty, indeed, and our whole life, ought to be concerned with the edifying of one another, insomuch that we consider that thing unlawful, by reason of the offence of our brother, which is of itself pure and lawful.

Romans Chapter 15

Romans 15:1

rom 15:1

We (1) then that are strong ought to bear the infirmities of the weak, and not to (a) please ourselves.

(1) Now the apostle reasons generally of tolerating or bearing with the weak by all means, in so far that it may be for their profit.

(a) And despise others.

Romans 15:2

rom 15:2

Let every one of us please [his] neighbour for [his] (b) good to edification.

(b) For his profit and edification.

Romans 15:3

rom 15:3

(2) For even Christ pleased not himself; but, as it is written, The reproaches of them that reproached thee fell on me.

(2) A confirmation taken from the example of Christ, who suffered all things, to bring not only the weak, but also his most cruel enemies, overcoming them with patience, to his Father.

Romans 15:4

rom 15:4

(3) For whatsoever things were written (c) aforetime were written for our learning, that we through patience and comfort of the (d) scriptures might have hope.

(3) The preventing of an objection: such things as are cited out of the examples of the ancients, are propounded unto us to this end and purpose, that according to the example of our fathers we should in patience and hope bear one with another.

(c) By Moses and the prophets.

(d) The scriptures are said to teach and comfort, because God uses them to teach and comfort his people with them.

Romans 15:5

rom 15:5

(4) Now the God of patience and consolation grant you to be likeminded one toward another according to Christ Jesus:

(4) We must take an example of patience from God: that both the weak and the strong, serving God with a mutual consent, may bring one another to God, as Christ also received us to himself, although we were ever so unworthy.

Romans 15:7

rom 15:7

Wherefore receive ye one another, as Christ also (e) received us to the glory of God.

(e) He did not shun us, but received us of his own accord, to make us partakers of God's glory.

Romans 15:8

rom 15:8

(5) Now I say that Jesus Christ was a minister of the (f) circumcision for the (g) truth of God, to confirm the promises [made] unto the fathers:

(5) An applying of the example of Christ to the Jews, whom he granted this honour for the promises which he made to their fathers, although they were ever so unworthy, in that he executed the office of a minister among them with marvellous patience: therefore much less ought the Gentiles despise them for certain faults, whom the Son of God esteemed so much.

(f) Of the circumcised Jews, for as long as he lived, he never went out of their midst.

(g) That God might be seen to be true.

Romans 15:9

rom 15:9

(6) And that the Gentiles might glorify God for [his] mercy; as it is written, For this cause I will (h) confess to thee among the Gentiles, and sing unto thy name.

(6) An applying of the same to the Gentiles, whom also the Lord by his incomprehensible goodness had regard for, so that they are not to be condemned by the Jews as strangers.

(h) I will openly confess and set forth your name.

Romans 15:13

rom 15:13

(7) Now the God of (i) hope fill you with (k) all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost.

(7) He seals up as it were all the former treatise with prayers, wishing all that to be given them by the Lord, that he had commanded them.

(i) In whom we hope.

(k) Abundantly and plentifully.

Romans 15:14

rom 15:14

(8) And I myself also am persuaded of you, my brethren, that (l) ye also are full of goodness, filled with all knowledge, able also to admonish one another.

(8) The conclusion of the epistle, in which he first excuses himself, that he has written somewhat at length to them, rather to warn them than to teach them, and that of necessity, by reason of his calling, which binds him in a special way to the Gentiles.

(l) Of your own accord, and by yourselves.

Romans 15:16

rom 15:16

That I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the (m) offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost.

(m) By the offering up of the Gentiles, he means the Gentiles themselves, whom he offered to God as a sacrifice.

Romans 15:17

rom 15:17

(9) I have therefore whereof I may glory through Jesus Christ in those things which pertain to God.

(9) He commends his apostleship highly by the effects, but yet in such a way that even though he speaks all things truly, he gives all the glory to God as the only author: and he does not do this for his own sake, but this rather, that men might doubt less of the truth of the doctrine which he propounds to them.

Romans 15:18

rom 15:18

For I will not dare to speak of any of those things which (n) Christ hath not wrought by me, to make the Gentiles obedient, by word and deed,

(n) Christ was so with me in all things, and by all means, that even if I had wanted to, yet I cannot say what he has done by me to bring the Gentiles to obey the gospel.

Romans 15:19

rom 15:19

Through (o) mighty signs and wonders, by the power of the Spirit of God; so that from Jerusalem, and round about unto Illyricum, I have fully preached the gospel of Christ.

(o) In the first place this word "mighty" signifies the force and working of the wonders in piercing men's minds: and in the latter, it signifies God's mighty power which was the worker of those wonders.

Romans 15:22

rom 15:22

(10) For which cause also I have been much hindered from coming to you.

(10) He writes in general to the Romans, and that familiarly, his singular good will towards them, and the state of his affairs, but in such a way that he does not swerve in the least way from the end of apostolic doctrine: for he declares nothing but that which appertains to his office, and is godly: and commending by a little digression as it were, the liberality of the churches of Macedonia, he modestly incites them to follow their godly deed.

Romans 15:25

rom 15:25

But now I go unto Jerusalem to (p) minister unto the saints.

(p) Doing his duty for the saints, to carry to them that money which was gathered for their use.

Romans 15:27

rom 15:27

(11) It hath pleased them verily; and their debtors they are. For if the Gentiles have been made partakers of their spiritual things, their duty is also to (q) minister unto them in carnal things.

(11) Alms are voluntary, but yet we at the same time owe these by the law of charity.

(q) To serve their turns.

Romans 15:28

rom 15:28

When therefore I have performed this, and have (r) sealed to them this (s) fruit, I will come by you into Spain.

(r) Performed it faithfully, and sealed it as it were with my ring.

(s) This money which was gathered for the use of the poor: and these alms are very fitly called fruit.

Romans 15:29

rom 15:29

(12) And I am sure that, when I come unto you, I shall come in the fulness of the blessing of the gospel of Christ.

(12) He promises them through the blessing of God, not to come empty to them: and requiring of them the duty of prayers, he shows what thing we ought mainly to rest upon in all difficulties and adversities.

Romans 15:30

rom 15:30

Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the (t) love of the Spirit, that ye strive together with me in [your] prayers to God for me;

(t) For the mutual union, with which the Holy Spirit has united our hearts and minds together.

Romans Chapter 16

Romans 16:1

rom 16:1

I (1) commend unto you Phebe our sister, which is a servant of the church which is at Cenchrea:

(1) Having made an end of the whole discussion, he comes now to familiar commendations and salutations, and that to good consideration and purpose, that is, that the Romans might know who are most to be honoured and to be considered among them: and also whom they ought to set before them to follow: and therefore he attributes to every of them individual and singular testimonies.

Romans 16:2

rom 16:2

That ye receive her in the (a) Lord, as becometh saints, and that ye assist her in whatsoever business she hath need of you: for she hath been a succourer of many, and of myself also.

(a) For Christ's sake, which appropriately belongs to the Christians, for the heathen philosophers have a resemblance of the same virtues.

Romans 16:5

rom 16:5

Likewise [greet] the (b) church that is in their house. Salute my wellbeloved Epaenetus, who is the (c) firstfruits of Achaia unto Christ.

(b) The company of the faithful, for in so great a city as that was, there were different companies.

(c) For he was the first of Achaia that believed in Christ: and this type of speech is an allusion to the ceremonies of the law.

Romans 16:7

rom 16:7

Salute Andronicus and Junia, my kinsmen, and my fellowprisoners, who are of note among the apostles, who also were in (d) Christ before me.

(d) Ingrafted by faith.

Romans 16:16

rom 16:16

Salute one another with an holy (e) kiss. The churches of Christ salute you.

(e) He calls that a holy kiss which proceeds from a heart that is full of that holy love: now this is to be understood as referring to the manner used in those days.

Romans 16:17

rom 16:17

(2) Now I beseech you, brethren, (f) mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them.

(2) As by describing by name those who were worthy of commendation he sufficiently declared whom they ought to hear and follow, so does he now point out to them whom they ought to take heed of, yet he does not name them, because it was not necessary.

(f) Watchfully and diligently, as though you should scout for your enemies in a watch tower.

Romans 16:18

rom 16:18

For they that are such serve not our Lord Jesus Christ, but their own belly; and by (g) good words and fair speeches deceive the hearts of the simple.

(g) The word which he uses signifies a promising which accomplishes nothing, and if you hear any such, you may assure yourself that he who promises to you is more concerned about receiving from you than he is concerned about giving to you.

Romans 16:19

rom 16:19

(3) For your obedience is come abroad unto all [men]. I am glad therefore on your behalf: but yet I would have you (h) wise unto that which is good, and (i) simple concerning evil.

(3) Simplicity must be joined with wisdom.

(h) Furnished with the knowledge of the truth and wisdom, so that you may embrace good things, and avoid evil, beware of the deceits and snares of false prophets, and resist them openly: and this place plainly destroys the papists faith of credit, whereas they maintain it to be sufficient for one man to believe as another man believes, without further knowledge or examination what the matter is, or what ground it has: using these daily speeches, "We believe as our fathers believed, and we believe as the Church believes."

(i) As men that know no way to deceive, much less deceive indeed.

Romans 16:20

rom 16:20

(4) And the God of peace shall bruise Satan under your feet shortly. The grace of our Lord Jesus Christ [be] with you. Amen.

(4) We must fight with a certain hope of victory.

Romans 16:21

rom 16:21

(5) Timotheus my workfellow, and Lucius, and Jason, and Sosipater, my kinsmen, salute you.

(5) He adds salutations, partly to renew mutual friendship, and partly to the end that this epistle might be of some weight with the Romans, having the confirmation of so many that subscribed to it.

Romans 16:22

rom 16:22

I Tertius, who (k) wrote [this] epistle, salute you in the Lord.

(k) Wrote it as Paul uttered it.

Romans 16:24

rom 16:24

(6) The grace of our Lord Jesus Christ [be] with you all. Amen.

(6) Now taking his leave of them this third time, he wishes that to them, upon which all the force of the former doctrine depends.

Romans 16:25

rom 16:25

(7) Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the (l) mystery, which was kept secret since the world began,

(7) He sets forth the power and wisdom of God with great thanksgiving, which especially appears in the gospel, and makes mention also of the calling of the Gentiles, to confirm the Romans in the hope of this salvation.

(l) That secret and hidden thing, that is to say, the calling of the Gentiles.

Romans 16:26

rom 16:26

But now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, (m) made known to all nations for the obedience of faith:

(m) Offered and exhibited to all nations to be known.

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1 Corinthians

1 Corinthians Chapter 1

1 Corinthians 1:1

co1 1:1

Paul, (1) called [to be] an (2) apostle of Jesus Christ through the will of God, and (3) Sosthenes [our] brother,

(1) The inscription of the epistle, in which he mainly tries to procure the good will of the Corinthians towards him, yet nonetheless in such a way that he always lets them know that he is the servant of God and not of men. (2) If he is an apostle, then he must be heard, even though he sometimes sharply reprehends them, seeing he has not his own cause in hand, but is a messenger that brings the commandments of Christ. (3) He has Sosthenes with himself, that this doctrine might be confirmed by two witnesses.

1 Corinthians 1:2

co1 1:2

(4) Unto the church of God which is at Corinth, to them that are (5) sanctified in (a) Christ Jesus, (b) called [to be] saints, with all that in every place (c) call upon the name of Jesus Christ our Lord, both theirs and ours:

(4) It is a church of God, even though it has great faults in it, as it obeys those who admonish them.

(5) A true definition of the universal church, which is:

(a) The Father sanctifies us, that is to say, separates us from the wicked in giving us to his Son, that he may be in us, and we in him.

(b) Whom God by his gracious goodness and absolute love has separated for himself: or whom God has called to holiness: the first of these two expositions, shows from where our sanctification comes: and the second shows to what end it strives for.

(c) He is correctly said to call on God who cries to the Lord when he is in danger, and craves help from his hands, and by the figure of speech synecdoche, it is taken for all the service of God: and therefore to call upon Christ's name, is to acknowledge and take him for very God.

1 Corinthians 1:3

co1 1:3

(6) Grace [be] unto you, and peace, from God our Father, and [from] the Lord Jesus Christ.

(6) The foundation and the life of the Church is Christ Jesus given from the Father.

1 Corinthians 1:4

co1 1:4

(7) I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ;

(7) Going about to condemn many vices, he begins with a true commendation of their virtues, lest he might seem after to descend to chiding, being moved with malice or envy: yet in such a way that he refers all to God as the author of them, and that in Christ, that the Corinthians might be more ashamed to profane and abuse the holy gifts of God.

1 Corinthians 1:5

co1 1:5

That in every thing ye are enriched by him, (8) in (d) all utterance, and [in] all knowledge;

(8) He refers to that by name which they abused the most.

(d) Seeing that while we live here we know but in part, and prophesy in part, this word "all" must be limited by the present state of the faithful: and by "utterance" he does not mean a vain kind of babbling, but the gift of holy eloquence, which the Corinthians abused.

1 Corinthians 1:6

co1 1:6

(9) Even as the testimony of Christ was (e) confirmed in you:

(9) He shows that the true use of these gifts consists in this, that the mighty power of Christ might be set forth in them, that hereafter it might evidently appear how wickedly they abused them for glory and ambition.

(e) By those excellent gifts of the Holy Spirit.

1 Corinthians 1:7

co1 1:7

So that ye come behind in no gift; (10) waiting for the (f) coming of our Lord Jesus Christ:

(10) He says along the way that there is no reason why they should be so pleased in those gifts which they had received, seeing that those were nothing in comparison of those which are to be looked for.

(f) He speaks of the last coming of Christ.

1 Corinthians 1:8

co1 1:8

(11) Who shall also confirm you unto the end, [that ye may be] (g) blameless in the day of our Lord Jesus Christ.

(11) He testifies that he hopes that things go well with them from now on, that they may more patiently abide his reprehension afterward. And yet together in addition shows, that the beginning as well as the accomplishing of our salvation is only the work of God.

(g) He calls them blameless, not whom man never found fault with, but with whom no man can justly find fault, that is to say, those who are in Christ Jesus, in whom there is no condemnation. See (Luk 1:6).

1 Corinthians 1:9

co1 1:9

God [is] (h) faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord.

(h) True and constant, who not only calls us, but also gives to us the gift of perseverance.

1 Corinthians 1:10

co1 1:10

(12) Now I beseech you, brethren, by the name of our Lord Jesus Christ, that (13) ye all speak the same thing, and [that] there be no divisions among you; but [that] ye be (i) perfectly joined together in the same mind and in the same judgment.

(12) Having made an end of the preface, he comes to the matter itself, beginning with a most grave testimony, as though they should hear Christ himself speaking, and not Paul.

(13) The first part of this epistle, in which his purpose is found, to call back the Corinthians to brotherly harmony, and to take away all occasion of discord. So then this first part concerns the taking away of divisions. Now a division occurs when men who otherwise agree and consent together in doctrine, yet separate themselves from one another.

(i) Knit together, as a body that consists of all its parts, fitly knit together.

1 Corinthians 1:11

co1 1:11

(14) For it hath been declared unto me of you, my brethren, by them [which are of the house] of Chloe, that there are contentions among you.

(14) He begins his reprehension and chiding by taking away an objection, because he understood from good witnesses that there were many factions among them. And in addition he declares the cause of dissensions, because some depended on one teacher, some on another, and some were so addicted to themselves that they neglected all teachers and learned men, calling themselves the disciples of Christ alone, completely ignoring their teachers.

1 Corinthians 1:12

co1 1:12

Now (k) this I say, that every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ.

(k) The matter I would say to you is this.

1 Corinthians 1:13

co1 1:13

(15) Is Christ divided? was (16) Paul crucified for you? or were ye (17) baptized in the name of Paul?

(15) The first reason why divisions ought to be avoided: because Christ seems by that means to be divide and torn in pieces, who cannot be the head of two different and disagreeing bodies, being himself one.

(16) Another reason: because they cannot without great injury to God so depend on men as on Christ: which thing those no doubt do who allow whatever some man speaks, and do it for their own sakes: as these men allowed one and the very same Gospel being uttered by one man, and did loathe it being uttered by another man. So that these factions were called by the names of their teachers. Now Paul sets aside his own name, not simply to grieve no man, but also to show that he does not plead his own cause.

(17) The third reason taken from the form and end of baptism, in which we make a promise to Christ, calling also on the name of the Father, and the Holy Spirit. Therefore although a man does not fall from the doctrine of Christ, yet if he depends upon certain teachers, and despises others, he forsakes Christ: for if he holds Christ as his only master, he would hear him, no matter who Christ taught by.

1 Corinthians 1:14

co1 1:14

(18) I thank God that I baptized none of you, but Crispus and Gaius;

(18) He protests that he speaks so much the more boldly of these things, because through God's providence, he is void of all suspicion of gathering disciples to himself, and taking them from others. By which we may understand, that not the scholars only, but the teachers also are here reprehended, who gathered flocks separately and for themselves.

1 Corinthians 1:17

co1 1:17

(19) For Christ sent me not to baptize, but to preach the gospel: (20) not with (l) wisdom of words, lest the (21) cross of Christ should be made of none effect.

(19) The taking away of an objection: that he gave not himself to baptize many amongst them: not for the contempt of baptism, but because he was mainly occupied in delivering the doctrine, and committed those that received his doctrine to others to be baptized. And so he declared sufficiently how far he was from all ambition: whereas on the other hand they, whom he reprehends, as though they gathered disciples to themselves and not to Christ, bragged most ambitiously of numbers, which they had baptized.

(20) Now he turns himself to the teachers themselves, who pleased themselves in brave and glory-seeking eloquence, to the end that they might draw more disciples after them. He openly confesses that he was not similar to them, opposing gravely, as it became an apostle, his example against their

perverse judgments: so that this is another place in this epistle with regard to the observing of a godly simplicity both in words and sentences in teaching the Gospel.

(l) With eloquence: which Paul casts off from himself not only as unnecessary, but also as completely contrary to the office of his apostleship: and yet Paul had this kind of eloquence, but it was heavenly, not of man, and void of fancy words.

(21) The reason why he did not use the pomp of words and fancy speech: because it was God's will to bring the world to his obedience by that way, by which the most foolish among men might understand that this work was done by God himself, without the skill of man. Therefore as salvation is set forth to us in the Gospel by the cross of Christ, which nothing is more contemptible than, and more far from life, so God would have the manner of the preaching of the cross, most different from those means with which men do use to draw and entice others, either to hear or believe: therefore it pleased him by a certain kind of most wise folly, to triumph over the most foolish wisdom of the world, as he had said before by Isaiah that he would. And by this we may gather that both these teachers who were puffed up with ambitious eloquence, and also their hearers, strayed far away from the goal and mark of their calling.

1 Corinthians 1:18

co1 1:18

For the (m) preaching of the cross is to them that perish foolishness; but unto us which are saved it is the (n) power of God.

(m) The preaching of Christ crucified, or the type of speech which we use.

(n) It is that in which he declares his marvellous power in saving his elect, which would not so evidently appear if it depended upon any help of man, for if it did man might attribute that to himself which is to be attributed only to the cross of Christ.

1 Corinthians 1:19

co1 1:19

(22) For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent.

(22) The apostle proves that this should not seem strange, seeing that it was foretold so long before, and declares further that God often punishes the pride of the world in such a way, which so pleases itself in its own wisdom: and therefore that it is vain, indeed a thing of no value, and such as God rejects as unprofitable, which they so carefully laboured for, and considered to be so important.

1 Corinthians 1:20

co1 1:20

Where [is] the wise? where [is] the (o) scribe? where [is] the (p) disputer of this world? hath not God made foolish the wisdom of this world?

(o) Where are you, O you learned fellow, and you that spend your days in turning your books?

(p) You that spend all your time in seeking out the secret things of this world, and in expounding all hard questions: and thus he triumphs against all the men of this world, for there was not one of them that could so much as dream of this secret and hidden mystery.

1 Corinthians 1:21

co1 1:21

(23) For after that in the (q) wisdom of God the (r) world by wisdom knew not God, (24) it pleased God by the (s) foolishness of preaching to save them that believe.

(23) He shows that the pride of men was worthily punished by God, because they could not behold God, as they properly should have, in the most clear mirror of the wisdom of the world, and this wisdom is the workmanship of the world.

(q) By the world he means all men who are not born again, but remain as they were, when they were first born.

(r) In the workmanship of this world, which has the marvellous wisdom of God engraved on it, so that every man may behold it.

(24) The goodness of God is wonderful, for while he goes about to punish the pride of this world, he is very provident and careful for the salvation of it, and teaches men to become fools, so that they may be wise to God.

(s) So he calls the preaching of the Gospel, as the enemies supposed it to be: but in the mean time he taunts those very sharply who had rather charge God with folly than acknowledge their own, and crave pardon for it.

1 Corinthians 1:22

co1 1:22

(25) For the Jews require a sign, and the Greeks seek after wisdom:

(25) A declaration of that which he said: that the preaching of the Gospel is foolish. It is foolish, he says, to those whom God has not endued with new light, that is to say, to all men being considered in themselves: for the Jews require miracles, and the Greeks arguments, which they may comprehend by their intellect and wisdom: and therefore they do not believe the Gospel, and also mock it. Nonetheless, in this foolish preaching there is the great power and wisdom of God, but such that only those who are called perceive: God showing most plainly, that even then when mad men think him most foolish, he is far wiser than they are, and that he surmounts all their might and power, when he uses most vile and abject things, as it has appeared in the fruit of the preaching of the Gospel.

1 Corinthians 1:26

co1 1:26

(26) For ye see your (t) calling, brethren, how that not many wise men (u) after the flesh, not many mighty, not many noble, [are called]:

(26) A confirmation taken from those things which came to pass at Corinth, where the church especially consisted of the lowly and common people, insomuch that the philosophers of Greece were driven to shame when they saw that they could do nothing with their wisdom and eloquence in comparison with the apostles, whom nonetheless they called idiots and unlearned. And in this he beats down their pride: for God did not prefer them before those noble and wise men so that they should be proud, but that they might be constrained, whether they wished to or not, to rejoice in the Lord, by whose mercy, although they were the most abject of all, they had obtained in Christ both this wisdom as well as all things necessary to salvation.

(t) What way the Lord has taken in calling you.

(u) After that type of wisdom which men consider to be important, as though there were none else: but because they are carnal, they do not know spiritual wisdom.

1 Corinthians 1:28

co1 1:28

And base things of the world, and things which are despised, hath God chosen, [yea], and things which (x) are not, to bring to (y) nought things that are:

(x) Which in man's judgment are almost nothing.

(y) To show that they are vain and unprofitable, and worth nothing. See Rom 3:31

1 Corinthians 1:29

co1 1:29

That no (z) flesh should glory in his presence.

(z) "Flesh" is often, as we see, taken for the whole man: and he uses this word "flesh" very well, to contrast the weak and miserable condition of man with the majesty of God.

1 Corinthians 1:30

co1 1:30

But (a) of him are ye in Christ Jesus, (27) who of God is made unto us wisdom, and righteousness, and sanctification, and redemption:

(a) Whom he cast down before, now he lifts up, indeed, higher than all men: yet in such a way that he shows them that all their worthiness is outside of themselves, that is, it stands in Christ, and that of God.

(27) He teaches that especially and above all things, the Gospel ought not to be condemned, seeing that it contains the principal things that are to be desired, that is, true wisdom, the true way to obtain

righteousness, the true way to live honestly and godly, and the true deliverance from all miseries and calamities.

1 Corinthians 1:31

co1 1:31

That, according as it is written, (b) He that glorieth, let him glory in the Lord.

(b) Let him yield all to God and give him thanks: and so by this place is man's free will beaten down, which the papists so dream about.

1 Corinthians Chapter 2

1 Corinthians 2:1

co1 2:1

And (1) I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the (a) testimony of God.

(1) He returns to (Co1 1:17), that is to say, to his own example: confessing that he did not use among them either excellency of words or enticing speech of man's wisdom, but with great simplicity of speech both knew and preached Jesus Christ crucified, humbled and abject, with regard to the flesh.

(a) The Gospel.

1 Corinthians 2:2

co1 2:2

For I (b) determined not to know any thing among you, save Jesus Christ, and him crucified.

(b) I did not profess any knowledge but the knowledge of Christ and him crucified.

1 Corinthians 2:3

co1 2:3

And I was with you in (c) weakness, and in fear, and in much trembling.

(c) He contrasts weakness with excellency of words, and therefore joins with it fear and trembling, which are companions of true modesty, not such fear and trembling as terrify the conscience, but such as are contrary to vanity and pride.

1 Corinthians 2:4

co1 2:4

And my speech and my preaching [was] not with enticing words of man's wisdom, (2) but in (d) demonstration of the Spirit and of power:

(2) He turns now to the commendation of his ministry, which he had granted to his adversaries: for his strength and power, which they knew well enough, was so much the more excellent because it had no worldly help behind it.

(d) By "demonstration" he means such a proof as is made by reasons both certain and necessary.

1 Corinthians 2:5

co1 2:5

(3) That your faith should not stand in the wisdom of men, but in the power of God.

(3) And he tells the Corinthians that he did it for their great profit, because they might by this know manifestly that the Gospel was from heaven. Therefore he privately rebukes them, because in vainly seeking to be noticed, they willingly deprived themselves of the greatest help of their faith.

1 Corinthians 2:6

co1 2:6

(4) Howbeit we speak wisdom among them that are (e) perfect: yet not the wisdom of this world, nor of the (f) princes of this world, that come to nought:

(4) Another argument taken from the nature of the thing, that is, of the Gospel, which is true wisdom, but known only to those who are desirous of perfection: and it is unsavoury to those who otherwise excel in the world, but yet vainly and frailly.

(e) They are called perfect here, not who had already gotten perfection, but those who are striving for it, as in (Phi 3:15): so that perfect is contrasted with weak.

(f) Those that are wiser, richer, or mightier than other men are.

1 Corinthians 2:7

co1 2:7

(5) But we speak the wisdom of God in a (g) mystery, [even] the hidden [wisdom], (6) which God ordained before the world unto our glory:

(5) He shows the reason why this wisdom cannot be perceived by those excellent worldly intellects: that is, because it is indeed so deep that they cannot attain to it.

(g) Which men could not so much as dream of. (6) He takes away an objection: if it is so hard, when and how is it known? God, he says, determined with himself from the beginning, that which his purpose was to bring forth at this time out of his secrets, for the salvation of men.

1 Corinthians 2:8

co1 2:8

(7) Which none of the princes of this world knew: for had they known [it], they would not have crucified the (h) Lord of glory.

(7) He takes away another objection: why then, how comes it to pass that this wisdom was so rejected by men of the highest authority, that they crucified Christ himself? Paul answers: because they did not know Christ such as he was.

(h) That mighty God, full of true majesty and glory: now this place has in it a most evident proof of the divinity of Christ, and of the joining of the two natures in one in him, which has this in it, that which is proper to the manhood alone is confirmed of the Godhead joined with the manhood. This type of speech is called, by the old fathers, a making common of things belonging to someone with another to whom they do not belong.

1 Corinthians 2:9

co1 2:9

(8) But as it is written, Eye hath not seen, nor ear heard, neither have entered into the (i) heart of man, the things which God hath prepared for them that love him.

(8) Another objection: but how could it be that those intelligent men could not perceive this wisdom? Paul answers: because we preach those things which surpass all man's understanding.

(i) Man cannot so much as think of them, much less conceive them with his senses.

1 Corinthians 2:10

co1 2:10

(9) But God hath revealed [them] unto us by his Spirit: for the Spirit (k) searcheth all things, yea, the deep things of God.

(9) A question: if it surpasses the capacity of men, how can it be understood by any man, or how can you declare and preach it? By a special enlightening of God's Spirit, with which whoever is inspired, he can enter even into the very secrets of God.

(k) There is nothing so secret and hidden in God, but the Spirit of God penetrates it.

1 Corinthians 2:11

co1 2:11

(10) For what man knoweth the things of a man, save the (l) spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God.

(10) He sets it forth in comparison, which he spoke by the inspiration of the Spirit. As the power of man's intellect searches out things pertaining to man, so does our mind by the power of the Holy Spirit understand heavenly things.

(l) The mind of man which is endued with the ability to understand and judge.

1 Corinthians 2:12

co1 2:12

Now we have received, not the (m) spirit of the world, but the spirit which is of God; (11) that we might (n) know the things that are freely given to us of God.

(m) The Spirit which we have received does not teach us things of this world, but lifts us up to God, and this verse teaches us the opposite of what the papists teach: what faith is, from where it comes, and from what power it originates.

(11) That which he spoke generally, he confines now to those things which God has opened to us of our salvation in Christ: so that no man should separate the Spirit from the preaching of the word and Christ: or should think that those fanciful men are governed by the Spirit of God, who wandering besides the word, thrust upon us their vain imaginations for the secrets of God.

(n) This word "know" is taken here in its proper sense for true knowledge, which the Spirit of God works in us.

1 Corinthians 2:13

co1 2:13

(12) Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; (o) comparing spiritual things with spiritual.

(12) Now he returns to his purpose, and concludes the argument which he began in verse six (Co1 2:6), and it is this: the words must be applied to the matter, and the matter must be set forth with words which are proper and appropriate for it: now this wisdom is spiritual and not from man, and therefore it must be delivered by a spiritual type of teaching, and not by enticing words of man's eloquence, so that the simple, and yet wonderful majesty of the Holy Spirit may appear in it.

(o) Applying the words to the matter, that is, that as we teach spiritual things, so must our type of teaching be spiritual.

1 Corinthians 2:14

co1 2:14

(13) But the (p) natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know [them], because they are (q) spiritually discerned.

(13) Again he anticipates an offence or stumbling block: how does it come to pass that so few allow these things? This is not to be marvelled at, the apostle says, seeing that men in their natural powers (as they call them) are not endued with that faculty by which spiritual things are discerned (which faculty comes another way) and therefore they consider spiritual wisdom as folly: and it is as if he should say, "It is no marvel that blind men cannot judge of colours, seeing that they lack the light of their eyes, and therefore light is to them as darkness."

(p) The man that has no further light of understanding, than that which he brought with him, even from his mother's womb, as Jude defines it; ().

(q) By the power of the Holy Spirit.

1 Corinthians 2:15

co1 2:15

(14) But he that is spiritual (r) judgeth all things, yet (15) he himself is judged of (s) no man.

(14) He amplifies the matter by opposites.

(r) Understands and discerns.

(15) The wisdom of the flesh, Paul says, determines nothing certainly, no not in its own affairs, much less can it discern strange, that is, spiritual things. But the Spirit of God, with which spiritual men are endued, can by no means be deceived, and therefore be reproved by any man.

(s) Of no man: for when the prophets are judged of the prophets, it is the Spirit that judges, and not the man.

1 Corinthians 2:16

co1 2:16

(16) For who hath known the mind of the Lord, that he may (t) instruct him? But we have (u) the mind of Christ.

(16) A reason from the former saying: for he is called spiritual, who has learned that by the power of the Spirit, which Christ has taught us. Now if that which we have learned from that Master could be reproved by any man, he must be wiser than God: whereupon it follows that they are not only foolish, but also wicked, who think that they can devise something that is either more perfect, or that they can teach the wisdom of God a better way than those knew or taught who were undoubtedly endued with God's Spirit.

(t) Lay his head to his, and teach him what he should do.

(u) We are endued with the Spirit of Christ, who opens to us those secrets which by all other means are unsearchable, and also any truth at all.

1 Corinthians Chapter 3

1 Corinthians 3:1

co1 3:1

And (1) I, brethren, could not speak unto you as unto spiritual, but as unto (a) carnal, [even] as unto babes in Christ.

(1) Having declared the worthiness of heavenly wisdom, and of the Gospel, and having generally condemned the blindness of man's mind, now at length he applies it particularly to the Corinthians, calling them carnal, that is, those in whom the flesh still prevails against the Spirit. And he brings a twofold testimony of it: first, because he had proved them to be such, in so much that he dealt with them as he would with ignorant men, and those who are almost babes in the doctrine of godliness, and second, because they showed indeed by these dissensions, which sprang up by reason of the ignorance of the power of the Spirit, and heavenly wisdom, that they had profited very little or nothing.

(a) He calls them carnal, who are as yet ignorant, and therefore to express it better, he calls them "babes".

1 Corinthians 3:2

co1 3:2

I have fed you with milk, and not with (b) meat: for hitherto ye were not (c) able [to bear it], neither yet now are ye able.

(b) Substantial meat, or strong meat.

(c) To be fed by me with substantial meat: therefore as the Corinthians grew up in age, so the apostle nourished them by teaching, first with milk, then with strong meat. The difference was only in the manner of teaching.

1 Corinthians 3:3

co1 3:3

For ye are yet carnal: for whereas [there is] among you envying, and strife, and divisions, are ye not carnal, and walk as (d) men?

(d) Using the tools of man's intellect and judgment.

1 Corinthians 3:5

co1 3:5

(2) Who then is Paul, and who [is] Apollos, but ministers by whom ye believed, even as the Lord gave to every man?

(2) After he has sufficiently reprehended ambitious teachers, and those who foolishly esteemed them, now he shows how the true ministers are to be esteemed, that we do not attribute to them more or

less than we ought to do. Therefore he teaches us that they are those by whom we are brought to faith and salvation, but yet as the ministers of God, and such as do nothing of themselves, but God so working by them as it pleases him to furnish them with his gifts. Therefore we do not have to regard or consider what minister it is that speaks, but what is spoken: and we must depend only upon him who speaks by his servants.

1 Corinthians 3:6

co1 3:6

(3) I have planted, Apollos watered; but God gave the increase.

(3) He beautifies the former sentence, with two similarities: first comparing the company of the faithful to a field which God makes fruitful, when it is sown and watered through the labour of his servants. Second, be comparing it to a house, which indeed the Lord builds, but by the hands of his workmen, some of whom he uses in laying the foundation, others in building it up. Now, both these similarities are for this purpose, to show that all things are wholly accomplished only by God's authority and might, so that we must only have an eye to him. Moreover, although God uses some in the better part of the work, we must not therefore condemn others, in respect of them, and much less may we divide or set them apart (as these factious men did) seeing that all of them labour in God's business. They work in such a way, that they serve to finish the very same work, although by a different manner of working, in so much that they all need one another's help.

1 Corinthians 3:9

co1 3:9

For we are (e) labourers together with God: ye are God's husbandry, [ye are] God's building.

(e) Serving under him: now they who serve under another do nothing by their own strength, but as it is given them of grace, which grace makes them fit for that service. See (Co1 15:10; Co2 3:6). All the increase that comes by their labour proceeds from God in such a way that no part of the praise of it may be given to the servant.

1 Corinthians 3:10

co1 3:10

According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. (4) But let every man take heed how he buildeth thereupon.

(4) Now he speaks to the teachers themselves, who succeeded him in the church of Corinth, and in this regard to all that were after or will be pastors of congregations, seeing that they succeed into the labour of the apostles, who were planters and chief builders. Therefore he warns them first that they do not persuade themselves that they may build after their own fantasy, that is, that they may propound and set forth anything in the Church, either in matter, or in type of teaching, different from the apostles who were the chief builders.

1 Corinthians 3:11

co1 3:11

(5) For other foundation can no man lay than that is laid, which is Jesus Christ.

(5) Moreover, he shows what this foundation is, that is, Christ Jesus, from whom they may not turn away in the least amount in the building up of this building.

1 Corinthians 3:12

co1 3:12

(6) Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble;

(6) Thirdly he shows that they must take heed that the upper part of the building is answerable to the foundation. That is that admonitions, exhortations, and whatever pertains to the edifying of the flock, is answerable to the doctrine of Christ, in the matter as well as in form. This doctrine is compared to gold, silver, and precious stones: of which material Isaiah also and John in the Revelation build the heavenly city. And to these are the opposites, wood, hay, stubble, that is to say, curious and vain questions or decrees: and to be short, all the type of teaching which serves to vain show. For false doctrines, of which he does not speak here, are not correctly said to be built upon this foundation, unless perhaps in show only.

1 Corinthians 3:13

co1 3:13

(7) Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is.

(7) He testifies, as indeed it truly is, that all are not good builders, not even all of those who stand upon this one and only foundation. However, this work of evil builders, he says, stands for a season, yet it will not always deceive, because the light of the truth appearing at length, as day, will dissolve this darkness, and show what it is. And as that stuff is tried by the fire, whether it is good or not, so will God in his time, by the touch of his Spirit and word, try all buildings, and so will it come to pass, that those which are found pure and sound, will still continue so, to the praise of the workmen. But they that are otherwise will be consumed and vanish away, and so will the workman be frustrated of the hope of his labour, who pleased himself in a thing of nothing.

1 Corinthians 3:15

co1 3:15

If any man's work shall be burned, he shall suffer loss: but (8) he himself shall be saved; yet so as by fire.

(8) He does not take away the hope of salvation from the unskilful and foolish builders, who hold fast the foundation, of which sort were those rhetoricians, rather than the pastors of Corinth. However, he adds an exception, that they must nonetheless suffer this trial of their work, and also abide the loss of their vain labours.

1 Corinthians 3:16

co1 3:16

(9) Know ye not that ye are the temple of God, and [that] the Spirit of God dwelleth in you?

(9) Continuing still in the metaphor of building, he teaches us that this ambition is not only vain, but also sacrilegious: for he says that the Church is as it were the Temple of God, which God has as it were consecrated to himself by his Spirit. Then turning himself to these ambitious men, he shows that they profane the Temple of God, because those vain arts in which they please themselves so much are, as he teaches, many pollutions of the holy doctrine of God, and the purity of the Church. This wickedness will not go unpunished.

1 Corinthians 3:17

co1 3:17

If any man (f) defile the temple of God, him shall God destroy; for the temple of God is holy, which [temple] ye are.

(f) Defiles it and makes it unclean, being holy: and surely they do defile it, by Paul's judgment, who by fleshly eloquence defile the purity of the Gospel.

1 Corinthians 3:18

co1 3:18

(10) Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise.

(10) He concludes by the opposite, that they profess pure wisdom in the Church of God, who refuse and cast away all those vanities of men. Further, if they are mocked by the world, it is sufficient for them that they are wise according to the wisdom of God, and as he will have them to be wise.

1 Corinthians 3:19

co1 3:19

For the wisdom of this world is foolishness with God. For it is written, He (g) taketh the wise in their own craftiness.

(g) Be they ever so crafty, yet the Lord will take them when he will discover their treachery.

1 Corinthians 3:21

co1 3:21

(11) Therefore let no man (h) glory in men. For all things are (i) yours;

(11) He returns to the proposition of the second verse, first warning the hearers, that from now on they do not esteem as lords those whom God has appointed to be ministers and not lords of their salvation. This is done by those that depend upon men, and not upon God that speaks by them.

(h) Please himself.

(i) Helps, appointed for your benefit.

1 Corinthians 3:22

co1 3:22

Whether Paul, or Apollos, or Cephas, or the (12) world, or life, or death, or things present, or things to come; all are yours;

(12) He passes from the persons to the things themselves, that his argument may be more forcible. Indeed, he ascends from Christ to the Father, to show that we rest ourselves not in Christ himself, in that he is man, but because he carries us up even to the Father, as Christ witnesses of himself everywhere that he was sent by his Father, that by this band we may be all united with God himself.

1 Corinthians Chapter 4

1 Corinthians 4:1

co1 4:1

Let (1) a (a) man so account of us, as of the ministers of Christ, and stewards of the mysteries of God.

(1) He concludes the duty of the hearers towards their ministers: that they do not esteem them as lords. Yet nonetheless they are to give ear to them, as to those that are sent from Christ. Sent I say to this end and purpose, that they may receive as it were at their hands the treasure of salvation which is drawn out of the secrets of God.

(a) Every man.

1 Corinthians 4:2

co1 4:2

(2) Moreover it is required in stewards, that a man be found faithful.

(2) Last of all, he warns the ministers that they also do not behave themselves as lords, but as faithful servants, because they must render an account of their stewardship to God.

1 Corinthians 4:3

co1 4:3

(3) But with me it is a very small thing that I should be judged of you, (4) or of man's (b) judgment: yea, (5) I judge not mine own self.

(3) In reprehending others, he sets himself for an example, and anticipates an objection. Using the gravity of an apostle, he shows that he does not care for the contrary judgments that those have of him, in that they esteemed him as a vile person, because he did not set forth himself as they did. And he brings good reasons why he was not moved with the judgments which they had of him. (4) First, because that which men judge in these cases of their own brains is not to be considered any more than when the unlearned judge of wisdom.

(b) Literally, "day", after the manner of Cilician speech. (5) Secondly, he says, how can you judge how much or how little I am to be made responsible for, seeing that I myself who know myself better than you do, and who dare profess that I have walked in my calling with a good conscience, dare not yet nonetheless claim anything to myself. Nonetheless, I know that I am not blameless: much less therefore should I flatter myself as you do.

1 Corinthians 4:4

co1 4:4

For I know nothing by myself; yet am I not hereby justified: but he that judgeth me is the (c) Lord.

(c) I submit myself to the Lord's judgment.

1 Corinthians 4:5

co1 4:5

(6) Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have (d) praise of God.

(6) A third reason proceeding from a conclusion, as it were, out of the former reasons. It is God's office to esteem every man according to his value, because he knows the secrets of the heart, which men for the most part are ignorant of. Therefore this judgment does not pertain to you.

(d) One could not be praised above the rest, without the others being blamed: and he mentions praise rather than lack of praise, because the beginning of this dispute was this, that they gave more to some men than was appropriate.

1 Corinthians 4:6

co1 4:6

(7) And these things, brethren, I have in a figure transferred to myself and [to] Apollos for your sakes; that ye might learn (e) in us not to think [of men] above that which is written, that no one of you be puffed up for one against another.

(7) Having rejected their judgment, he sets forth himself again as a singular example of modesty, as one who concealed in this epistle those factious teacher's names, did not hesitate to put down his own name and Apollos' in their place, and took upon him as it were their shame. And this shows how far was he from preferring himself to any.

(e) By our example, who choose rather to take other men's faults upon us, than to find fault with any by name.

1 Corinthians 4:7

co1 4:7

(8) For who maketh thee to differ [from another]? and what hast thou that thou didst not receive? now if thou didst receive [it], why dost thou glory, as if (f) thou hadst not received [it]?

(8) He shows a good way to bridle pride. First, if you consider how it is wrong for you to exclude yourself from the number of others, seeing you are a man yourself. Second, if you consider that even though you have something more than other men have, yet you only have it by God's bountifulness. And what wise man is he that will brag of another's goodness, and that against God?

(f) There is nothing then in us by nature that is worthy of commendation: but all that we have, we have it of grace, which the Pelegians and semi-Pelegians will not confess.

1 Corinthians 4:8

co1 4:8

(9) Now ye are full, now ye are rich, ye have reigned as kings without us: and I would to God ye did reign, that we also might reign with you.

(9) He descends to a most grave mockery, to cause those glory-seeking men to blush, even though they did not want to.

1 Corinthians 4:9

co1 4:9

For I think that God hath set forth us the apostles last, as it were appointed to death: for we are made a (g) spectacle unto the world, and to angels, and to men.

(g) He that thinks that Paul and the pope are alike, who lyingly boasts that he is his successor, let him compare the delicacies of the popish court with Paul's state as we see it here.

1 Corinthians 4:13

co1 4:13

Being defamed, we intreat: we are made as the (h) filth of the world, [and are] the offscouring of all things unto this day.

(h) Such as is gathered together by sweeping.

1 Corinthians 4:14

co1 4:14

(10) I write not these things to shame you, but as my beloved sons I warn [you].

(10) Moderating the sharpness of his mockery, he puts them in mind to remember of whom they were begotten in Christ, and that they should not doubt to follow him for an example. Even though he seems vile according to the outward show in respect of others, yet he is mighty by the efficacy of God's Spirit, as had been shown among themselves.

1 Corinthians 4:17

co1 4:17

For this cause have I sent unto you Timotheus, who is my beloved son, and faithful in the Lord, who shall bring you into remembrance of my (i) ways which be in Christ, as I teach every where in every church.

(i) What way and rule I follow everywhere in teaching the churches.

1 Corinthians 4:18

co1 4:18

(11) Now some are puffed up, as though I would not come to you.

(11) Last of all he descends also to apostolic threatenings, but yet chiding them as a father, lest by their disorder he was forced to come to punish some among them.

1 Corinthians 4:19

co1 4:19

But I will come to you shortly, if the Lord will, and will know, not the (k) speech of them which are puffed up, but the power.

(k) By words, he means their fancy and elaborate type of eloquence, which he contrasts with the power of the Holy Spirit.

1 Corinthians 4:21

co1 4:21

(12) What will ye? shall I come unto you with a rod, or in love, and [in] the (l) spirit of meekness?

(12) A passing over to another part of this epistle, in which he reprehends most sharply a very odious offence, showing the use of ecclesiastical correction.

(l) Acting meekly towards you.

1 Corinthians Chapter 5

1 Corinthians 5:1

co1 5:1

It is (1) reported commonly [that there is] fornication among you, and such fornication as is not so much as named among the Gentiles, that one should have his father's wife.

(1) They are greatly to be reprehended who by allowing wickedness, set forth the Church of God to be mocked and scorned by infidels.

1 Corinthians 5:2

co1 5:2

(2) And ye are puffed up, and have not rather mourned, that he that hath done this deed might be taken away from among you.

(2) There are none more proud than they that least know themselves.

1 Corinthians 5:3

co1 5:3

(3) For I verily, as absent in body, but present in (a) spirit, have judged already, as though I were present, [concerning] him that hath so done this deed,

(3) Excommunication ought not to be committed to one man's power, but must be done by the authority of the whole congregation, after the matter is diligently examined.

(a) In mind, thought, and will.

1 Corinthians 5:4

co1 5:4

In the (b) name of our Lord Jesus Christ, when ye are gathered together, and my spirit, (4) with the power of our Lord Jesus Christ,

(b) Calling upon Christ's name. (4) There is no doubt that the judgment is ratified in heaven, in which Christ himself sits as Judge.

1 Corinthians 5:5

co1 5:5

(5) To (c) deliver such an one unto Satan for the (6) destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.

(5) The one who is excommunicated is delivered to the power of Satan, in that he is cast out of the house of God.

(c) What it is to be delivered to Satan the Lord himself declares when he says, "Let him be unto thee as a heathen and publican"; (Mat 18:17). That is to say, to be disfranchised and put out of the right

and privileges of the city of Christ, which is the Church, outside of which Satan is lord and master.

(6) The goal of excommunication is not to cast away the excommunicate that he should utterly perish, but that he may be saved, that is, that by this means his flesh may be tamed, that he may learn to live to the Spirit.

1 Corinthians 5:6

co1 5:6

(7) Your glorying (d) [is] not good. Know ye not that a little leaven leaveneth the whole lump?

(7) Another goal of excommunication is that others are not infected, and therefore it must of necessity be retained in the Church, so that one is not infected by the other.

(d) Is nothing and not grounded upon good reason, as though you were excellent, and yet there is such wickedness found among you.

1 Corinthians 5:7

co1 5:7

(8) Purge out therefore the old leaven, that ye may be a new (e) lump, as ye are unleavened. For even Christ our (f) passover is sacrificed for us:

(8) By alluding to the ceremony of the passover, he exhorts them to cast out that unclean person from among them. In times past, he says, it was not lawful for those who celebrated the passover to eat unleavened bread, insomuch that he was held as unclean and unworthy to eat the passover, whoever had but tasted of leaven. Now our whole life must be as it were the feast of unleavened bread, in which all they that are partakers of that immaculate lamb which is slain, must cast out both of themselves, and also out of their houses and congregations, all impurity.

(e) By lump he means the whole body of the Church, every member of which must be unleavened bread, that is, be renewed in spirit, by plucking away the old corruption.

(f) The Lamb of our passover.

1 Corinthians 5:8

co1 5:8

Therefore let us keep the (g) feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened [bread] of sincerity and truth.

(g) Let us lead our whole life as it were a continual feast, honestly and uprightly.

1 Corinthians 5:9

co1 5:9

(9) I wrote unto you in an epistle not to company with fornicators:

(9) Now he speaks more generally: and that which he spoke before of the incestuous person he shows that it pertains to others, who are known to be wicked and those who through their wicked

life are a slander to the Church, who ought also by lawful order be cast out of the community of the Church. And making mention of eating meals, either he means that feast of love at which the supper of the Lord was received, or else their common usage and manner of life. And this is to be properly understood, lest any man should think that either matrimony was broken by excommunication, or such duties hindered and cut off by it, as we owe one to another: children to their parents, subjects to their rulers, servants to their masters, and neighbour to neighbour, to win one another to God.

1 Corinthians 5:10

co1 5:10

Yet not (h) altogether with the fornicators of this world, or with the covetous, or extortioners, or with idolaters; for then must ye needs go out of the world.

(h) If you should utterly abstain from such men's company, you should go out of the world. Therefore I speak of those who are in the very bosom of the Church, who must be brought back into order by discipline, and not of those who are outside of the Church, with whom we must labour by all means possible, to bring them to Christ.

1 Corinthians 5:12

co1 5:12

(10) For what have I to do to judge them also that are without? do not ye judge them that are within?

(10) Those who are false brethren ought to be cast out of the congregation. As for those who are outside of it, they must be left to the judgment of God.

1 Corinthians Chapter 6

1 Corinthians 6:1

co1 6:1

Dare (1) (a) any of you, having a matter against another, go to law (b) before the unjust, (2) and not before the saints?

(1) The third question is of civil judgments. Whether it is lawful for one of the faithful to draw another of the faithful before the judgment seat of an infidel? He answers that is not lawful because it is an offence for the faithful to do this, for it is not evil in itself that a matter be brought before the judgment seat, even of an infidel.

(a) As if he said, "Have you become so impudent, that you are not ashamed to make the Gospel a laughing stock to profane men?"

(b) Before the unjust. (2) He adds that he does not forbid that one neighbour may go to law with another, if need so require, but yet under holy judges.

1 Corinthians 6:2

co1 6:2

(3) Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters?

(3) He gathers by a comparison that the faithful cannot seek to be judged by infidels, without great injury done to the saints, seeing that God himself will make the saints judges of the world, and of the devils, with his Son Christ. Much more ought they to judge these light and final causes which may be by equity, and good conscience determined.

1 Corinthians 6:4

co1 6:4

(4) If then ye have (c) judgments of things pertaining to this life, set them to judge who are (d) least esteemed in the church.

(4) The conclusion, in which he prescribes a remedy for this wrong: that is, if they end their private affairs between themselves by chosen arbiters out of the Church: for which matter and purpose, the least of you, he says, is sufficient. Therefore he does not condemn judgment seats, but shows what is expedient for the circumstance of the time, and that without any diminishing of the right of the magistrate. For he does not speak of judgments, which are practised between the faithful and the infidels, neither of public judgments, but of controversies which may be ended by private arbiters.

(c) Courts and places of judgments.

(d) Even the most abject among you.

1 Corinthians 6:5

co1 6:5

(5) I speak to your shame. Is it so, that there is not a wise man among you? no, not one that shall be able to judge between his brethren?

(5) He applies the general proposition to a particular, always calling them back to this, to take away from them the false opinion of their own excellency from where all these evils sprang.

1 Corinthians 6:7

co1 6:7

(6) Now therefore there is utterly a (e) fault among you, because ye go to law one with another. (7) Why do ye not rather take wrong? why do ye not rather [suffer yourselves to] be defrauded?

(6) Now he goes further also, and even though by granting them private arbiters out of the congregation of the faithful, he does not simply condemn, but rather establishes private judgments, so that they are exercise without offence. Yet he shows that if they were such as they ought to be, and as it were to be wished, they should not need to use that remedy either.

(e) A weakness of mind which is said to be in those that allow themselves to be overcome by their lusts, and it is a fault that differs greatly from temperance and moderation: so that he nips those who could not endure an injury done to them. (7) This pertains chiefly to the other part of the reprehension, that is, that they went to law even under infidels, whereas they should rather have suffered any loss, than to have given that offence. But yet this is generally true, that we ought rather to depart from our right, than try the uttermost of the law hastily, and upon an affection to revenge an injury. But the Corinthians cared for neither, and therefore he says that they must repent, unless they will be shut out of the inheritance of God.

1 Corinthians 6:9

co1 6:9

Know ye not that the unrighteous shall not inherit the kingdom of God? (8) Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind,

(8) Now he prepares himself to pass over to the fourth treatise of this epistle, which concerns other matters, concerning this matter first, how men may well use a woman or not. And this question has three parts: fornication, matrimony, and a single life. As for fornication, he utterly condemns it. And marriage he commands to some, as a good and necessary remedy for them: to others he leaves is free. And others he dissuades from it, not as unlawful, but as inconvenient, and that not without exception. As for singleness of life (under which also I comprehend virginity) he enjoins it to no man: yet he persuades men to it, but not for itself, but for another respect, neither to all men, nor without exception. And being about to speak against fornication, he begins with a general reprehension of those vices, with which that rich and riotous city most abounded: warning and teaching them earnestly, that repentance is inseparable joined with forgiveness of sins, and sanctification with justification.

1 Corinthians 6:11

co1 6:11

And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the (f) name of the Lord Jesus, and by the Spirit of our God.

(f) In Jesus.

1 Corinthians 6:12

co1 6:12

(9) (g) All things are lawful unto me, but all things are not expedient: all things are lawful for me, but I will not be brought under the (h) power of any.

(9) Secondly, he shows that the Corinthians offend in small matters. First, because they abused them. Next, because they used indifferent things, without any discretion, seeing the use of them ought to be brought to the rule of charity. And that he does not use them correctly, who immoderately abuses them, and so becomes a slave to them.

(g) Whatever: but this general word must be restrained to things that are indifferent.

(h) He is in subjection to things that are indifferent, whoever he is that thinks he may not be without them. And this is a flattering type of slavery under a pretence of liberty, which seizes upon such men.

1 Corinthians 6:13

co1 6:13

(10) Meats for the belly, and the belly for meats: but God shall destroy both it and them. Now the body [is] not for fornication, but for the Lord; and the Lord for the body.

(10) Secondly, because they counted many things as indifferent which were of themselves unlawful, as fornication, which they numbered among mere natural and lawful desires, as well as food and drink. Therefore the apostle shows that they are utterly unlike: for foods, he says, were made for the necessary use of man's life which is not perpetual: for both foods, and all this manner of nourishing, are quickly abolished. But we must not so think of the uncleanness of fornication, for which the body is not made, but on the other hand is ordained to purity, as appears by this, that is consecrated to Christ, even as Christ also is given us by his Father to enliven our bodies with that power with which he also rose again.

1 Corinthians 6:15

co1 6:15

(11) Know ye not that your bodies are the members of Christ? shall I then take the members of Christ, and make [them] the members of an harlot? God forbid.

(11) A declaration of the former argument by opposites, and the application of it.

1 Corinthians 6:16

co1 6:16

(12) What? know ye not that he which is joined to an harlot is one body? for (i) two, saith he, shall be one flesh.

(12) A proof of the same argument: a harlot and Christ are completely contrary, so are the flesh and the Spirit. Therefore he that is one with a harlot (which is done by sexual intercourse with their bodies) cannot be one with Christ, which unity is pure and spiritual.

(i) Moses does not speak these words about fornication, but about marriage: but seeing that fornication is the corruption of marriage, and both of them are a carnal and fleshly copulation, we cannot say that the apostle abuses his testimony. Again, Moses does not have this word "two", but it is very well expressed both here and in (Mat 19:5), because he speaks only of man and wife: whereupon the opinion of those that vouch it to be lawful to have many wives is overthrown: for he that companies with many, is broken as it were into many parts.

1 Corinthians 6:18

co1 6:18

(13) Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body.

(13) Another argument why fornication is to be avoided, because it defiles the body with a peculiar type of filthiness.

1 Corinthians 6:19

co1 6:19

(14) What? know ye not that your body is the temple of the Holy Ghost [which is] in you, which ye have of God, and (15) ye are not your own?

(14) The third argument: because a fornicator is sacrilegious, because our bodies are consecrated to God.

(15) The fourth argument: because we are not our own men, to give ourselves to any other, much less to Satan and the flesh, seeing that God himself has bought us, and that with a great price, to the end that both in body and soul, we should serve to his glory.

1 Corinthians Chapter 7

1 Corinthians 7:1

co1 7:1

Now (1) concerning the things (a) whereof ye wrote unto me: [It is] (b) good for a man not to touch a woman.

(1) He teaches concerning marriage that although a single life has its advantages, which he will declare afterwards, yet that marriage is necessary for the avoiding of fornication. But so that neither one man may have many wives, nor any wife many husbands.

(a) Concerning those matters about which you wrote to me.

(b) Commodious, and (as we say) expedient. For marriage brings many griefs with it, and that by reason of the corruption of our first estate.

1 Corinthians 7:3

co1 7:3

(2) Let the husband render unto the wife (c) due benevolence: and likewise also the wife unto the husband.

(2) Secondly, he shows that the parties married must with singular affection entirely love one another.

(c) The word "due" contains all types of benevolence, though he speaks more of one sort than of the other, in that which follows.

1 Corinthians 7:4

co1 7:4

(3) The wife hath not power of her own body, but the husband: and likewise also the husband hath not power of his own body, but the wife.

(3) Thirdly, he warns them, that they are in each other's power, with regard to the body, so that they may not defraud one another.

1 Corinthians 7:5

co1 7:5

Defraud ye not one the other, (4) except [it be] with consent for a time, that ye may (d) give yourselves to fasting and prayer; and come together again, that Satan tempt you not for your incontinency.

(4) He adds an exception: unless the one abstain from the other by mutual consent, that they may the better give themselves to prayer, in which nonetheless he warns them to consider what is expedient, lest by this long breaking off as it were from marriage, they are stirred up to incontinency.

(d) Do nothing else.

1 Corinthians 7:6

co1 7:6

(5) But I speak this by permission, [and] not of commandment.

(5) Fifthly he teaches that marriage is not necessary for all men, but for those who do not have the gift of continency, and this gift is by a special grace of God.

1 Corinthians 7:7

co1 7:7

For I (e) would that all men were even as I myself. But every man hath his proper gift of God, one after this manner, and another after that.

(e) I wish.

1 Corinthians 7:8

co1 7:8

(6) I say therefore to the (f) unmarried and widows, It is good for them if they abide even as I.

(6) Sixthly, he gives the very same admonition touching the second marriage, that is, that a single life is to be allowed, but for those who have the gift of continency. Otherwise they ought to marry again, so that their conscience may be at peace.

(f) This whole passage is completely against those who condemn second marriages.

1 Corinthians 7:9

co1 7:9

But if they cannot contain, let them marry: for it is better to marry than to (g) burn.

(g) So to burn with lust, that either the will yields to the temptation, or else we cannot call upon God with a peaceful conscience.

1 Corinthians 7:10

co1 7:10

(7) And unto the married I command, [yet] not I, but the Lord, Let not the wife depart from [her] husband:

(7) Seventhly, he forbids contentions and the granting of divorces (for he speaks not here of the fault of whoredom, which was then death even by the law of the Romans also) by which he affirms that the band of marriage is not dissolved, and that from Christ's mouth.

1 Corinthians 7:12

co1 7:12

(8) But to the rest speak I, not the Lord: If any brother hath a wife that believeth not, and she be pleased to dwell with him, let him not put her away.

(8) Eighthly, he affirms that those marriages which are already contracted between a faithful and an unfaithful or infidel, are firm: so that the faithful may not forsake the unfaithful.

1 Corinthians 7:14

co1 7:14

(9) For the unbelieving husband is (h) sanctified by the (i) wife, and the unbelieving wife is sanctified by the (k) husband: else were your children unclean; but now are they (l) holy.

(9) He answers an objection: but the faithful is defiled by the company of the unfaithful. The apostle denies that, and proves that the faithful man with good conscience may use the vessel of his unfaithful wife, by this, that their children which are born of them are considered holy or legitimate (that is, contained within the promise): for it is said to all the faithful, "I will be your God, and the God of your seed."

(h) The godliness of the wife is of more force to cause their marriage to be considered holy, than the infidelity of the husband is to profane the marriage.

(i) The infidel is not sanctified or made holy in his own person, but in respect of his wife, he is sanctified to her.

(k) To the faithful husband.

(l) The children are holy in the same sense that their parents are; that is they are sanctified, or lawfully espoused together, so the children born of them were in a civil and legal sense holy, that is, legitimate. (Ed.)

1 Corinthians 7:15

co1 7:15

(10) But if the unbelieving depart, let him depart. A brother or a sister is not under bondage in (m) such [cases]: (11) but God hath called us to peace.

(10) He answers a question: what if the unfaithful forsake the faithful? Then the faithful is free, he says, because he is forsaken by the unfaithful.

(m) When any such thing happens.

(11) Lest any man upon pretence of this liberty should give an occasion to the unfaithful to depart, he shows that marriage contracted with an infidel ought to be kept peaceably, that if it is possible the infidel may be won to the faith.

1 Corinthians 7:17

co1 7:17

(12) But as God hath distributed to every man, as the Lord hath (n) called every one, so let him walk. And so ordain I in all churches.

(12) Taking occasion by that which he said of the bondage and liberty of matrimony, he digresses to a general doctrine concerning the outward state and condition of man's life, as circumcision and uncircumcision, servitude and liberty. And he warns every man generally to live with a contented mind in the Lord, whatever state or condition he is in, because those outward things, as to be circumcised or uncircumcised, to be bond or free, are not of the substance (as they call it) of the kingdom of heaven.

(n) Has bound him to a certain type of life.

1 Corinthians 7:18

co1 7:18

(13) Is any man called being circumcised? let him not (o) become uncircumcised. Is any called in uncircumcision? let him not be circumcised.

(13) Nonetheless he shows us that in these examples all are not of the same type: because circumcision is not simply of itself to be desired, but such as are bound may desire to be free. Therefore herein only they are equal that the kingdom of God consists not in them, and therefore these are no hindrance to obey God.

(o) He is said to become uncircumcised, who by the help of a surgeon, recovers an upper skin. And this is done by drawing the skin with an instrument, to make it to cover the head. Celsus in book 7, chapter 25.

1 Corinthians 7:21

co1 7:21

Art thou called [being] a servant? (p) care not for it: but if thou mayest be made free, use [it] rather.

(p) As though this calling were too unworthy a calling for Christ.

1 Corinthians 7:22

co1 7:22

For he that is called in the (q) Lord, [being] a servant, is the Lord's freeman: likewise also he that is called, [being] free, is Christ's servant.

(q) He that is in the state of a servant, and is called to be a Christian.

1 Corinthians 7:23

co1 7:23

(14) Ye are bought with a price; be not ye the servants of men.

(14) He shows the reason of the unlikeness, because he that desired to be circumcised makes himself subject to man's tradition and not to God. And this may be much more understood of superstitions, which some do foolishly consider to as things indifferent.

1 Corinthians 7:24

co1 7:24

(15) Brethren, let every man, wherein he is called, therein abide with (r) God.

(15) A repetition of the general doctrine.

(r) So purely and from the heart, that your doings may be approved before God.

1 Corinthians 7:25

co1 7:25

(16) Now concerning virgins I have no commandment of the Lord: yet I give my (s) judgment, as (t) one that hath obtained mercy of the Lord to be faithful.

(16) He commands virginity to no man, yet he persuades and praised it for another reason, that is, both for the necessity of the present time, because the faithful could scarce abide in any place, and use the commodities of this present life because of persecution. And therefore those who were not troubled with families, might be the readier, and also for the cares of this life, which marriage necessarily draws with it, so that they cannot but have their minds distracted: and this has place in women especially.

(s) The circumstances considered, this I counsel you.

(t) It is I that speak this which I am minded to speak: and the truth is I am a man, but yet of worthy credit, for I have obtained from the Lord to be such a one.

1 Corinthians 7:26

co1 7:26

I suppose therefore that (u) this is good for the (x) present distress, [I say], that [it is] good for a man so to be.

(u) To remain a virgin.

(x) For the necessity which the saints are daily subject to, who are continually tossed up and down, so that their estate may seem most unfit for marriage, were it not that the weakness of the flesh forced them to it.

1 Corinthians 7:28

co1 7:28

But and if thou marry, thou hast not sinned; and if a virgin marry, she hath not sinned. Nevertheless such shall have trouble in the (y) flesh: but I (z) spare you.

(y) By the "flesh" he understands whatever things belong to this present life, for marriage brings with it many problems. So that he leans more to a single life, not because it is a service more agreeable to God than marriage is, but for those problems which (if it were possible) he would wish all men to be avoid, so that they might give themselves to God alone.

(z) I would your weakness were provided for.

1 Corinthians 7:29

co1 7:29

But this I say, brethren, the time [is] (a) short: it remaineth, that both they that have wives be as though they had none;

(a) For we are now in the latter end of the world.

1 Corinthians 7:30

co1 7:30

And they that (b) weep, as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy, as though they possessed not;

(b) By "weeping" the Hebrews understand all adversity, and by "joy", all prosperity.

1 Corinthians 7:31

co1 7:31

And they that use this (c) world, as not abusing [it]: for the (d) fashion of this world passeth away.

(c) Those things which God gives us here.

(d) The guise, and shape, and fashion: by which he shows us that there is nothing in this world that continues.

1 Corinthians 7:33

co1 7:33

But he that is married (e) careth for the things that are of the world, how he may please [his] wife.

(e) Those that are married have their minds drawn here and there, and therefore if any man has the gift of continency, it is more advantageous for him to live alone. But those who are married may care for the things of the Lord also. Clement, Strom. 3.

1 Corinthians 7:34

co1 7:34

There is difference [also] between a wife and a virgin. The unmarried woman careth for the things of the Lord, that she may be holy both in body and in (f) spirit: but she that is married careth for the things of the world, how she may please [her] husband.

(f) Mind.

1 Corinthians 7:35

co1 7:35

And this I speak for your own (g) profit; not that I may cast a snare upon you, but for that which is comely, and that ye may attend upon the Lord without distraction.

(g) He means that he will force no man either to marry or not to marry, but to show them plainly what type of life is most advantageous.

1 Corinthians 7:36

co1 7:36

(17) But if any man think that he behaveth himself uncomely toward his virgin, if she pass the flower of [her] age, and need so require, let him do what he will, he (h) sinneth not: let them marry.

(17) Now he turns himself to the parents, in whose power and authority their children are, warning them that according to the former doctrine they consider what is proper and convenient for their children. That they neither deprive them of the necessary remedy against incontinency, nor force them to marry, if neither their will does lead them, nor any necessity urges them. And again he praises virginity, but of itself, and not in all.

(h) He does well: for so he expounds it in (Co1 7:38).

1 Corinthians 7:37

co1 7:37

Nevertheless he that standeth stedfast in his (i) heart, having no (k) necessity, but hath power over his own will, and hath so decreed in his heart that he will keep his virgin, doeth well.

(i) Resolved himself.

(k) That the weakness of his daughter does not force him, or any other matter, that that he may safely still keep her a virgin.

1 Corinthians 7:38

co1 7:38

So then he that giveth [her] in marriage doeth well; but he that giveth [her] not in marriage doeth (l) better.

(l) Provides better for his children, and that not in just any way, but by reason of such conditions as are mentioned before.

1 Corinthians 7:39

co1 7:39

(18) The wife is bound by the (m) law as long as her husband liveth; but if her husband be dead, she is at liberty to be married to whom she will; only in the (n) Lord.

(18) That which he spoke of a widower, he speaks now of a widow, that is, that she may marry again, but that she does it in the fear of God. And yet he does not hide the fact that if she still remains a widow, she will be free of many cares.

(m) By the law of marriage.

(n) Religiously, and in the fear of God.

1 Corinthians Chapter 8

1 Corinthians 8:1

co1 8:1

Now (1) as touching things offered unto idols, we know that we (a) all have knowledge. Knowledge (b) puffeth up, but charity (c) edifieth.

(1) He begins to entreat of another type of indifferent things, that is, things offered to idols, or the use of flesh so offered and sacrificed. And first of all he removes all those things which the Corinthians pretended in using things offered to idols without any respect. First of all they affirmed that this difference of foods was for the unskilful men, but as for them, they knew well enough the benefit of Christ, which causes all these things to be clean to those that are clean. Be it so, Paul says: even if we are all sufficiently instructed in the knowledge of Christ, I say nonetheless that we must not simply rest in this knowledge. The reason is, that unless our knowledge is tempered with charity, it does not only not avail, but also does much hurt, because it is the mistress of pride. Nay, it does not so much as deserve the name of godly knowledge, if it is separate from the love of God, and therefore from the love of our neighbour.

(a) This general word is to be abridged as (Co1 8:7) appears, for there is a type of taunt in it, as we may perceive by (Co1 8:2).

(b) Gives occasion of vanity and pride, because it is void of charity.

(c) Instructs our neighbour.

1 Corinthians 8:4

co1 8:4

(2) As concerning therefore the eating of those things that are offered in sacrifice unto (d) idols, we know that an idol [is] (e) nothing in the world, and that [there is] none other God but one.

(2) The application of that answer to things offered to idols: I grant, he says, that an idol is indeed a vain imagination, and that there is but one God and Lord, and therefore that food cannot be made either holy or profane by the idol. But it does not follow therefore, that a man may, without regard of what they are, use those foods as any other.

(d) The word "idol" in this place is taken for an image which is made to represent some godhead, so that worship might be given to it: whereupon came the word "idolatry", that is to say, "image service".

(e) Is a vain dream.

1 Corinthians 8:6

co1 8:6

But to us [there is but] one God, the Father, (f) of whom [are] all things, and we (g) in him; and (h) one Lord Jesus Christ, (i) by whom [are] all things, and we by him.

(f) When the Father is distinguished from the Son, he is named the beginning of all things.

(g) We have our being in him.

(h) But as the Father is called Lord, so is the Son therefore God: therefore this word "one" does not regard the persons, but the natures.

(i) This word "by" does not signify the instrumental cause, but the efficient: for the Father and the Son work together, which is not so to be taken that we make two causes, seeing they have both but one nature, though they are distinct persons.

1 Corinthians 8:7

co1 8:7

(3) Howbeit [there is] not in every man that knowledge: for (4) some with (k) conscience of the idol unto this hour eat [it] as a thing offered unto an idol; and their conscience being weak is defiled.

(3) The reason why that does not follow, is this: because there are many men who do not know that which you know. Now the judgment of outward things depend not only upon your conscience, but upon the conscience of those that behold you, and therefore your actions must be applied not only to your knowledge, but also to the ignorance of your brethren. (4) An applying of the reason: there are many who cannot eat of things offered to idols, except with a wavering conscience, because they think them to be unclean. Therefore if by your example they wish to do that which inwardly they think displeases God, their conscience is defiled with this eating, and you have been the occasion of this mischief.

(k) By conscience of the idol, he means the secret judgment that they had within themselves, by which they thought all things unclean that were offered to idols, and therefore they could not use them with good conscience. For conscience has this power, that if it is good, it makes indifferent things good, and if it is evil, it makes them evil.

1 Corinthians 8:8

co1 8:8

(5) But meat commendeth us not to God: for neither, if we eat, are we the better; neither, if we eat not, are we the worse.

(5) An anticipation of an objection: why then will we therefore be deprived of our liberty? Nay, says the apostle, you will lose no part of Christianity although you abstain for your brethren's sake, as also if you receive the food, for it makes you in no way the more holy, for our commendation before God consists not in foods. But to use our liberty with offence of our brethren is an abuse of liberty, the true use of which is completely contrary, that is, to use it in such a way that we have consideration of our weak brethren.

1 Corinthians 8:10

co1 8:10

(6) For if any man see thee which hast knowledge sit at meat in the idol's temple, shall not the conscience of him which is weak be emboldened to eat those things which are offered to idols;

(6) Another plain explication of the same reason, propounding the example of the sitting down at the table in the idol's temple. This thing the Corinthians did wrongly consider among things indifferent, because it is simply forbidden for the circumstance of the place, even though the offence had ceased, as it will be declared in its place.

1 Corinthians 8:11

co1 8:11

(7) And through thy knowledge shall the weak brother perish, for whom Christ died?

(7) An amplification of the argument taken both of comparison and opposites: "You wretched man", he says, "pleasing yourself with your knowledge which indeed is not knowledge, for if you had true knowledge, you would not sit down to eat food in an idol's temple. Will you destroy your brother, hardening his weak conscience by this example to do evil, for whose salvation Christ himself has died?"

1 Corinthians 8:12

co1 8:12

(8) But when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ.

(8) Another amplification: such offending of our weak brethren, results in the offending of Christ, and therefore do not let these men think that they have to deal only with their brethren.

1 Corinthians 8:13

co1 8:13

(9) Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend.

(9) The conclusion, which Paul conceives in his own person, that he might not seem to exact that of others which he will not be first subject to himself. I had rather (he says) abstain forever from all types of flesh, then give occasion of sin to any of my brethren. And on a smaller scale, in any certain place or time, I would refuse to eat flesh offered to idols, for my brother's sake.

1 Corinthians Chapter 9

1 Corinthians 9:1

co1 9:1

Am (1) I not an apostle? am I not free? (2) have I not seen Jesus Christ our Lord? are not ye (a) my work in the Lord?

(1) Before he proceeds any further in his purposed matter of things offered to idols, he would show the cause of all this evil, and also take it away. That is, that the Corinthians thought that they did not have to depart from the least amount of their liberty for any man's pleasure. Therefore he propounds himself for an example, and that in a matter almost necessary. And yet he speaks of both, but first of his own person. If (he says) you allege for yourselves that you are free, and therefore will use your liberty, am I not also free, seeing I am an apostle? (2) He proves his apostleship by the effects, in that he was appointed by Christ himself, and the authority of his function was sufficiently confirmed to him among them by their conversion. And all these things he sets before their eyes, to make them ashamed because they would not in the least way that might be, debase themselves for the sake of the weak, whereas the apostle himself did all the he could to win them to God, when they were utterly reprobate and without God.

(a) By the Lord.

1 Corinthians 9:2

co1 9:2

If I be not an apostle unto others, yet doubtless I am to you: for the (b) seal of mine apostleship are ye in the Lord.

(b) As a seal by which it sufficiently appears that God is the author of my apostleship.

1 Corinthians 9:3

co1 9:3

(3) Mine answer to them that do (c) examine me is this,

(3) He adds this by the way, as if he should say, "So far it is off, that you may doubt of my apostleship, that I use it to refute those who call it into controversy, by opposing those things which the Lord has done by me among you."

(c) Which like judges examine me and my doings.

1 Corinthians 9:4

co1 9:4

(4) Have we not power to (d) eat and to drink?

(4) "Now concerning the matter itself", he says, "seeing that I am free, and truly an apostle, why may not I (I say not, eat of all things offered to idols) be maintained by my labours, indeed and keep my

wife also, as the rest of the apostles lawfully do, as by name, John and James, the Lord's cousins, and Peter himself?"

(d) Upon the expense of the Church?

1 Corinthians 9:5

co1 9:5

Have we not power to lead about a (e) sister, a wife, as well as other apostles, and [as] the brethren of the Lord, and Cephas?

(e) One that is a Christian and a true believer.

1 Corinthians 9:6

co1 9:6

Or I only and Barnabas, have not we power to (f) forbear working?

(f) Not live by the works of our hands.

1 Corinthians 9:7

co1 9:7

(5) Who (g) goeth a warfare any time at his own charges? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock?

(5) That he may not seem to burden the apostles, he shows that it is just that they do, by an argument of comparison, seeing that soldiers live by their wages, and husbandmen by the fruits of their labours, and shepherds by that which comes of their flocks.

(g) Goes to warfare?

1 Corinthians 9:8

co1 9:8

(6) Say I these things (h) as a man? or saith not the law the same also?

(6) Secondly, he brings forth the authority of God's institution by an argument of comparison.

(h) Have I not better ground than the common custom of men?

1 Corinthians 9:9

co1 9:9

For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for (i) oxen?

(i) Was it God's proper intention to provide for oxen, when he made this law? For there is not the smallest thing in the world, but that God has a concern for.

1 Corinthians 9:11

co1 9:11

(7) If we have sown unto you spiritual things, [is it] a great thing if we shall reap your carnal things?

(7) An assumption of the arguments with an amplification, for neither in so doing do we require a reward appropriate for our work.

1 Corinthians 9:12

co1 9:12

(8) If others be partakers of [this] (k) power over you, [are] not we rather? Nevertheless we have not used this power; but suffer all things, lest we should hinder the gospel of Christ.

(8) Another argument of great force: others are nourished among you, therefore it was lawful for me, indeed rather for me than any other. And yet I refused it, and had rather still suffer any inconvenience, than the Gospel of Christ should be hindered.

(k) The word signifies right and interest, by which he shows us that the ministers of the word must by right and duty be supported by the Church.

1 Corinthians 9:13

co1 9:13

(9) Do ye not know that they which minister about holy things live [of the (l) things] of the temple? and they which wait at the altar are (m) partakers with the altar?

(9) Last of all he brings forth the express law concerning the nourishing of the Levites, which privilege nonetheless he will not use.

(l) This is spoken by the figure of speech metonymy, for those things that are offered in the temple.

(m) Are partakers with the altar in dividing the sacrifice.

1 Corinthians 9:14

co1 9:14

Even so hath the Lord ordained that they which preach the gospel should live (n) of the gospel.

(n) Because they preach the Gospel. It follows by this place, that Paul received no living, neither would have any other man receive, by a commodity of masses, or any other such superstitious nonsense.

1 Corinthians 9:15

co1 9:15

But I have used none of these things: (10) neither have I written these things, that it should be so done unto me: for [it were] better for me to die, than that any man should make my glorying void.

(10) He takes away occasion of suspicion by the way, that it might not be thought that he wrote this as though he was demanding his wages that were not payed him. On the contrary, he says, I had

rather die, than not to continue in this purpose to preach the Gospel freely. For I am bound to preach the Gospel, seeing that the Lord has given and commanded me this office: but unless I do it willingly and for the love of God, nothing that I do is to be considered worthwhile. If I had rather that the Gospel should be evil spoken of, than that I should not require my wages, then would it appear that I took these pains not so much for the Gospel's sake, as for my gains and advantages. But I say, this would not be to use, but rather to abuse my right and liberty: therefore not only in this thing, but also in all others (as much as I could) I am made all things to all men, that I might win them to Christ, and might together with them be won to Christ.

1 Corinthians 9:18

co1 9:18

What is my reward then? [Verily] that, when I preach the gospel, I may make the gospel of Christ (o) without charge, that I abuse not my power in the gospel.

(o) By taking nothing from those to whom I preach it.

1 Corinthians 9:20

co1 9:20

And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the (p) law, as under the law, that I might gain them that are under the law;

(p) The word "law" in this place must be limited to the ceremonial Law.

1 Corinthians 9:22

co1 9:22

To the weak became I as weak, that I might gain the weak: I am made all things to (q) all [men], that I might by all means save some.

(q) In matters that are indifferent, which may be done or not done with a good conscience. It is as if he said, "I accommodated all customs and manners, that by all means I might save some."

1 Corinthians 9:23

co1 9:23

And this I do for the gospel's sake, that I might be partaker thereof with (r) [you].

(r) That both I and those to whom I preach the Gospel, may receive fruit by the Gospel.

1 Corinthians 9:24

co1 9:24

(11) Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain.

(11) He brings in another reason for this wrong, that is, that they were given to gluttony, for there were solemn banquets of sacrifices, and the loose living of the priests was always too much

celebrated and kept. Therefore it was hard for those who were accustomed to loose living, especially when they pretended the liberty of the Gospel, to be restrained in these banquets. But on the other hand, the apostle calls them by a pleasant similitude, and also by his own example, to sobriety and mortification of the flesh, showing that they cannot be fit to run or wrestle (as then the games of Isthmies were) who pamper up their bodies. And therefore affirming that they can have no reward unless they take another course and manner of life.

1 Corinthians 9:25

co1 9:25

And every man that striveth for the mastery is (s) temperate in all things. Now they [do it] to obtain a corruptible crown; but we an incorruptible.

(s) Uses a most excellent and moderate diet.

1 Corinthians 9:27

co1 9:27

But I keep under my (t) body, and bring [it] into subjection: lest that by any means, when I have preached to others, I myself should be (u) a castaway.

(t) The old man which strives against the Spirit.

(u) Or, "reproved". And this word "reproved" is not contrasted with the word "elect", but with the word "approved", when we see someone who is experienced not to be such a one as he ought to be.

1 Corinthians Chapter 10

1 Corinthians 10:1

co1 10:1

Moreover, (1) brethren, I would not that ye should be ignorant, how that all our (a) fathers were under the cloud, and all passed through the sea;

(1) He sets out that which he said, laying before them an example of the horrible judgment of God against those who had in effect the very same pledges of the same adoption and salvation that we have. And yet nonetheless when they gave themselves to idol's feasts, they perished in the wilderness, being horribly and manifoldly punished. Now, moreover and besides that these things are fitly spoken against those who frequented idol's feasts, the same also seems to be alleged to this end and purpose, because many men think that those things are not of such great weight that God will be angry with them if they use them. And so they frequent Christian assemblies and are baptized, and receive the communion, and confess Christ.

(a) Paul says this in respect of the covenant, and not in respect of the persons, except generally.

1 Corinthians 10:2

co1 10:2

(2) And were all (b) baptized unto (c) Moses in the cloud and in the sea;

(2) In effect the ordinances of the old fathers were all one with ours, for they respected Christ alone, who offered himself to them in different forms.

(b) All of them were baptized with the outward sign, but not indeed, because of which God cannot be blamed, but they themselves.

(c) Moses being their guide.

1 Corinthians 10:3

co1 10:3

And did all eat the (d) same spiritual (e) meat;

(d) The same that we do.

(e) Manna, which was a spiritual meat to the believers, who in faith lay hold upon Christ, who is the true meat.

1 Corinthians 10:4

co1 10:4

And did all drink the same spiritual drink: for they drank of that spiritual Rock that (f) followed them: and that Rock was (g) Christ.

(f) Of the River and running Rock, who followed the people.

(g) Did signify Christ as an ordinance, so that together with the sign, there was the thing signified, and the truth itself. For God does not offer a bare sign, but the thing signified by the sign together with it, which is to be received with faith.

1 Corinthians 10:6

co1 10:6

(3) Now these things were our (h) examples, to the intent we should not lust after evil things, as they also lusted.

(3) An amplifying of the example against those who are carried away with their lusts beyond the bounds which God has measured out. For this is the beginning of all evil, as of idolatry (which has gluttony as a companion), fornication, rebelling against Christ, murmuring, and such like. And these things God punished most sharply in that old people, to the end that we who succeed them, and have a more full declaration of the will of God, might by that means take better heed.

(h) Some read "figures": which signified our ordinances. For circumcision was to the Jews a seal of righteousness, to us a symbol of baptism, and so in the other ordinances.

1 Corinthians 10:9

co1 10:9

Neither let us tempt (i) Christ, as some of them also tempted, and were destroyed of serpents.

(i) To tempt Christ is to provoke him to a combat as it were, which those men do who abuse the knowledge that he has given them, and make it to serve for a cloak for their lusts and wickedness.

1 Corinthians 10:11

co1 10:11

Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the (k) ends of the world are come.

(k) This our age is called the end, for it is the culmination of all the ages.

1 Corinthians 10:12

co1 10:12

(4) Wherefore let him that thinketh he standeth take heed lest he fall.

(4) In conclusion he descends to the Corinthians themselves, warning them that they do not please themselves, but rather that they prevent the wiles of Satan. Yet he uses an declaration and comforts them, that he may not seem to make them altogether similar to those wicked idolaters and condemners of Christ, who perished in the wilderness.

1 Corinthians 10:13

co1 10:13

There hath no temptation taken you but such as is common to (l) man: but God [is] faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also (m) make a way to escape, that ye may be able to bear [it].

(l) Which comes from weakness.

(m) He that would have you tempted for your profit's sake, will make a way for you to escape out of the temptation.

1 Corinthians 10:15

co1 10:15

(5) I speak as to wise men; judge ye what I say.

(5) Now returning to those idol's feasts, that he may not seem to delay at all: first he promises that he will use no other reasons, than such as they knew very well themselves. He gives the following line of reasoning. The holy banquets of the Christians are pledges, first of all, of the community that they have with Christ, and next, one with another. The Israelites also do ratify in the sacrifices, their mutual union in the very same religion. Therefore so do the idolaters also join themselves with their idols, or demons rather (for idols are nothing) in those solemn banquets, whereupon it follows, that that table is a table of demons, and therefore you must avoid it. For you cannot be partakers of the Lord and of idols together, much less may such banquets be considered as indifferent things. Will you then strive with God? And if you do, do you think that you will get the upper hand?

1 Corinthians 10:16

co1 10:16

The cup of (n) blessing which we bless, is it not the (o) communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?

(n) Of thanksgiving: whereupon, that holy banquet was called "eucharist", which is Greek for thanksgiving.

(o) A most effectual pledge and note of your joining together with Christ, and ingrafting to him.

1 Corinthians 10:18

co1 10:18

Behold Israel after the (p) flesh: are not they which eat of the sacrifices (q) partakers of the altar?

(p) That is, those who yet observe their ceremonies.

(q) Are consenting and guilty, both of that worship and sacrifice.

1 Corinthians 10:20

co1 10:20

But I [say], that the things which the Gentiles sacrifice, they sacrifice to devils, and not to God: and I would not that ye should have (r) fellowship with devils.

(r) Have anything to do with the demons, or enter into that society which is begun in the demon's name.

1 Corinthians 10:21

co1 10:21

Ye cannot drink the cup of the Lord, and the (s) cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils.

(s) The heathen and profane people were accustomed to finish up and make an end of their feasts which they kept to the honour of their gods, in offering meat offerings and drink offerings to them, with banquets and feastings.

1 Corinthians 10:23

co1 10:23

(6) (t) All things are lawful for me, but all things are not expedient: all things are lawful for me, but all things edify not.

(6) Coming to another type of things offered to idols, he repeats that general rule, that in the use of indifferent things we ought to have consideration not of ourselves only, but of our neighbours. And therefore there are many things which of themselves are lawful, which may be evil when done by us, because of offence to our neighbour.

(t) See before in (Co1 6:13).

1 Corinthians 10:25

co1 10:25

(7) Whatsoever is sold in the (u) shambles, [that] eat, asking no question for conscience sake:

(7) An applying of the rule to the present matter: whatever is sold in the market, you may indifferently buy it as if it were from the Lord's hand, and eat it either at home with the faithful, or being called home to the unfaithful, that is, in a private banquet. But yet with this exception, unless any man is present who is weak, whose conscience may be offended by setting meats offered to idols before them: for then you ought to have a consideration of their weakness.

(u) The flesh that was sacrificed used to be sold in the markets, and the price returned to the priests.

1 Corinthians 10:26

co1 10:26

For the earth [is] the Lord's, and the (x) fulness thereof.

(x) All those things of which it is full.

1 Corinthians 10:29

co1 10:29

Conscience, I say, not thine own, but of the other: (8) for why is my liberty judged of another [man's] conscience?

(8) A reason: for we must take heed that our liberty is not spoken of as evil, and that the benefit of God which we ought to use with thanksgiving is not changed into impiety. And this is through our fault, if we choose rather to offend the conscience of the weak, than to yield a little of our liberty in a matter of no importance, and so give occasion to the weak to judge in such sort of us, and of Christian liberty. And the apostle takes these things upon his own person, that the Corinthians may have so much the less occasion to oppose anything against him.

1 Corinthians 10:30

co1 10:30

For if I by (y) grace be a partaker, why am I evil spoken of for that for which I give thanks?

(y) If I may through God's grace eat this meat or that meat, why should I through my fault cause that benefit of God to turn to my blame?

1 Corinthians 10:31

co1 10:31

(9) Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.

(9) The conclusion: we must order ourselves in such a way that we seek not ourselves, but God's glory, and so the salvation of as many as we may. In which the apostle does not thrust himself to the Corinthians (even his own flock) as an example, except so that he calls them back to Christ, to whom he himself has regard.

1 Corinthians Chapter 11

1 Corinthians 11:2

co1 11:2

(1) Now I praise you, brethren, that ye remember me in all things, and keep the ordinances, as I delivered [them] to you.

(1) The fifth treatise of this epistle concerning the right ordering of public assemblies, containing three points, that is of the comely apparel of men and women, of the order of the Lord's supper, and of the right use of spiritual gifts. But going about to reprehend certain things, he begins nonetheless with a general praise of them, calling those particular laws of comeliness and honesty, which belong to the ecclesiastical policy, traditions: which afterward they called canons.

1 Corinthians 11:3

co1 11:3

(2) But I would have you know, that the head of every man is Christ; and the head of the woman [is] the man; and the (a) head of Christ [is] God.

(2) He sets down God, in Christ our mediator, as the end and mark not only of doctrine, but also of ecclesiastical comeliness. Then applying it to the question proposed, touching the comely apparel both of men and women in public assemblies, he declares that the woman is one degree beneath the man by the ordinance of God, and that the man is so subject to Christ, that the glory of God ought to appear in him for the preeminence of the sex.

(a) In that Christ is our mediator.

1 Corinthians 11:4

co1 11:4

(3) Every (b) man praying or prophesying, having [his] head covered, dishonoureth his head.

(3) By this he gathers that if men do either pray or preach in public assemblies having their heads covered (which was then a sign of subjection), they robbed themselves of their dignity, against God's ordinance.

(b) It appears, that this was a political law serving only for the circumstance of the time that Paul lived in, by this reason, because in these our days for a man to speak bareheaded in an assembly is a sign of subjection.

1 Corinthians 11:5

co1 11:5

(4) But every woman that prayeth or prophesieth with [her] head uncovered dishonoureth her head:

(5) for that is even all one as if she were shaven.

(4) And in like manner he concludes that women who show themselves in public and ecclesiastical assemblies without the sign and token of their subjection, that is to say, uncovered, shame themselves. (5) The first argument taken from the common sense of man, for so much as nature teaches women that it is dishonest for them to go abroad bareheaded, seeing that they have given to them thick and long hair which they do so diligently trim and deck, that they can in no way abide to have it shaved.

1 Corinthians 11:7

co1 11:7

(6) For a man indeed ought not to cover [his] head, forasmuch as he is the image and glory of God: but the woman is the glory of the man.

(6) The taking away of an objection: have not men also hair given to them? "I grant that", says the apostle, "but there is another matter in it. For man was made to this end and purpose, that the glory of God should appear in his rule and authority. But the woman was made so that by profession of her obedience, she might more honour her husband."

1 Corinthians 11:8

co1 11:8

(7) For the man is not of the woman; but the woman of the man.

(7) He proves the inequality of the woman by the fact that from the man is the substance of which woman was first made.

1 Corinthians 11:9

co1 11:9

(8) Neither was the man created for the woman; but the woman for the man.

(8) Secondly, by the fact that the woman was made for man, and not the man for the woman's sake.

1 Corinthians 11:10

co1 11:10

(9) For this cause ought the woman to have (c) power on [her] head because of the (10) angels.

(9) The conclusion: women must be covered, to show by this external sign their subjection.

(c) A covering which is a token of subjection.

(10) What this means, I do not yet understand.

1 Corinthians 11:11

co1 11:11

(11) Nevertheless neither is the man without the woman, neither the woman without the man, (d) in the Lord.

(11) A digression which the apostle uses, lest that which he spoke of the superiority of men, and the lower degree of women, in consideration of the policy of the Church, should be so taken as though there were no measure of this inequality. Therefore he teaches that men have in such sort the preeminence, that God made them not alone, but women also. And woman was so made of man, that men also are born by the means of women, and this ought to put them in mind to observe the degree of every sex in such sort, that the marriage relationship may be cherished.

(d) By the Lord.

1 Corinthians 11:13

co1 11:13

(12) Judge in yourselves: is it comely that a woman pray unto God uncovered?

(12) He urges the argument taken from the common sense of nature.

1 Corinthians 11:15

co1 11:15

But if a woman have long hair, it is a glory to her: for [her] hair is given her for a (e) covering.

(e) To be a covering for her, and such a covering as should procure another.

1 Corinthians 11:16

co1 11:16

(13) But if any man seem to be contentious, we have no such custom, neither the churches of God.

(13) Against those who are stubbornly contentious we have to oppose this, that the churches of God are not contentious.

1 Corinthians 11:17

co1 11:17

(14) Now in this that I declare [unto you] I praise [you] not, that ye come together not for the better, but for the worse.

(14) He passes now to the next treatise concerning the right administration of the Lord's supper. And the apostle uses this harsher preface, that the Corinthians might understand that whereas they generally observed the apostle's commandments, yet they badly neglected them in a matter of greatest importance.

1 Corinthians 11:18

co1 11:18

(15) For first of all, when ye come together in the church, I hear that there be divisions among you; and I partly believe it.

(15) To celebrate the Lord's supper correctly, it is required that there is not only consent of doctrine, but also of affections, so that it is not profaned.

1 Corinthians 11:19

co1 11:19

(16) For there must be also heresies among you, that they which are (f) approved may be made manifest among you.

(16) Although schisms and heresies proceed from the devil, and are evil, yet they come not by chance, nor without cause, and they turn to the profit of the elect.

(f) Whom experience has taught to be of sound religion and godliness.

1 Corinthians 11:20

co1 11:20

When ye come together therefore into one place, [this] is (g) not to eat the Lord's supper.

(g) This is a usual metaphor by which the apostle flatly denies that which many did not do well.

1 Corinthians 11:21

co1 11:21

For in eating every one taketh (h) before [other] his own supper: and one is hungry, and another is drunken.

(h) Eats his food and does not wait until others come.

1 Corinthians 11:22

co1 11:22

(17) What? have ye not houses to eat and to drink in? or despise ye the church of God, and shame them that have not? What shall I say to you? shall I praise you in this? I praise [you] not.

(17) The apostle thinks it good to take away the love feasts because of their abuse, although they had been practised a long time, and with commendation used in churches, and were appointed and instituted by the apostles.

1 Corinthians 11:23

co1 11:23

(18) For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the [same] night in which he was betrayed took bread:

(18) We must take a true form of keeping the Lord's supper, out of the institution of it, the parts of which are these: touching the pastors, to show forth the Lord's death by preaching his word, to bless the bread and the wine by calling upon the name of God, and together with prayers to declare the institution of it, and finally to deliver the bread broken to be eaten, and the cup received to be drunk

with thanksgiving. And touching the flock, that every man examine himself, that is to say, to prove both his knowledge, and also faith, and repentance: to show forth the Lord's death, that is, in true faith to yield to his word and institution: and last of all, to take the bread from the minister's hand, and to eat it and to drink the wine, and give God thanks. This was Paul's and the apostles' manner of ministering.

1 Corinthians 11:24

co1 11:24

And when he had given thanks, he brake [it], and said, Take, eat: this is my body, which is (i) broken for you: this do in remembrance of me.

(i) This word "broken" denotes to us the manner of Christ's death, for although his legs were not broken, as the thieves legs were, yet his body was very severely tormented, and torn, and bruised.

1 Corinthians 11:27

co1 11:27

(19) Wherefore whosoever shall eat this bread, and drink [this] cup of the Lord, (k) unworthily, shall be guilty of the body and blood of the Lord.

(19) Whoever condemns the holy ordinances, that is, uses them incorrectly, are guilty not of the bread and wine, but of the thing itself, that is, of Christ, and will be grievously punished for it.

(k) Otherwise than how such mysteries should properly be handled.

1 Corinthians 11:28

co1 11:28

(20) But let (l) a man examine himself, and so let him eat of [that] bread, and drink of [that] cup.

(20) The examination of a man's self, is of necessity required in the supper, and therefore they ought not to be admitted to it who cannot examine themselves: such as children, furious and angry men, also such as either have no knowledge of Christ, or not sufficient, although they profess Christian religion: and others that cannot examine themselves.

(l) This passage overthrows the idea of the faith of merit, or undeveloped faith, which the papists maintain.

1 Corinthians 11:29

co1 11:29

For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not (m) discerning the Lord's body.

(m) He is said to discern the Lord's body that has consideration of the worthiness of it, and therefore comes to eat of this food with great reverence.

1 Corinthians 11:30

co1 11:30

(21) For this cause many [are] weak and sickly among you, and many sleep.

(21) The profaning of the body and blood of the Lord in his mysteries is harshly punished by him, and therefore such wrongs ought diligently to be prevented by each one judging and correcting himself.

1 Corinthians 11:31

co1 11:31

For if we would (n) judge ourselves, we should not be judged.

(n) Try and examine ourselves, by faith and repentance, separating ourselves from the wicked.

1 Corinthians 11:33

co1 11:33

(22) Wherefore, my brethren, when ye come together to eat, tarry one for another.

(22) The supper of the Lord is a common action of the whole church, and therefore there is no place for private suppers.

1 Corinthians 11:34

co1 11:34

(23) And if any man hunger, let him eat at home; that ye come not together unto condemnation. (24) And the rest will I set in order when I come.

(23) The supper of the Lord was instituted not to feed the belly, but to feed the soul with the communion of Christ, and therefore it ought to be separated from common banquets.

(24) Such things as pertain to order, as place, time, form of prayers, and other such like, the apostle took order for in congregations according to the consideration of times, places, and persons.

1 Corinthians Chapter 12

1 Corinthians 12:1

co1 12:1

Now (1) concerning spiritual [gifts], brethren, I would not have you (a) ignorant.

(1) Now he enters into the third part of this treatise touching the right use of spiritual gifts, in which he gives the Corinthians plainly to understand that they abused them. For they that excelled bragged ambitiously of them, and so robbed God of the praise of his gifts: and having no consideration of their brethren, abused them to a vain display, and so robbed the church of the use of those gifts. On the other side the inferior sort envied the better, and went about to make a departure, so that all the body was as it were scatted and rent in pieces. So then, going about to remedy these abuses he wills them first to consider diligently that they have not these gifts of themselves, but from the free grace and liberality of God, to whose glory they ought to bestow them all.

(a) Ignorant to what purpose these gifts are given to you.

1 Corinthians 12:2

co1 12:2

(2) Ye know that ye were (b) Gentiles, carried away unto these dumb idols, even as ye were led.

(2) He reproveth the same by comparing their former state with that in which they were at this time, being endued with those excellent gifts.

(b) As touching God's service and the covenant, mere strangers.

1 Corinthians 12:3

co1 12:3

(3) Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus (c) accursed: and [that] no man can say that Jesus is the Lord, but by the Holy Ghost.

(3) The conclusion: know you therefore that you cannot so much as move your lips to honour Christ at all, except by the grace of the Holy Spirit.

(c) Does curse him, or by any means whatever diminish his glory.

1 Corinthians 12:4

co1 12:4

(4) Now there are diversities of gifts, but the (d) same Spirit.

(4) In the second place, he lays another foundation, that is, that these gifts are different, as the functions also are different and their offices different, but that one self same Spirit, Lord, and God is the giver of all these gifts, and that to one end, that is, for the profit of all.

(d) The Spirit is plainly distinguished from the gifts.

1 Corinthians 12:6

co1 12:6

And there are diversities of (e) operations, but it is the same God which worketh all in all.

(e) So Paul calls that inward power which comes from the Holy Spirit, and makes men fit for wonderful things.

1 Corinthians 12:7

co1 12:7

But the manifestation of the Spirit is (f) given to every man to (g) profit withal.

(f) The Holy Spirit opens and shows himself freely in the giving of these gifts.

(g) To the use and benefit of the church.

1 Corinthians 12:8

co1 12:8

(5) For to one is given by the Spirit the word of (h) wisdom; to another the word of knowledge by the same Spirit;

(5) He declares this manifold diversity, and reckons up the principal gifts, beating that into their heads which he said before, that is, that all these things proceeded from one and the very same Spirit.

(h) Wisdom is a most excellent gift, and very needed, not only for those who teach, but also for those that exhort and comfort. And this thing is proper to the pastor's office, as the word of knowledge agrees to the teachers.

1 Corinthians 12:10

co1 12:10

To another the (i) working of miracles; to another (k) prophecy; to another (l) discerning of spirits; to another [divers] kinds of tongues; to another the interpretation of tongues:

(i) By "working" he means those great workings of God's mighty power, which pass and excel among his miracles, as the delivery of his people by the hand of Moses: that which he did by Elijah against the priests of Baal, in sending down fire from heaven to consume his sacrifice: and that which he did by Peter, in the matter of Ananias and Sapphira.

(k) Foretelling of things to come.

(l) By which false prophets are know from true, in which Peter surpassed Philip in exposing Simon Magus; (Act 8:20).

1 Corinthians 12:11

co1 12:11

But all these worketh that one and the selfsame Spirit, dividing to every man severally (6) as he will.

(6) He adds moreover somewhat else, that is, that although these gifts are unequal, yet they are most wisely divided, because the will of the Spirit of God is the rule of this distribution.

1 Corinthians 12:12

co1 12:12

(7) For as the body is one, and hath many members, and all the members of that one body, being many, are one body: (8) so also [is] (m) Christ.

(7) He sets forth his former saying by a similitude taken from the body: this, he says, is manifestly seen in the body, whose members are different, but yet so joined together, that they make but one body. (8) The applying of the similitude. So must we also think, he says, of the mystical body of Christ: for all we who believe, whether we are Jews or Gentiles, are by one person by the same baptism, joined together with our head, that by that means, there may be framed one body compact of many members. And we have drunk one self same spirit, that is to say, a spiritual feeling, perseverance and motion common to us all out of one cup.

(m) Christ joined together with his Church.

1 Corinthians 12:13

co1 12:13

For by one Spirit are we all baptized into (n) one body, whether [we be] Jews or Gentiles, whether [we be] bond or free; and have been all made to (o) drink into one Spirit.

(n) To become one body with Christ.

(o) By one quickening drink of the Lord's blood, we are made partakers of his Spirit alone.

1 Corinthians 12:14

co1 12:14

(9) For the body is not one member, but many.

(9) He amplifies that which followed of the similitude, as if he should say, "The unity of the body is not prevented by this diversity of members, and furthermore it could not be a body if it did not consist of many members, and those being different."

1 Corinthians 12:15

co1 12:15

(10) If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body?

(10) Now he builds his doctrine upon the foundations which he has laid: and first of all he continues in his purposed similitude, and afterward he goes to the matter plainly and simply. And first of all he speaks unto those who would have separated themselves from those whom they envied, because they had not such excellent gifts as they. Now this is, he says, as if the foot should say it were not of

the body, because it is not the hand, or the ear, because it is not the eye. Therefore all parts ought rather to defend the unity of the body, being coupled together to serve one another.

1 Corinthians 12:17

co1 12:17

(11) If the whole body [were] an eye, where [were] the hearing? If the whole [were] hearing, where [were] the smelling?

(11) Again speaking to them, he shows them that if that should come to pass which they desire, that is, that all should be equal one to another, there would follow a destruction of the whole body, indeed and of themselves. For it could not be a body unless it were made of many members knit together, and different from one another. And that no man might find fault with this division as unequal, he adds that God himself has joined all these together. Therefore all must remain joined together, that the body may remain in safety.

1 Corinthians 12:21

co1 12:21

(12) And the eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you.

(12) Now on the other hand, he speaks to those who were endued with more excellent gifts, exhorting them not to despise the inferiors as unprofitable, and as though they served to no use. For God, he says, has in such sort tempered this inequality, that the more excellent and beautiful members can in no wise lack the more abject and such as we are ashamed of, and that they should have more care to see to them and to cover them: that by this means the necessity which is on both parts, might keep the whole body in peace and harmony. And that even though if each part is considered apart, they are of different degrees and conditions, yet because they are joined together, they have a community both in prosperity and affliction.

1 Corinthians 12:22

co1 12:22

Nay, much more those members of the body, which seem to be (p) more feeble, are necessary:

(p) Of the smallest and vilest offices, and therefore mentioned last among the rest.

1 Corinthians 12:23

co1 12:23

And those [members] of the body, which we think to be less honourable, upon these we bestow more abundant (q) honour; and our uncomely [parts] have more abundant comeliness.

(q) We more carefully cover them.

1 Corinthians 12:25

co1 12:25

That there should be no schism in the body; but [that] the members should have the same (r) care one for another.

(r) Should bestow their operations and offices to the profit and preservation of the whole body.

1 Corinthians 12:26

co1 12:26

(13) And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it.

(13) Now he applies this same doctrine to the Corinthians without any allegory, warning them that as there are different functions and different gifts, it is their duty not to offend one another, either by envy or ambition. Instead, in being joined together in love and charity with one another, every one of them should bestow to the profit of all that which he has received, according as his ministry requires.

1 Corinthians 12:27

co1 12:27

Now ye are the body of Christ, and members in (s) particular.

(s) For all churches, wherever they are dispersed through the whole world, are different members of one body.

1 Corinthians 12:28

co1 12:28

And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, (t) helps, (u) governments, diversities of tongues.

(t) The offices of deacons.

(u) He sets forth the order of elders, who were the maintainers of the church's discipline.

1 Corinthians 12:31

co1 12:31

(14) But covet earnestly the best gifts: and yet shew I unto you a more excellent way.

(14) He teaches those who are ambitious and envious, a certain holy ambition and envy. That is, if they give themselves to the best gifts, and such as are most profitable to the church, and so if they contend to excel one another in love, which far surpasses all other gifts.

1 Corinthians Chapter 13

1 Corinthians 13:8

co1 13:8

(3) Charity never faileth: but whether [there be] prophecies, they shall fail; whether [there be] tongues, they shall cease; whether [there be] (g) knowledge, it shall vanish away.

(3) Again he commends the excellency of charity, in that it will never be abolished in the saints, whereas the other gifts which are necessary for the building up of the church, so long as we live here, will have no place in the world to come.

(g) The getting of knowledge by prophesying.

1 Corinthians 13:9

co1 13:9

(4) For we know in (h) part, and we prophesy in part.

(4) The reason: because we are now in the state that we have need to learn daily, and therefore we have need of those helps, that is, of the gift of tongues, and knowledge, and also of those that teach by them. But to what purpose serve they then, when we have obtained and gotten the full knowledge of God, which serve now but for those who are imperfect and go by degrees to perfection?

(h) We learn imperfectly.

1 Corinthians 13:11

co1 13:11

(5) When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things.

(5) He sets forth that which he said by an excellent similitude, comparing this life to our infancy, or childhood, in which we mutter and stammer rather than speak, and think and understand childish things, and therefore have need of such things as may form and frame our tongue and mind. But when we become men, to what purpose should we desire that stammering, those childish toys, and such like things, by which we are formed in our childhood by little and little?

1 Corinthians 13:12

co1 13:12

(6) For (i) now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known.

(6) The applying of the similitude of our childhood to this present life, in which we darkly behold heavenly things, according to the small measure of light which is given to us, through the understanding of tongues, and hearing the teachers and ministers of the Church. And our man's age

and strength is compared to that heavenly and eternal life, in which when we behold God himself present, and are enlightened with his full and perfect light, to what purpose would we desire the voice of man, and those worldly things which are most imperfect? But yet then all the saints will be knit both with God, and between themselves with most fervent love. And therefore charity will not be abolished, but perfected, although it will not be shown forth and entertained by such manner of duties as belong only and especially to the infirmity of this life.

(i) All this must be understood by comparison.

1 Corinthians 13:13

co1 13:13

(7) And now abideth faith, hope, charity, these three; but the greatest of these [is] charity.

(7) The conclusion: as if the apostle should say, "Such therefore will be our condition then: but now we have three things, and they remain sure if we are Christ's, without which, true religion cannot consist, that is, faith, hope, and charity. And among these, charity is the chiefest because it ceases not in the life to come as the rest do, but is perfected and accomplished. For seeing that faith and hope tend to things which are promised and are to come, when we have presently gotten them, to what purpose would we have faith and hope? But yet there at length we will truly and perfectly love both God and one another."

1 Corinthians 13:1

co1 13:1

Though (1) I speak with the tongues of men and of (a) angels, and have not charity, I am become [as] sounding brass, or a (b) tinkling cymbal.

(1) He reasons first of charity, the excellency of which he first shows by this, that without it, all other gifts are as nothing before God. And this he proves partly by an induction, and partly also by an argument taken of the end, for what reason those gifts are given. For, to what purpose are those gifts but to God's glory, and the profit of the Church as is before proved? So that those gifts, without charity, have no right use.

(a) A very earnest amplifying of the matter, as if he said, "If there were any tongues of angels, and I had them, and did not use them to the benefit of my neighbour, it would be nothing else except a vain and prattling type of babbling."

(b) That gives a rude and uncertain sound.

1 Corinthians 13:2

co1 13:2

And though I have [the gift of] prophecy, and understand all mysteries, and all knowledge; and though I have all (c) faith, so that I could remove mountains, and have not charity, I am nothing.

(c) By "faith" he means the gift of doing miracles, and not that faith which justifies, which cannot be void of charity as the other may.

1 Corinthians 13:4

co1 13:4

(2) Charity (d) suffereth long, [and] is kind; charity envieth not; charity vaunteth not itself, is not puffed up,

(2) He describes the force and nature of charity, partly by a comparison of opposites, and partly by the effects of charity itself. And by this the Corinthians may understand both how profitable it is in the church, and how necessary: and also how far they are from it, and therefore how vainly and without cause they are proud.

(d) Literally, "defers wrath".

1 Corinthians 13:5

co1 13:5

Doth (e) not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil;

(e) It is not insolent, or reproachful.

1 Corinthians 13:6

co1 13:6

Rejoiceth not in iniquity, but (f) rejoiceth in the truth;

(f) Rejoices at righteousness in the righteous. For by "truth" the Hebrews mean "righteousness".

1 Corinthians Chapter 14

1 Corinthians 14:1

co1 14:1

Follow (1) after charity, and desire spiritual [gifts], but rather that ye may (a) prophesy.

(1) He infers now of what he spoke before: therefore seeing charity is the chiefest of all, before all things set it before you as chief and principal. And so esteem those things as most excellent which profit the greater part of men (such as prophecy, that is to say, the gift of teaching and applying the doctrine: which was condemned in respect of other gifts, although it is the chiefest and most necessary for the Church) and not those who for a show seem to be marvellous, as the gifts of tongues. This was when a man was suddenly endowed with the knowledge of many tongues, which made men greatly amazed and yet of itself was not greatly of any use, unless there was an interpreter.

(a) What prophecy is he shows in the third verse.

1 Corinthians 14:2

co1 14:2

(2) For he that speaketh in an [unknown] (b) tongue speaketh not unto men, but unto God: for no man understandeth [him]; howbeit in the (c) spirit he speaketh mysteries.

(2) He reprehends their perverse judgment concerning the gift of tongues. For why was it given? The answer: so that the mysteries of God might be the better known to a greater number. By this it is evident that prophecy, which the gift of tongues ought to serve, is better than this: and therefore the Corinthians judged incorrectly, in that they made more account of the gift of tongues than of prophesying: because no doubt the gift of tongues was a thing more to be bragged of. And hereupon followed another abuse of the gift of tongues, in that the Corinthians used tongues in the congregation without an interpreter. And although this thing might be done to some profit of him that spoke them, yet he corrupted the right use of that gift because there came by it no profit to the hearers. And common assemblies were instituted and appointed not for any private man's commodity, but for the profit of the whole company.

(b) A strange language, which no man can understand without an interpreter.

(c) By that inspiration which he has received of the Spirit, which nonetheless he abuses, when he speaks mysteries which none of the company can understand.

1 Corinthians 14:3

co1 14:3

But he that prophesieth speaketh unto men [to] (d) edification, and exhortation, and comfort.

(d) Which may further men in the study of godliness.

1 Corinthians 14:4

co1 14:4

He that speaketh in an [unknown] tongue edifieth himself; but he that prophesieth edifieth the (e) church.

(e) The company.

1 Corinthians 14:7

co1 14:7

(3) And even things without life giving sound, whether pipe or harp, except they give a distinction in the sounds, how shall it be known what is piped or harped?

(3) He sets forth that which he said by a similitude, which he borrows and takes from instruments of music, which although they speak not perfectly, yet they are distinguished by their sounds, that they may be the better used.

1 Corinthians 14:9

co1 14:9

So likewise ye, except ye utter by the tongue words (f) easy to be understood, how shall it be known what is spoken? for ye shall speak into the air.

(f) That fitly utter the matter itself.

1 Corinthians 14:10

co1 14:10

(4) There are, it may be, so many kinds of voices in the world, and none of them [is] without signification.

(4) He proves that interpretation is necessarily to be joined with the gift of tongues, by the manifold variety of languages, insomuch that if one speak to another without an interpreter, it is as if he did not speak.

1 Corinthians 14:11

co1 14:11

Therefore if I know not the meaning of the voice, I shall be unto him that speaketh a barbarian, and he that (g) speaketh [shall be] a barbarian unto me.

(g) As the papists in all their sermons, and they that ambitiously pour out some Hebrew or Greek words in the pulpit before the unlearned people, by this to get themselves a name of vain learning.

1 Corinthians 14:12

co1 14:12

(5) Even so ye, forasmuch as ye are zealous of spiritual [gifts], seek that ye may excel to the edifying of the church.

(5) The conclusion: if they will excel in those spiritual gifts, as it is proper, they must seek the profit of the church. And therefore they must not use the gift of tongues, unless there is an interpreter to expound the strange and unknown tongue, whether it is himself that speaks, or another interpreter.

1 Corinthians 14:13

co1 14:13

Wherefore let him that speaketh in an [unknown] tongue (h) pray that he may interpret.

(h) Pray for the gift of interpretation.

1 Corinthians 14:14

co1 14:14

(6) For (i) if I pray in an [unknown] tongue, my (k) spirit prayeth, but my understanding is (l) unfruitful.

(6) A reason: because it is not sufficient for us to speak so in the congregation that we ourselves worship God in spirit (that is according to the gift which we have received), but we must also be understood of the company, lest that is unprofitable to others which we have spoken.

(i) If I pray, when the church is assembled together, in a strange tongue.

(k) The gift and inspiration which the spirit gives me does its part, but only to myself.

(l) No fruit comes to the church by my prayers.

1 Corinthians 14:15

co1 14:15

What is it then? I will pray with the spirit, and I will pray with the (m) understanding also: I will sing with the spirit, and I will sing with the understanding also.

(m) So that I may be understood by others, and may instruct others.

1 Corinthians 14:16

co1 14:16

(7) Else when thou shalt bless with the (n) spirit, how shall he that (o) occupieth the room of the unlearned say (p) Amen at thy giving of thanks, seeing he understandeth not what thou sayest?

(7) Another reason: seeing that the whole congregation must agree with him that speaks, and also witness this agreement, how will they give their assent or agreement who know not what is spoken?

(n) Alone, without any consideration of the hearers.

(o) He that sits as a private man.

(p) So then one uttered the prayers, and all the company answered "amen".

1 Corinthians 14:18

co1 14:18

(8) I thank my God, I speak with tongues more than ye all:

(8) He sets himself as an example, both that they may be ashamed of their foolish ambition, and also that he may avoid all suspicion of envy.

1 Corinthians 14:19

co1 14:19

Yet in the church I had rather speak (q) five words with my understanding, that [by my voice] I might teach others also, than ten thousand words in an [unknown] tongue.

(q) A very few words.

1 Corinthians 14:20

co1 14:20

(9) Brethren, be not children in understanding; howbeit in malice be ye children, but in understanding be men.

(9) Now he reproveth those freely for their childish folly, who do not see how this gift of tongues which was given to the profit of the Church, is turned by their ambition into an instrument of cursing, seeing that this same cursing is also contained among the punishments with which God punished the stubbornness of his people, that he dispersed them amongst strangers whose language they did not understand.

1 Corinthians 14:21

co1 14:21

In the (r) law it is written, With [men of] other tongues and other lips will I speak unto this people; and yet for all that will they not hear me, saith the Lord.

(r) By the "law" he understands the entire scripture.

1 Corinthians 14:22

co1 14:22

(10) Wherefore tongues are for a sign, not to them that believe, but to them that believe not: but prophesying [serveth] not for them that believe not, but for them which believe.

(10) The conclusion: therefore the gift of tongues serves to punish the unfaithful and unbelievers, unless it is referred to prophecy (that is to say, to the interpretation of scripture) and that what is spoken is by the means of prophecy is understood by the hearers.

1 Corinthians 14:23

co1 14:23

(11) If therefore the whole church be come together into one place, and all speak with tongues, and there come in [those that are] (s) unlearned, or unbelievers, will they not say that ye are mad?

(11) Another argument: the gift of tongues without prophecy is not only unprofitable to the faithful, but also hurts very much, both the faithful as well as the unfaithful, who should be won in the public assemblies. For by this means it comes to pass that the faithful seem to others to be mad, much less can the unfaithful be instructed by it.

(s) See (Act 4:13).

1 Corinthians 14:26

co1 14:26

(12) How is it then, brethren? when ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying.

(12) The conclusion: the edifying of the congregation is a rule and measure of the right use of all spiritual gifts.

1 Corinthians 14:27

co1 14:27

(13) If any man speak in an [unknown] tongue, [let it be] by two, or at the most [by] three, and [that] by course; and let one interpret.

(13) The manner how to use the gift of tongues. It may be lawful for one or two, or at the most for three, to use the gift of tongues, one after another in an assembly, so that there is someone to expound their utterances. But if there are none to expound, let him that has the gift speak to himself alone.

1 Corinthians 14:29

co1 14:29

(14) Let the prophets speak two or three, and let the other judge.

(14) The manner of prophesying: let two or three propound, and let the others judge of that which is propounded, whether it is agreeable to the word of God or not. If in this examination the Lord indicates that nothing was wrong, let them give him leave to speak. Let every man be admitted to prophesy, severally and in his order, so far forth as it is required for the edifying of the church. Let them be content to be subject to each other's judgment.

1 Corinthians 14:32

co1 14:32

And the (t) spirits of the prophets are subject to the prophets.

(t) The doctrine which the prophets bring, who are inspired with God's Spirit.

1 Corinthians 14:34

co1 14:34

(15) Let your women keep silence in the churches: for it is not permitted unto them to speak; but [they are commanded] to be under obedience, as also saith the law.

(15) Women are commanded to be silent in public assemblies, and they are commanded to ask of their husbands at home.

1 Corinthians 14:36

co1 14:36

(16) What? came the word of God out from you? or came it unto you only?

(16) A general conclusion of the treatise of the right use of spiritual gifts in assemblies. And this is with a sharp reprehension, lest the Corinthians might seem to themselves to be the only ones who are wise.

1 Corinthians 14:37

co1 14:37

If any man think himself to be a prophet, or (u) spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord.

(u) Skilful in knowing and judging spiritual things.

1 Corinthians 14:38

co1 14:38

(17) But if any man be ignorant, let him be ignorant.

(17) The church ought not to care for those who are stubbornly ignorant, and will not abide to be taught, but to go forward nonetheless in those things which are right.

1 Corinthians 14:39

co1 14:39

(18) Wherefore, brethren, covet to prophesy, and forbid not to speak with tongues.

(18) Prophecy ought certainly to be retained and kept in congregations, and the gift of tongues is not to be forbidden, but all things must be done orderly.

1 Corinthians Chapter 15

1 Corinthians 15:1

co1 15:1

Moreover, (1) brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye (a) stand;

(1) The sixth treatise of this epistle, concerning the resurrection: and he uses a transition, or passing over from one matter to another, showing first that he brings no new thing, to the end that the Corinthians might understand that they had begun to swerve from the right course. And next that he does not go about to entreat of a trifling matter, but of another chief point of the Gospel, which if it is taken away, their faith will necessarily come to nothing. And so at the length he begins this treatise at Christ's resurrection, which is the ground and foundation of ours, and confirms it first by the testimony of the scriptures and by the witness of the apostles, and of more than five hundred brethren, and last of all by his own.

(a) In the profession of which you still continue.

1 Corinthians 15:2

co1 15:2

By which also ye are saved, if ye keep in memory what I preached unto you, (b) unless ye have believed in vain.

(b) Which is very absurd, and cannot be, for they that believe must reap the fruit of faith.

1 Corinthians 15:5

co1 15:5

And that he was seen of Cephas, then of the (c) twelve:

(c) Of those twelve picked and chosen apostles, who were commonly called twelve, though Judas was put out of the number.

1 Corinthians 15:6

co1 15:6

After that, he was seen of above five hundred brethren at (d) once; of whom the greater part remain unto this present, but some are fallen asleep.

(d) Not at several different times, but together and at one instant.

1 Corinthians 15:8

co1 15:8

(2) And last of all he was seen of me also, as of one born out of due time.

(2) He maintains along the way the authority of his apostleship, which was required to be in good credit among the Corinthians, that this epistle might be of force and weight among them. In the mean time he compares himself, under divine inspiration, in such a way with certain others, that he makes himself inferior to them all.

1 Corinthians 15:12

co1 15:12

(3) Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead?

(3) The first argument to prove that there is a resurrection from the dead: Christ is risen again, therefore the dead will rise again.

1 Corinthians 15:13

co1 15:13

(4) But if there be no resurrection of the dead, then is Christ not risen:

(4) The second by an absurdity: if there is no resurrection of the dead, then Christ is not risen again.

1 Corinthians 15:14

co1 15:14

(5) And if Christ be not risen, then [is] our preaching vain, and your faith [is] also vain.

(5) The proof of that absurdity, by other absurdities: if Christ is not risen again, the preaching of the Gospel is in vain, and the credit that you gave to it is vain, and we are liars.

1 Corinthians 15:16

co1 15:16

(6) For if the dead rise not, then is not Christ raised:

(6) He repeats the same argument taken from an absurdity, purposing to show how faith is in vain if the resurrection of Christ is taken away.

1 Corinthians 15:17

co1 15:17

And if Christ be not raised, your faith [is] vain; (7) ye are (e) yet in your sins.

(7) First, seeing death is the punishment of sin, in vain should we believe that our sins were forgiven us, if they remain: but they do remain, if Christ did not rise from death.

(e) They are yet in their sins who are not sanctified, nor have obtained remission of their sins.

1 Corinthians 15:18

co1 15:18

(8) Then they also which are fallen asleep in Christ are perished.

(8) Secondly, unless it is certain that Christ rose again, all those who died in Christ have perished. So then, what profit comes of faith?

1 Corinthians 15:19

co1 15:19

(9) If in this life only we have hope in Christ, we are of all men most miserable.

(9) The third argument which is also taken from an absurdity: for unless there is another life, in which those who trust and believe in Christ will be blessed, they are the most miserable of all creatures, because in this life they would be the most miserable.

1 Corinthians 15:20

co1 15:20

(10) But now is Christ risen from the dead, (11) [and] become the (f) firstfruits of them that slept.

(10) A conclusion of the former argument: therefore Christ is risen again.

(11) He puts the last conclusion for the first proposition of the argument that follows. Christ is risen again: therefore will we the faithful (for of them he speaks) rise again. Then follows the first reason of this conclusion: for Christ is set forth to us to be considered of, not as a private man apart and by himself, but as the firstfruits: and he takes that which was known to all men, that is, that the whole heap is sanctified in the firstfruits.

(f) He alludes to the firstfruits of grain, the offering of which sanctified the rest of the fruits.

1 Corinthians 15:21

co1 15:21

(12) For since by man [came] death, by man [came] also the resurrection of the dead.

(12) Another confirmation of the same conclusion: for Christ is to be considered as opposite to Adam, that as from one man Adam, sin came over all, so from one man Christ, life comes to all. That is to say, that all the faithful, who die because by nature they were born of Adam, so because in Christ they are made the children of God by grace, they are made alive and restored to life by him.

1 Corinthians 15:22

co1 15:22

For as in Adam all die, even so in Christ shall all be (g) made alive.

(g) Will rise by the power of Christ.

1 Corinthians 15:23

co1 15:23

(13) But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming.

(13) He does two things together: for he shows that the resurrection is in such sort common to Christ with all his members, that nonetheless he far surpasses them, both in time (for he was the first that rose again from the dead) and also in honour, because from him and in him is all our life and glory. Then by this occasion he passes to the next argument.

1 Corinthians 15:24

co1 15:24

(14) Then [cometh] the (h) end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down (i) all rule and all authority and power.

(14) The fourth argument with which also he confirms the other, has a most sure ground, that is, because God must reign. And this is the manner of his reign, that the Father will be shown to be King in his Son who was made man, to whom all things are made subject (the promiser being the only exception) to the end that the Father may afterward triumph in his Son the conqueror. And he makes two parts of this reign and dominion of the Son in which the Father's glory consists: that is first, the overcoming of his enemies, in which some must be deprived of all power, as Satan and all the wicked, be they ever so proud and mighty, and others must be utterly abolished, as death. And second, a plain and full delivery of the godly from all enemies, that by this means God may fully set forth the body of the Church cleaving fast to their head Christ, his kingdom and glory, as a King among his subjects. Moreover he puts the first degree of his kingdom in the resurrection of the Son, who is the head: and the perfection, in the full conjunction of the members with the head, which will be in the latter day. Now all these tend to this purpose, to show that unless the dead do rise again, neither the Father can be King above all, neither Christ the Lord of all. For neither should the power of Satan and death be overcome, nor the glory of God be full in his Son, nor his Son in his members.

(h) The conclusion and finishing of all things.

(i) All his enemies who will be robbed of all the power that they have.

1 Corinthians 15:25

co1 15:25

For he must reign, till he hath put all enemies (k) under his feet.

(k) Christ is considered here as he appeared in the form of a servant, in which respect he rules the Church as head, and that because this power was given to him from his Father.

1 Corinthians 15:26

co1 15:26

The (l) last enemy [that] shall be destroyed [is] death.

(l) The conclusion of the argument, which is taken from the whole to the part: for if all his enemies will be put under his feet, then it will necessarily be that death also will be subdued under him.

1 Corinthians 15:28

co1 15:28

And when all things shall be subdued unto him, (m) then shall the Son also himself be subject unto him that put all things under him, that (n) God may be all in all.

(m) Not because the Son was not subject to his Father before, but because his body, that is to say, the Church which is here in distress, and not yet wholly partaker of his glory, is not yet fully perfect: and also because the bodies of the saints which are in the graves, will not be glorified until the resurrection. But Christ as he is God, has us subject to him as his Father has, but as he is Priest, he is subject to his Father together with us. Augustine, book 1, chap. 8, of the trinity.

(n) By this high type of speech is set forth an incomprehensible glory which flows from God, and will fill all of us, as we are joined together with our head, but yet in such a way that our head will always preserve his preeminence.

1 Corinthians 15:29

co1 15:29

(15) Else what shall they do which are baptized (o) for the dead, if the dead rise not at all? why are they then baptized for the dead?

(15) The fifth argument taken of the end of baptism, that is, because those who are baptized, are baptized for dead: that is to say, that they may have a remedy against death, because baptism is a token of regeneration.

(o) They that are baptized to this end and purpose, that death may be put out in them, or to rise again from the dead, of which baptism is a seal.

1 Corinthians 15:30

co1 15:30

(16) And why stand we in jeopardy every hour?

(16) The sixth argument: unless there is a resurrection of the dead, why should the apostles so daily cast themselves into danger of so many deaths?

1 Corinthians 15:31

co1 15:31

I protest by your (p) rejoicing which I have in Christ Jesus our Lord, I die daily.

(p) As though he said, "I die daily, as all the miseries I suffer can well witness, which I may truly boast of, that I have suffered among you."

1 Corinthians 15:32

co1 15:32

(17) If (q) after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? (18) let us (r) eat and drink; for to morrow we die.

(17) The taking away of an objection: but you, Paul, were ambitious, as men commonly and are accustomed to be, when you fought with beasts at Ephesus. That is very likely, says Paul: for what could that profit me, were it not for the glory of eternal life which I hope for?

(q) Not upon any godly motion, nor casting my eyes upon God, but carried away with vain glory, or a certain headiness.

(18) The seventh argument which depends upon the last: if there is no resurrection of the dead, why do we give ourselves to anything else, except for eating and drinking?

(r) These are sayings of the Epicureans.

1 Corinthians 15:33

co1 15:33

(19) Be not deceived: evil communications corrupt good manners.

(19) The conclusion with a sharp exhortation, that they take heed of the wicked company of certain ones. And from this he shows where this evil sprang from: warning them to be wise with sobriety to righteousness.

1 Corinthians 15:35

co1 15:35

(20) But some [man] will say, How are the dead raised up? and with what body do they come?

(20) Now that he has proved the resurrection, he demonstrates their doltishness, in that they scoffingly demanded how it could be that the dead could rise again: and if they did rise again, they asked mockingly, what manner of bodies they should have. Therefore he sends these fellows, who seemed to themselves to be marvellously wise and intelligent, to be instructed of poor rude farmers.

1 Corinthians 15:36

co1 15:36

(21) [Thou] fool, that which thou sowest is not quickened, except it die:

(21) You might have learned either of these, Paul says, by daily experience: for seeds are sown, and rot, and yet nonetheless they are far from perishing, but rather they grow up far more beautiful. And whereas they are sown naked and dry, they spring up green from death by the power of God: and does it seem incredible to you that our bodies should rise from corruption, and that endued with a far more excellent quality?

1 Corinthians 15:38

co1 15:38

(22) But God giveth it a body as it hath pleased him, and to every seed his own body.

(22) We see a diversity both in one and the self same thing which has now one form and then another, and yet keeps its own type: as it is evident in a grain which is sown bare, but springs up far after another sort: and also in different types of one self same sort, as among beasts: and also among things of different sorts, as the heavenly bodies and the earthly bodies; which also differ very much one from another. Therefore there is no reason why we should reject either the resurrection of the bodies, or the changing of them into a better state, as a thing impossible, or strange.

1 Corinthians 15:42

co1 15:42

(23) So also [is] the resurrection of the dead. It is (s) sown in corruption; it is raised in incorruption:

(23) He makes three manner of qualities of the bodies being raised: first, incorruption, that is, because they will be sound and altogether of a nature that can not be corrupt. Second, glory, because they will be adorned with beauty and honour. Third, power, because they will continue everlasting, without food, drink, and all other helps, without which this frail life cannot keep itself from corruption.

(s) Is buried, and man is hid as seed in the ground.

1 Corinthians 15:43

co1 15:43

It is sown in (t) dishonour; it is raised in glory: it is sown in weakness; it is raised in (u) power:

(t) Void of honour, void of glory and beauty.

(u) Freed from the former weakness, in which it is subject to such alteration and change, that it cannot maintain itself without food and drink and such other like helps.

1 Corinthians 15:44

co1 15:44

(24) It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body.

(24) He shows perfectly in one word this change of the quality of the body by the resurrection, when he says that a natural body will become a spiritual body: which two qualities being completely different the one from the other he straightway expounds, and sets forth diligently.

1 Corinthians 15:45

co1 15:45

(25) And so it is written, The (x) first man Adam was made a living soul; the last Adam [was made] a (y) quickening spirit.

(25) That is called a natural body which is made alive and maintained by a living soul only in the manner that Adam was, of whom we are all born naturally. And that is said to be a spiritual body, which together with the soul is made alive with a far more excellent power, that is, with the Spirit of God, who descends from Christ the second Adam to us.

(x) Adam is called the first man, because he is the root as it were from which we spring. And Christ is the latter man, because he is the beginning of all those that are spiritual, and in him we are all included.

(y) Christ is called a Spirit, by reason of that most excellent nature, that is to say, God who dwells in him bodily, as Adam is called a living soul, by reason of the soul which is the best part in him.

1 Corinthians 15:46

co1 15:46

(26) Howbeit that [was] not first which is spiritual, but that which is natural; and afterward that which is spiritual.

(26) Secondly, he wills the order of this twofold state or quality to be observed, that the natural was first, Adam being created of the clay of the earth. And the spiritual follows and came upon it, that is, when the Lord being sent from heaven, endued our flesh, which was prepared and made fit for him, with the fulness of the Godhead.

1 Corinthians 15:47

co1 15:47

The first man [is] of the earth, (z) earthy: the second man [is] the Lord from (a) heaven.

(z) Wallowing in dirt, and wholly given to an earthly nature.

(a) As Adam was the first man, Christ is the second man; and these two are spoken of, as if they were the only two men in the world; because as the former was the head and representative of all his natural posterity, so the latter is the head and representative of all the spiritual offspring: and that he is "the Lord from heaven"; in distinction from the first man. (Ed.)

1 Corinthians 15:48

co1 15:48

(27) As [is] the earthy, such [are] they also that are earthy: and as [is] the heavenly, such [are] they also that are heavenly.

(27) He applies both the earthly naturalness of Adam (if I may so say) to our bodies, so long as they are naturally conversant upon earth, that is, in this life, and in the grave. And also the spirituality of Christ to our same bodies, after they are risen again: and he says that the former goes before, and that this latter will follow.

1 Corinthians 15:49

co1 15:49

And as we have borne the (b) image of the earthy, we shall also bear the image of the heavenly.

(b) Not a vain and false image, but such a one as indeed had the truth with it.

1 Corinthians 15:50

co1 15:50

(28) Now this I say, brethren, that (c) flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.

(28) The conclusion: we cannot be partakers of the glory of God unless we put off all that gross and filthy nature of our bodies subject to corruption, that the same body may be adorned with incorruptible glory.

(c) Flesh and blood are taken here for a living body, which cannot attain to incorruption, unless it puts off corruption.

1 Corinthians 15:51

co1 15:51

(29) Behold, I shew you a (d) mystery; We shall not all sleep, but we shall all be changed,

(29) He goes further, declaring that it will come to pass that those who will be found alive in the latter day will not descend into that corruption of the grave, but will be renewed with a sudden change, which change is very necessary. And he further states that the certain enjoying of the benefit and victory of Christ, is deferred to that latter time.

(d) A thing that has been hid, and never known before now, and therefore worthy that you give good care to it.

1 Corinthians 15:52

co1 15:52

In (e) a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

(e) He shows that the time will be very short.

1 Corinthians 15:58

co1 15:58

(30) Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the (f) Lord.

(30) An exhortation taken from the profit that ensues, that seeing they understand that the glory of the other life is laid up for faithful workmen, they continue and stand fast in the truth of the doctrine of the resurrection of the dead.

(f) Through the Lord's help and goodness working in us.

1 Corinthians Chapter 16

1 Corinthians 16:1

co1 16:1

Now concerning (1) the collection for the saints, as I have given order to the churches of Galatia, even so do ye.

(1) Collections in ancient times were made by the appointment of the apostle appointment to be the first day of the week, on which day the manner was then to assemble themselves.

1 Corinthians 16:2

co1 16:2

Upon the (a) first [day] of the week let every one of you lay by him in store, as [God] hath (b) prospered him, that there be no gatherings when I come.

(a) Which in times past was called Sunday, but now is called the Lord's day.

(b) That every man bestow according to the ability that God has blessed him with.

1 Corinthians 16:3

co1 16:3

And when I come, whomsoever ye shall approve by [your] (c) letters, them will I send to bring your liberality unto Jerusalem.

(c) Which you will give to them to carry.

1 Corinthians 16:4

co1 16:4

(2) And if it be meet that I go also, they shall go with me.

(2) The rest of the epistle is spent in writing of familiar matters, yet so that all things are referred to his purposed mark, that is to say, to the glory of God, and the edifying of the Corinthians.

1 Corinthians 16:9

co1 16:9

For a great door and (d) effectual is opened unto me, and [there are] many adversaries.

(d) Very fit and convenient to do great things by.

1 Corinthians 16:10

co1 16:10

Now if Timotheus come, see that he may be with you (e) without fear: for he worketh the work of the Lord, as I also [do].

(e) Without any just occasion of fear.

1 Corinthians 16:11

co1 16:11

Let no man therefore despise him: but conduct him forth (f) in peace, that he may come unto me: for I look for him with the brethren.

(f) Safe and sound, and that with every type of courtesy.

1 Corinthians 16:15

co1 16:15

I beseech you, brethren, (ye know the house of (g) Stephanas, that it is the firstfruits of Achaia, and [that] they have (h) addicted themselves to the ministry of the saints,)

(g) Stephanas is the name of a man and not of a woman.

(h) Given themselves wholly to the ministry.

1 Corinthians 16:16

co1 16:16

That ye (i) submit yourselves unto such, and to every one that helpeth with [us], and laboureth.

(i) That you honour and revere them, be obedient to them, and be content to be ruled by them, as you properly should, seeing that they have bestowed themselves and their goods, and this to help you with them.

1 Corinthians 16:18

co1 16:18

For they have refreshed my (k) spirit and yours: therefore (l) acknowledge ye them that are such.

(k) My heart.

(l) Take them for such men as they are indeed.

1 Corinthians 16:22

co1 16:22

If any man love not the Lord Jesus Christ, let him be Anathema (m) Maranatha.

(m) By these words are meant the severest type of curse and excommunication that was among the Jews: and the words are as much as to say, "As our Lord comes". So that his meaning may be this, "Let him be accursed even to the coming of the Lord", that is to say, to the day of his death, even for ever.

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2 Corinthians

2 Corinthians Chapter 1

2 Corinthians 1:1

co2 1:1

Paul, (1) an apostle of Jesus Christ by the will of God, and Timothy [our] brother, unto the church of God which is at Corinth, with all the saints which are in all Achaia:

(1) See the declaration of such salutations in the former epistles.

2 Corinthians 1:3

co2 1:3

(2) (a) Blessed [be] God, even the Father of our Lord Jesus Christ, the Father of (b) mercies, and the God of all comfort;

(2) He begins after this manner with thanksgiving, which nonetheless (otherwise than he was accustomed to) he applies to himself: beginning his epistle with the setting forth of the dignity of his apostleship, forced (as it should seem) by their importunity which took an occasion to despise him, by reason of his miseries. But he answers, that he is not so afflicted but that his comforts do exceed his afflictions, showing the ground of them, even the mercy of God the Father in Jesus Christ.

(a) To him be praise and glory given.

(b) Most merciful.

2 Corinthians 1:4

co2 1:4

Who comforteth us in all our tribulation, (3) that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God.

(3) The Lord comforts us to this end and purpose, that we may so much the more surely comfort others.

2 Corinthians 1:5

co2 1:5

For as the (c) sufferings of Christ abound in us, so our consolation also aboundeth by Christ.

(c) The miseries which we suffer for Christ, or which Christ suffers in us.

2 Corinthians 1:6

co2 1:6

(4) And whether we be afflicted, [it is] for your consolation and salvation, which is (d) effectual in the enduring of the same sufferings which we also suffer: or whether we be comforted, [it is] for your consolation and salvation.

(4) He denies that either his afflictions with which he was often afflicted, or the consolations which he received of God, may justly be despised, seeing that the Corinthians both ought and might take great occasion to be strengthened and encouraged by either of them.

(d) Although salvation is given to us freely, yet because there is a way appointed to us by which we must come to it, which is the race of an innocent and upright life which we must run, therefore we are said to work our salvation; (Phi 2:12). And because it is God alone that of his free good will works all things in us, therefore is he said to work the salvation in us by that very same way by which we must pass to everlasting life, after we have once overcome all incumbrances.

2 Corinthians 1:8

co2 1:8

(5) For we would not, brethren, have you ignorant of our trouble which came to us in Asia, that we were pressed out of measure, above strength, insomuch that we (e) despaired even of life:

(5) He witnesses that he is not ashamed of his afflictions, and further that he desires also to have all men know the greatness of them, and also his delivery from them, although it is not yet perfect.

(e) I did not know at all what to do, neither did I see by man's help which way to save my life.

2 Corinthians 1:9

co2 1:9

But we had the sentence of death in (f) ourselves, that we should not trust in ourselves, but in God which raiseth the dead:

(f) I was resolved within myself to die.

2 Corinthians 1:10

co2 1:10

Who delivered us from so (g) great a death, and doth deliver: in whom we trust that he will yet deliver [us];

(g) From these great dangers.

2 Corinthians 1:11

co2 1:11

(6) Ye also helping together by prayer for us, (7) that for the gift [bestowed] upon us by the means of many persons thanks may be given by many on our behalf.

(6) That he may not seem to boast of himself, he attributes all to God, and in so doing also confesses that he attributes much to the prayers of the faithful. (7) The end of the afflictions of the saints is the glory of God, and therefore they ought to be precious to us.

2 Corinthians 1:12

co2 1:12

(8) For our rejoicing is this, the testimony of our conscience, that in simplicity and godly (h) sincerity, not with fleshly wisdom, but by the (i) grace of God, we have had our conversation in the world, and more abundantly to you-ward.

(8) Secondly, he dismisses another slander, that is, that he was a light man, and such a one as was not lightly to be trusted, seeing that he promised to come to them, and did not come. And first he speaks of the singleness of his mind, and sincerity, which they knew both by his voice when he was present, and they ought to acknowledge it also in his letters, being absent: and moreover he protests that he will never be otherwise.

(h) With clearness, and holy and true plainness of mind, as God himself can witness.

(i) Trusting to that very wisdom which God of his free goodness has given me from heaven.

2 Corinthians 1:13

co2 1:13

For we write (k) none other things unto you, than what ye read or acknowledge; and I trust ye shall acknowledge even to the (l) end;

(k) He says that he writes plainly and simply: for he that writes in an elaborate way, is rightly said to write otherwise than we read. And this, he says, the Corinthians will truly know and like very well.

(l) Perfectly.

2 Corinthians 1:14

co2 1:14

As also ye have acknowledged us in part, that we are your (m) rejoicing, even as ye also [are] ours in the (n) day of the Lord Jesus.

(m) Paul's rejoicing in the Lord was that he had won the Corinthians: and they themselves rejoiced that such an apostle was their instructor, and taught them so purely and sincerely.

(n) When he will sit as judge.

2 Corinthians 1:15

co2 1:15

And in this confidence I was minded to come unto you before, that ye might have a (o) second benefit;

(o) Another benefit.

2 Corinthians 1:17

co2 1:17

(9) When I therefore was thus minded, did I use lightness? or the things that I purpose, do I purpose according to the (p) flesh, that with me there should be (q) yea yea, and nay nay?

(9) He dismisses their slander and false report by denying it, and first of all in that different ones went about to persuade the Corinthians, that in the preaching of the Gospel, Paul agreed not to himself: for this was the matter and the case.

(p) As men do who will rashly promise anything, and change their purpose constantly.

(q) That I should say and not say a thing?

2 Corinthians 1:18

co2 1:18

(10) But [as] God [is] (r) true, our word toward you was not yea and nay.

(10) He calls God as witness and as judge of his constancy in preaching and teaching one self same Gospel.

(r) True, and of whose faithful witness it would be horribly wicked to doubt.

2 Corinthians 1:19

co2 1:19

(11) For the Son of God, Jesus Christ, who was preached among you by us, [even] by me and Silvanus and Timotheus, (s) was not yea and nay, but in (t) him was yea.

(11) He adds also with himself his companions, as witnesses with whom he fully consented in teaching the same thing, that is, the same Christ.

(s) Was not different and wavering.

(t) That is, in God.

2 Corinthians 1:20

co2 1:20

(12) For all the promises of God in him [are] yea, and in (u) him Amen, unto the glory of God by (x) us.

(12) Last of all he declares the sum of his doctrine, that is, that all the promises of salvation are sure and ratified in Christ.

(u) Christ is set also forth to exhibit and fulfil them most assuredly, and without any doubt.

(x) Through our ministry.

2 Corinthians 1:21

co2 1:21

(13) Now he which stablisheth us with you in Christ, and hath anointed us, [is] God;

(13) He attributes the praise of this constancy only to the grace of God, through the Holy Spirit. In addition he concludes that they cannot doubt of his faith and his fellows, without doing injury to the Spirit of God, seeing that they themselves know all this to be true.

2 Corinthians 1:22

co2 1:22

Who hath also sealed us, and given the (y) earnest of the Spirit in our hearts.

(y) An earnest is whatever is given to confirm a promise.

2 Corinthians 1:23

co2 1:23

(14) Moreover I call God for a record upon my (z) soul, that to spare you I came not as yet unto Corinth.

(14) Now coming to the matter, he swears that he did not lightly alter his purpose of coming to them, but rather that he did not come to them for this reason, that he, being present, might not be forced to deal more sharply with them than he would like.

(z) Against myself, and to the danger of my own life.

2 Corinthians 1:24

co2 1:24

(15) Not for that we have dominion over your faith, but are helpers of your (a) joy: for by faith ye stand.

(15) He removes all suspicion of arrogance, declaring that he speaks not as a lord to them, but as a servant, appointed by God to comfort them.

(a) He sets the joy and peace of conscience, which God is author of, as opposed to tyrannous fear, and in addition shows the result of the Gospel.

2 Corinthians Chapter 2

2 Corinthians 2:1

co2 2:1

But I determined this with myself, that I would not come again to you in (a) heaviness.

(a) Causing grief among you, which he would have done if he had come to them before they had repented.

2 Corinthians 2:3

co2 2:3

And I wrote this same unto you, lest, when I came, I should have sorrow from them of whom I ought to rejoice; having (b) confidence in you all, that my joy is [the joy] of you all.

(b) For I trusted that you would immediately take that out of the way which you knew I was discontented with, considering how you are persuaded that my joy is your joy.

2 Corinthians 2:5

co2 2:5

(1) But if any have caused grief, he hath not (c) grieved me, but (d) in part: that I may not (e) overcharge you all.

(1) He passes to another part of this epistle: which nonetheless is put among the first, and to which he returns afterwards: and he handles the releasing and unloosing of the incestuous person, because he seemed to have been given sufficient testimony of his repentance. And this shows the true use of excommunication, that is, that it proceeds not from hatred, but from love, and so end, lest if we keep it up, we serve Satan the devil.

(c) As if he said, "All that sorrow is so completely wiped away, that I have never felt it."

(d) As for me, says Paul, I have no more to do with him.

(e) Lest I should overcharge him who is burdened enough as it is, which burden I would be glad if it were taken from him.

2 Corinthians 2:7

co2 2:7

So that contrariwise ye [ought] rather to (f) forgive [him], and comfort [him], lest perhaps such a one should be swallowed up with overmuch sorrow.

(f) That whereas before you punished him sharply, you should now forgive him.

2 Corinthians 2:8

co2 2:8

Wherefore I beseech you that ye would (g) confirm [your] love toward him.

(g) That at my entreaty you would declare by the consent of the whole church, that you take him again as a brother.

2 Corinthians 2:10

co2 2:10

To whom ye forgive any thing, I [forgive] also: for if I forgave any thing, to whom I forgave [it], for your sakes [forgave I it] in the (h) person of Christ;

(h) Truly, and from the heart.

2 Corinthians 2:11

co2 2:11

Lest Satan should get an advantage of us: for we are not ignorant of his (i) devices.

(i) Of his mischievous counsel and devilish will.

2 Corinthians 2:12

co2 2:12

(2) Furthermore, when I came to Troas to [preach] Christ's gospel, and a door was opened unto me of the Lord,

(2) He returns to the confirmation of his apostleship, and brings forth both the testimonies of his labours, and also of God's blessing.

2 Corinthians 2:14

co2 2:14

Now thanks [be] unto God, which always causeth us to triumph in Christ, and maketh manifest the (k) savour of his knowledge by us in every place.

(k) He alludes to the anointing of the priests, and the incense of the sacrifices.

2 Corinthians 2:15

co2 2:15

(3) For we are unto God a sweet savour of Christ, in them that are saved, and in them that perish:

(3) He denies that anything should be taken away from the dignity of his apostleship, because they saw that it was not received with like success in every place. But rather very many rejected and detested him, seeing that he preached Christ not only as a saviour of those that believe, but also as a judge of those that condemn him.

2 Corinthians 2:16

co2 2:16

To the one [we are] the savour of death unto death; and to the other the savour of life unto life. (4)
And who [is] sufficient for these things?

(4) Again, he dismisses all suspicion of arrogance, attributing all things that he did to the power of God, whom he serves sincerely, and with honest affection. And he makes them witnesses of this, even to the sixth verse of the next chapter (Co2 2:17; Co2 3:6).

2 Corinthians 2:17

co2 2:17

For we are not as many, which (1) corrupt the word of God: but as of sincerity, but as of God, in the sight of God speak we in Christ.

(1) We do not handle it craftily and covetously, or less sincerely than we ought. And he uses a metaphor, which is taken from hucksters, who used to play the false harlot with whatever came into their hands.

2 Corinthians Chapter 3

2 Corinthians 3:3

co2 3:3

[Forasmuch as ye are] (a) manifestly declared to be the epistle of Christ (b) ministered by us, written not with ink, but with the Spirit of the (c) living God; (1) not in tables of stone, but in fleshy tables of the heart.

(a) The apostle says this wisely, that by little and little he may come from the commendation of the person to the matter itself.

(b) Which I took pains to write as it were.

(c) Along the way he sets the power of God against the ink with which epistles are commonly written, to show that it was accomplished by God. (1) He alludes along the way to the comparison of the outward ministry of the priesthood of Levi with the ministry of the Gospel, and the apostolical ministry, which he handles afterward more fully.

2 Corinthians 3:4

co2 3:4

And such (d) trust have we through Christ to God-ward:

(d) This boldness we show, and thus may we boast gloriously of the worthiness and fruit of our ministry.

2 Corinthians 3:5

co2 3:5

Not that we are sufficient of ourselves to think any thing as of ourselves; but our (e) sufficiency [is] of God;

(e) In that we are proper and able to make other men partakers of so great a grace.

2 Corinthians 3:6

co2 3:6

(2) Who also hath made us able ministers of the new testament; not of the (f) letter, but of the spirit: for the letter killeth, but the spirit giveth life.

(2) He amplifies his ministry and his fellows: that is to say, the ministry of the Gospel comparing it with the ministry of the Law, which he considers in the person of Moses, by whom the Law was given: against whom he sets Christ the author of the Gospel. Now this comparison is taken from the very substance of the ministry. The Law is as it were a writing in itself, dead, and without efficacy: but the Gospel, and new Covenant, as it were the very power of God itself, in renewing, justifying, and saving men. The Law offers death, accusing all men of unrighteousness: the Gospel offers and gives righteousness and life. The administration of the Law served for a time to the

promise: the Gospel remains to the end of the world. Therefore what is the glory of the Law in comparison of the majesty of the Gospel?

(f) Not of the Law but of the Gospel.

2 Corinthians 3:7

co2 3:7

But if the ministration of death, written (g) [and] engraven in stones, was (h) glorious, so that the children of Israel could not stedfastly behold the face of Moses for the glory of his countenance; which [glory] was to be done away:

(g) Imprinted and engraved: so that by this place we may plainly perceive that the apostle speaks not of the ceremonies of the Law, but of the ten commandments.

(h) This word "glorious" indicates a brightness, and a majesty which was in Moses physically, but in Christ spiritually.

2 Corinthians 3:8

co2 3:8

How shall not the (i) ministration of the spirit be rather glorious?

(i) By which God offers, indeed, and gives the Spirit, not as a dead thing, but a living Spirit, working life.

2 Corinthians 3:9

co2 3:9

For if the ministration of condemnation [be] glory, much more doth the ministration of (k) righteousness exceed in glory.

(k) That is, of Christ. And since he is imputed to us as our own, we are not condemned, and what is more we are also crowned as righteous.

2 Corinthians 3:11

co2 3:11

For if that which is (l) done away [was] glorious, much more that which remaineth [is] glorious.

(l) The Law, indeed, and the ten commandments themselves, together with Moses, are all abolished, if we consider the ministry of Moses apart by itself.

2 Corinthians 3:12

co2 3:12

(3) Seeing then that we have such hope, we use great plainness of speech:

(3) He shows what this glory of the preaching of the Gospel consists in: that is, in that it sets forth plainly and evidently that which the Law showed darkly, for it sent those that heard it to be healed by Christ, who was to come, after it had wounded them.

2 Corinthians 3:13

co2 3:13

(4) And not as Moses, [which] put a veil over his face, that the children of Israel could not stedfastly look to the (m) end of that which is abolished:

(4) He expounds along the way the allegory of Moses' covering, which was a token of the darkness and weakness that is in men, who were rather dulled by the bright shining of the Law then given. And this covering was taken away by the coming of Christ, who enlightens the hearts, and turns them to the Lord, that we may be brought from the slavery of this blindness, and set in the liberty of the light by the power of Christ's Spirit.

(m) Into the very bottom of Moses' ministry.

2 Corinthians 3:17

co2 3:17

Now the (n) Lord is that Spirit: and where the Spirit of the Lord [is], there [is] liberty.

(n) Christ is that Spirit who takes away that covering, by working in our hearts, to which also the Law itself called us, though in vain, because it speaks to dead men, until the Spirit makes us alive.

2 Corinthians 3:18

co2 3:18

(5) But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, [even] as by the Spirit of the Lord.

(5) Continuing in the allegory of the covering, he compares the Gospel to a glass, which although it is most bright and sparkling, yet it does not dazzle their eyes who look in it, as the Law does, but instead transforms them with its beams, so that they also are partakers of the glory and shining of it, to enlighten others: as Christ said unto his own, "You are the light of the world", whereas he himself alone is the light. We are also commanded in another place to shine as candles before the world, because we are partakers of God's Spirit. But Paul speaks here properly of the ministers of the Gospel, as it appears both by that which goes before, and that which comes after, and in that he sets before them his own example and that of his fellows.

2 Corinthians Chapter 4

2 Corinthians 4:1

co2 4:1

Therefore (1) seeing we have this ministry, as we have received mercy, we (a) faint not;

(1) Now he plainly witnesses that both he and his associates (through the mercy of God) do their vocation and duty uprightly and sincerely, neglecting all dangers.

(a) Though we are broken in pieces with miseries and calamities, yet we do not yield.

2 Corinthians 4:2

co2 4:2

But have renounced the (b) hidden things of dishonesty, not walking in craftiness, nor handling the word of God (c) deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God.

(b) Subtilty and every type of deceit which men hunt after, as it were dens and lurking holes, to cover their shameless dealings with.

(c) This is that which he called in the former chapter, making merchandise of the word of God.

2 Corinthians 4:3

co2 4:3

(2) But if our gospel be hid, it is hid to them that are lost:

(2) An objection: many hear the Gospel, and yet are no more enlightened by it than by the preaching of the Law. He answers, "The fault is in the men themselves, whose eyes Satan plucks out, who rules in this world." And yet nonetheless he and his associates set forth the most clear light of the Gospel to be seen and beheld, seeing that Christ only whom they preach, is he in whom God will be known, and as it were seen.

2 Corinthians 4:4

co2 4:4

In whom the god of this world hath blinded the minds of them which believe not, lest the (d) light of the glorious gospel of Christ, who is the (e) image of God, should shine unto them.

(d) The light of plain and enlightening preaching, which shows forth the glory of Christ.

(e) In whom the Father sets himself forth to be seen and beheld.

2 Corinthians 4:5

co2 4:5

(3) For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for (f) Jesus' sake.

(3) He removes according to his accustomed manner, all suspicion of ambition, affirming that he teaches faithfully, but as a servant, and witnessing that all this light which he and his associates give to others, proceeds from the Lord.

(f) To preach this self same Jesus to you.

2 Corinthians 4:6

co2 4:6

For God, (g) who commanded the light to shine out of darkness, hath shined in our hearts, to [give] the (h) light of the knowledge of the glory of God in the face of Jesus Christ.

(g) Who made with his word alone.

(h) That being enlightened by God, we should in the same way give that light to others.

2 Corinthians 4:7

co2 4:7

(4) But we have this treasure in earthen vessels, (5) that the excellency of the power may be of God, and not of us.

(4) He takes away a stumbling block, which darkened among some, the bright shining of the ministry of the Gospel, that is, because the apostles were the most miserable of all men. Paul answers that he and his associates are as it were, earthen vessels, but yet there is in them a most precious treasure. (5) He brings marvellous reasons why the Lord does so afflict his principal servants, to the end, he says, that all men may perceive that they do not stand by any man's power, but by the singular power of God, in that they die a thousand times, but never perish.

2 Corinthians 4:10

co2 4:10

(6) Always bearing about in the body the (i) dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body.

(6) An amplification of the former sentence, in which he compares his afflictions to a daily death, and the power of the Spirit of God in Christ to life, who oppresses that death.

(i) So Paul calls that miserable estate and condition that the faithful, but especially the ministers, are in.

2 Corinthians 4:11

co2 4:11

For we which (k) live are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our (l) mortal flesh.

(k) Who live that life, that is, by the Spirit of Christ, among so many and so great miseries.

(l) Subject to that miserable condition.

2 Corinthians 4:12

co2 4:12

(7) So then death worketh in us, but life in you.

(7) A very wise conclusion: as if he would say, "Therefore, to be short, we die that you may live by our death", because they ventured into all those dangers for the building of the Church's sake, and they ceased not to strengthen and encourage all the faithful with the examples of their patience.

2 Corinthians 4:13

co2 4:13

(8) We having the same (m) spirit of faith, according as it is written, I believed, and therefore have I spoken; we also believe, and therefore speak;

(8) He declares the former sentence, showing that he and his associates die in a way to purchase life for others, but yet nonetheless they are partakers of the same life with them: because they themselves do first believe that which they offer to others to believe, that is, that they also will be saved together with them in Christ.

(m) The same faith, by the inspiration of the same Spirit.

2 Corinthians 4:15

co2 4:15

(9) For all things [are] for your sakes, (n) that the abundant grace might through the thanksgiving of many redound to the glory of God.

(9) He shows how this constancy is preserved in them, that is, because they are doing it for God's glory, and the salvation of the churches committed to them.

(n) When it will please God to deliver me, and restore me to you, that exceeding benefit which will be poured upon me will in like sort result to the glory of God, by the thanksgiving of many.

2 Corinthians 4:16

co2 4:16

For which cause we faint not; (10) but though our outward man perish, yet the inward [man] is (o) renewed day by day.

(10) He adds as it were a triumphant song, that he is outwardly afflicted, but inwardly he profits daily: and he is not bothered by all the miseries that may be sustained in this life, in comparison of that most constant and eternal glory.

(o) Gathers new strength so that the outward man is not overcome with the miseries which come freshly one after another, being maintained and upheld with the strength of the inward man.

2 Corinthians 4:17

co2 4:17

For our (p) light affliction, which is but for a moment, worketh for us a far more exceeding [and] eternal weight of (q) glory;

(p) Afflictions are not called light, as though they were light in themselves, but because they pass away quickly, as indeed our whole life is not of very long continuance.

(q) Which remains forever firm and stable, and can never be shaken.

2 Corinthians Chapter 5

2 Corinthians 5:1

co2 5:1

For (1) we know that if our earthly house of [this] tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens.

(1) Taking occasion by the former comparison, he compares this miserable body as it is in this life, to a frail and brittle tabernacle. And contrasts this with the heavenly tabernacle, which he calls that sure and everlasting condition of this same body glorified in heaven. And this is so, he says, in that we are addicted to this tabernacle, but also with sobs and sighs desire rather that tabernacle. And so this place concerning the glory to come is put within the treatise of the dignity of the ministry, just as it also was in the beginning of the second chapter.

2 Corinthians 5:2

co2 5:2

For in this we groan, earnestly desiring to be (a) clothed upon with our house which is from (b) heaven:

(a) He calls the glory of immortality, which we will be as it were clothed with, a garment.

(b) Heavenly, not that the substance of it is heavenly, but rather the glory of it.

2 Corinthians 5:3

co2 5:3

(2) If so be that being clothed we shall not be found naked.

(2) An exposition of the former saying: we do not without reason desire to be clad with the heavenly house, that is, with that everlasting and immortal glory, as with a garment. For when we depart from here we will not remain naked, having cast off the covering of this body, but we will take our bodies again, which will put on as it were another garment besides. And therefore we do not sigh because of the weariness of this life, but because of the desire of a better life. Neither is this desire in vain, for we are made to that life, the pledge of which we have, even the Spirit of adoption.

2 Corinthians 5:5

co2 5:5

Now he that hath (c) wrought us for the selfsame thing [is] God, who also hath given unto us the earnest of the Spirit.

(c) He means that first creation, to show us that our bodies were made to this end, that they should be clothed with heavenly immortality.

2 Corinthians 5:6

co2 5:6

(3) Therefore [we are] always (d) confident, knowing that, whilst we are at home in the body, we are absent from the Lord:

(3) He concludes something here from verse four, and states it in the following way: "Therefore, seeing that we know by the Spirit that we are strangers so long as we are here, we patiently suffer this delay (for we are now so with God, that we behold him only by faith, and are therefore now absent from him) but so that we aspire and have a longing always to him. Therefore also we behave ourselves in such a way that we may be acceptable to him, both while we live here, and when we go from here to him." (Co2 5:4)

(d) He calls them "confident" who are always resolved with a quiet and settled mind to suffer any danger at all, not doubting at all that their end will be happy.

2 Corinthians 5:7

co2 5:7

(For we walk by (e) faith, not by sight:)

(e) Faith, of those things which we hope for, not having God presently in our physical view.

2 Corinthians 5:8

co2 5:8

We are (f) confident, [I say], and willing rather to be absent from the body, and to be present with the Lord.

(f) And yet we are in such a manner confident and do so pass on our pilgrimage with a valiant and peaceful mind, that yet nonetheless we had rather depart from here to the Lord.

2 Corinthians 5:9

co2 5:9

Wherefore we (g) labour, that, whether present or absent, we may be accepted of him.

(g) And seeing that it is so, we strive to live so, that both in this our pilgrimage here we may please him, and that at length we may be received home to him.

2 Corinthians 5:10

co2 5:10

(4) For we must all (h) appear before the judgment seat of Christ; that every one may receive the things [done] in [his] body, according to that he hath done, whether [it be] good or bad.

(4) That no man might think that what he spoke of that heavenly glory pertains to all, he adds that every one will first render an account of his pilgrimage, after he has departed from here.

(h) We must all appear personally, and enquiry will be made of us, that all may see how we have lived.

2 Corinthians 5:11

co2 5:11

(5) Knowing therefore the (i) terror of the Lord, we persuade men; but we are made manifest unto God; and I trust also are made manifest in your consciences.

(5) Now he moves on, and taking occasion of the former sentence returns to (Co2 4:16), confirming his own and his associates sincerity.

(i) That terrible judgment.

2 Corinthians 5:12

co2 5:12

(6) For we commend not ourselves again unto you, but give you occasion to glory on our behalf, that ye may have somewhat to [answer] them which glory in (k) appearance, and not in heart.

(6) He removes all suspicion of pride by a new reason, because it is a responsibility, not for his part but for theirs, that his apostleship be considered sincere compared to the vain display of a few others.

(k) In outward disguising, and that pretentious show of man's wisdom and eloquence, and not in true godliness, which is sealed in the heart.

2 Corinthians 5:13

co2 5:13

(7) For whether we be beside ourselves, [it is] to God: or whether we be sober, [it is] for your cause.

(7) The meaning is: even when I am mad (as some men think of me), while I seem as a fool to boast about myself, I do it for your profit, to the same extent that I do when I preach only the Gospel to you.

2 Corinthians 5:14

co2 5:14

(8) For the love of Christ (l) constraineth us; because we thus judge, that if (m) one died for all, then were all dead:

(8) He continues dismissing all suspicion of desire of estimation and boasting. For the love of Christ, he says, compels us to this, that seeing he died for us all, who were dead when as we lived to ourselves (that is, while we were yet given to these earthly affections) we in like sort should consecrate our whole life which we have received from him, to him. That is, being endued with the Holy Spirit to this end and purpose, that we should meditate upon nothing but that which is heavenly.

(l) Wholly possesses us.

(m) He speaks here of sanctification, by which it comes to pass that Christ lives in us.

2 Corinthians 5:15

co2 5:15

And [that] he died for all, that they which live should not henceforth (n) live unto themselves, but unto him which died for them, and rose again.

(n) See See Romans 6:1-7:25

2 Corinthians 5:16

co2 5:16

(9) Wherefore henceforth know we no man after the flesh: (10) yea, though we have known Christ after the flesh, yet now henceforth know we [him] no more.

(9) He shows what it is not to live to ourselves but to Christ, that is, to know no man according to the flesh. That is to say, to be conversant among men and yet not to care for those worldly and carnal things, as those do who have regard for a man's family, his country, form, glory, riches, and such like, in which men commonly dote and weary themselves.

(10) An amplification: "This is", he says, "so true, that we do not now think carnally of Christ himself, who has now left the world, and therefore he must be thought of spiritually by us."

2 Corinthians 5:17

co2 5:17

(11) Therefore if any man [be] in Christ, [he is] a (o) new creature: old things are passed away; behold, all things are become new.

(11) An exhortation for every man who is renewed with the Spirit of Christ to meditate on heavenly things, and not earthly.

(o) As a thing made new by God, for though a man is not newly created when God gives him the spirit of regeneration, but only his qualities are changed, yet nonetheless it pleased the Holy Spirit to speak so, to teach us that we must attribute all things to the glory of God. Not that we are as rocks or stones, but because God creates in us both the will to will well, and the power to do well.

2 Corinthians 5:18

co2 5:18

(12) And all things [are] of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation;

(12) He commends the excellency of the ministry of the Gospel, both by the authority of God himself, who is the author of that ministry, and also by the excellency of the doctrine of it. For it announces atonement with God by free forgiveness of our sins, and justification offered to us in Christ, and that so lovingly and freely, that God himself does in a way beseech men by the mouth of his ministers to have consideration of themselves, and not to despise so great a benefit. And when he says so, he plainly reprehends those who falsely attribute to themselves the name of "pastor", as this calling can only come from God.

2 Corinthians 5:19

co2 5:19

To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath (p) committed unto us the word of reconciliation.

(p) Used our labour and travail.

2 Corinthians 5:21

co2 5:21

For he hath made him [to be] (q) sin for us, who (r) knew no sin; that we might be made the (s) righteousness of God in him.

(q) A sinner, not in himself, but by imputation of the guilt of all our sins to him.

(r) Who was completely void of sin.

(s) Righteous before God, and that with righteousness which is not fundamental in us, but being fundamental in Christ, God imputes it to us through faith.

2 Corinthians Chapter 6

2 Corinthians 6:1

co2 6:1

We (1) then, [as] workers together [with him], beseech [you] also that ye receive not the grace of God in vain.

(1) Men do not only need the ministry of the Gospel before they have received grace, in order that they may be partakers of the Gospel, but also after they have received grace they need to continue in it.

2 Corinthians 6:2

co2 6:2

(2) (For he saith, I have heard thee in a time (a) accepted, and in the day of salvation have I succoured thee: behold, now [is] the accepted time; behold, now [is] the day of salvation.)

(2) In that grace is offered, it is by the grace of God, who has appointed times and seasons to all things, that we may take occasion when it is offered.

(a) Which I of my free mercy and love towards you liked and appointed. And at this time God poured out his marvellous love upon us.

2 Corinthians 6:3

co2 6:3

(3) Giving no offence in any thing, that the ministry be not blamed:

(3) He shows the Corinthians a pattern of a true minister in his own example, and in Timothy and Silvanus, to the end that he might procure authority for himself and his companions like him, as he purposed from the beginning.

2 Corinthians 6:4

co2 6:4

But in all [things] (b) approving ourselves as the ministers of God, (4) in much patience, in afflictions, in necessities, in distresses,

(b) Declare and indeed show. (4) He first of all reckons up those things which are neither always in the ministers, nor without exception, unless they are there according to the minister's bodily condition. Patience, however, is an exception, which also is one of the virtues which ought to always be in a good minister.

2 Corinthians 6:5

co2 6:5

In stripes, in imprisonments, in (c) tumults, in labours, in watchings, in fastings;

(c) In tossing to and fro, finding no place of rest and quietness.

2 Corinthians 6:6

co2 6:6

(5) By pureness, by knowledge, by longsuffering, by kindness, by the Holy Ghost, by love unfeigned,

(5) Secondly he reckons up such virtues as are necessary, and ought always be in them, and by which as by good armour, all pitfalls and hindrances may be overcome.

2 Corinthians 6:7

co2 6:7

By the (d) word of truth, by the (e) power of God, by the (f) armour of righteousness on the right hand and on the left,

(d) Preaching of the Gospel.

(e) Power to work miracles, and to subdue the wicked.

(f) Uprightness.

2 Corinthians 6:11

co2 6:11

(6) O [ye] Corinthians, our mouth is (g) open unto you, our heart is enlarged.

(6) Going about to rebuke them he says first that he deals with them sincerely and with an open and plain heart, and in addition complains that they do not do the same in loving their Father.

(g) The opening of the mouth and heart signifies a most earnest affection in him that speaks, as it happens commonly with those that are in some great joy.

2 Corinthians 6:12

co2 6:12

Ye are not (h) straitened in us, but ye are straitened in your own (i) bowels.

(h) You are in my heart as in a house, and that no narrow or confined house, for I have opened my whole heart to you; but you are inwardly narrow towards me.

(i) After the manner of the Hebrews, he calls those tender affections which rest in the heart, "bowels".

2 Corinthians 6:14

co2 6:14

(7) Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?

(7) Now he rebukes them boldly, because they became fellows with infidels in outward idolatry, as though it were an indifferent thing. And this is the fourth part of this epistle, the conclusion of which is, that those whom the Lord has condescended to in calling them his children, must keep themselves pure, not only in mind, but also in body, that they may be completely holy to the Lord.

2 Corinthians 6:15

co2 6:15

And what concord hath Christ with Belial? or what (k) part hath he that believeth with an infidel?

(k) What can there be between them?

2 Corinthians 6:16

co2 6:16

And what agreement hath the temple of God with idols? for ye are the temple of the (l) living God; as God hath said, I will (m) dwell in them, and walk in [them]; and I will be their God, and they shall be my people.

(l) He sets the living God against idols.

(m) God dwells with us, because Christ has become God with us.

2 Corinthians Chapter 7

2 Corinthians 7:1

co2 7:1

Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the (a) flesh and spirit, perfecting holiness in the fear of God.

(a) Both of body and soul, that by this means the sanctification may be perfect, consisting in both the parts of the flesh.

2 Corinthians 7:2

co2 7:2

(1) (b) Receive us; we have wronged no man, we have corrupted no man, we have defrauded no man.

(1) He returns again from that admonition to his own person, contrasting with them the testimonies both of his faithfulness and also of his continual good will towards them.

(b) Let me have some place among you, that I may teach you.

2 Corinthians 7:3

co2 7:3

I speak not [this] to (c) condemn [you]: for I have said before, that ye are in our hearts to die and live with [you].

(c) To condemn you of unkindness or treachery.

2 Corinthians 7:6

co2 7:6

Nevertheless God, that comforteth those that are (d) cast down, comforted us by the (e) coming of Titus;

(d) Whose hearts are cast down, and are very much worn out.

(e) With those things which Titus told me of you at his coming, that is, how fruitfully you read over my letters. And moreover and besides that, I am exceedingly refreshed with his presence.

2 Corinthians 7:8

co2 7:8

(2) For though I made you sorry with a letter, I do not repent, though I did repent: for I perceive that the same epistle hath made you sorry, though [it were] but for a season.

(2) An objection: but you have handled us roughly. The apostle answers that he did not use his roughness without grief. And he adds moreover, that he is also glad now that he drove them to that sorrow even though it was against his will, since it was so profitable to them. For there is a sorrow

not only praiseworthy, but also necessary, that is, by which repentance grows by certain degrees: and for this repentance he praises them highly. And this is the fifth part of this epistle.

2 Corinthians 7:9

co2 7:9

Now I rejoice, not that ye were made sorry, but that ye sorrowed to (f) repentance: for ye were made sorry after a godly manner, that ye might receive damage by us in nothing.

(f) In that this sorrow did you much good in leading you to amend your obscene behaviour and sins.

2 Corinthians 7:10

co2 7:10

For (g) godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death.

(g) God's sorrow occurs when we are not terrified with the fear of punishment, but because we feel we have offended God our most merciful Father. Contrary to this there is another sorrow, that only fears punishment, or when a man is vexed for the loss of some worldly goods. The fruit of the first is repentance, and the fruit of the second is desperation, unless the Lord quickly helps.

2 Corinthians 7:12

co2 7:12

Wherefore, though I wrote unto you, [I did it] not for his cause that had done the wrong, nor for his cause that suffered wrong, but that our care for you in the (h) sight of God might appear unto you.

(h) It was neither fake nor counterfeit, but such as I dare give account of before God.

2 Corinthians Chapter 8

2 Corinthians 8:1

co2 8:1

Moreover, (1) brethren, we do you to wit of the (a) grace of God bestowed on the churches of Macedonia;

(1) The sixth part of this epistle containing different exhortations to stir up the Corinthians to liberality, with which the poverty of the church of Jerusalem might be helped at an appropriate time. And first of all he sets before them the example of the churches of Macedonia, which otherwise were brought by great misery to extreme poverty, so that the Corinthians should follow them.

(a) The benefit that God bestowed upon the Corinthians.

2 Corinthians 8:2

co2 8:2

How that in a (b) great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality.

(b) For those manifold afflictions with which the Lord tried them did not stop their joyful readiness, but also made it much more excellent and well-known.

2 Corinthians 8:3

co2 8:3

For to [their] power, I bear record, yea, and beyond [their] power [they were] (c) willing of themselves;

(c) Of their own accord they were generous.

2 Corinthians 8:4

co2 8:4

Praying us with much intreaty that we would receive the (d) gift, and [take upon us] the fellowship of the ministering to the saints.

(d) He calls that "gift" which other men would have called a burden. And this verse is to be explained by (Co2 8:6).

2 Corinthians 8:5

co2 8:5

(2) And [this they did], not as we hoped, but first gave their own selves to the Lord, and unto us by the will of God.

(2) He amplifies the eagerness of the Macedonians in this, that they also desired Paul to stir up the Corinthians to accomplish the giving of alms by sending Titus to them again.

2 Corinthians 8:8

co2 8:8

(3) I speak not by commandment, but by occasion of the (e) forwardness of others, and to prove the (f) sincerity of your love.

(3) Thirdly, he warns them to live up to the expectation which Paul and his companions have conceived of them.

(e) At the request of the Macedonians.

(f) The naturalness of our love appears when we truly, and that frankly and freely, help our brethren even for Christ's sake.

2 Corinthians 8:9

co2 8:9

(4) For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich.

(4) The fourth argument taken from the example of Christ.

2 Corinthians 8:10

co2 8:10

(5) And herein I give [my] advice: for this is expedient for you, who have begun before, not only to do, but also to (g) be forward a year ago.

(5) He takes good heed that he seem not to wrest it out of them by force, for unless it is voluntary, God does not accept it.

(g) Not only to do, but also to do willingly: for he notes out of a ready willingness, without any enforcement by any other men. And much less did it come out of ambition and vain glory.

2 Corinthians 8:12

co2 8:12

(6) For if there be first a willing mind, [it is] accepted according to that a man hath, [and] not according to that he hath not.

(6) Against those who excused themselves because they are not rich, as though it were only the duty of rich men to help the poor.

2 Corinthians 8:13

co2 8:13

(7) For [I mean] not that other men be eased, and ye burdened:

(7) Christian liberality is mutual, so that one does not have too much, and the other too little.

2 Corinthians 8:14

co2 8:14

But by an (h) equality, [that] now at this time your abundance [may be a supply] for their want, that their abundance also may be [a supply] for your want: that there may be equality:

(h) That as now in your abundance you help others with a share of your goods, so should others in the same way bestow some of their goods upon you.

2 Corinthians 8:16

co2 8:16

(8) But thanks [be] to God, which put the same earnest care into the heart of Titus for you.

(8) He commends Titus and his two companions for many reasons, both that their credit might not be suspected, as though he had sent them slyly to rob the churches, and also so that they might be all the more ready to contribute.

2 Corinthians 8:18

co2 8:18

And we have sent with him the brother, whose praise [is] (i) in the gospel throughout all the churches;

(i) In the preaching of the Gospel.

2 Corinthians 8:19

co2 8:19

And not [that] only, but who was also chosen of the churches to travel with us with this (k) grace, which is administered by us to the glory of the same Lord, and [declaration of] your ready mind:

(k) These alms which are bestowed for the relief of the church of Jerusalem.

2 Corinthians 8:20

co2 8:20

Avoiding this, that no man should blame us in this (l) abundance which is administered by us:

(l) In this plentiful liberality of the churches, which is committed to our trust.

2 Corinthians 8:23

co2 8:23

Whether [any do enquire] of Titus, [he is] my partner and fellowhelper concerning you: or our (m) brethren [be enquired of, they are] the messengers of the churches, [and] the (n) glory of Christ.

(m) The two companions of Titus.

(n) By whom the glory of Christ is set forth.

2 Corinthians 8:24

co2 8:24

Wherefore shew ye to them, and before the (o) churches, the proof of your love, and of our boasting on your behalf.

(o) All the churches in whose presence you are in will be witnesses of this your godly behaviour, for these men are the messengers whom they have chosen by common consent, and sent to you.

2 Corinthians Chapter 9

2 Corinthians 9:1

co2 9:1

For (1) as touching the ministering to the saints, it is superfluous for me to write to you:

(1) He wisely answers the suspicion which the Corinthians might conceive, as though the apostle in urging them so carefully was doubting of their good will. Therefore he witnesses that he does it not to teach them that they ought to help the saints, seeing that he had become surety for them to the Macedonians. But only to stir those up who were labouring by themselves, to the end that all things might both be in a better readiness, and also be more plentiful.

2 Corinthians 9:4

co2 9:4

Lest haply if they of Macedonia come with me, and find you unprepared, we (that we say not, ye) should be ashamed in this same (a) confident boasting.

(a) The word which he uses signifies a mind so steady and established that it cannot be moved by any terror or fear.

2 Corinthians 9:5

co2 9:5

Therefore I thought it necessary to exhort the brethren, that they would go before unto you, and make up beforehand your bounty, whereof ye had notice before, that the same might be ready, as [a matter of] bounty, and not as [of] (b) covetousness.

(b) As from covetous men.

2 Corinthians 9:6

co2 9:6

(2) But this [I say], He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully.

(2) Alms must be given neither grudgingly, nor with a loathful mind, or sparingly. And a generous and free alms is compared to a sowing which has a most plentiful harvest of most abundant blessing following it.

2 Corinthians 9:7

co2 9:7

Every man according as he (c) purposeth in his heart, [so let him give]; not (d) grudgingly, or of (e) necessity: for God loveth a cheerful giver.

(c) Determines and appoints freely with himself.

(d) With a sparing and grudging heart.

(e) Against his will, not wanting to have evil spoken of him.

2 Corinthians 9:8

co2 9:8

And God [is] able to make (f) all grace abound toward you; that ye, always having all sufficiency in all [things], may abound to (g) every good work:

(f) All the bountiful liberality of God.

(g) To help others by all means possible, in doing them good in their needs.

2 Corinthians 9:9

co2 9:9

(As it is written, He hath dispersed abroad; he hath given to the poor: his righteousness remaineth for (h) ever.

(h) Is everlasting: now David speaks of a man that fears God, and loves his neighbour, who will always be able (he says) to give to others.

2 Corinthians 9:10

co2 9:10

Now he that ministereth seed to the sower both minister bread for [your] food, and multiply your seed sown, and increase the (i) fruits of your righteousness;

(i) There is no inheritance as good to the godly as bountifulness is.

2 Corinthians 9:12

co2 9:12

(3) For the administration of this service not only supplieth the want of the saints, but is abundant also by many thanksgivings unto God;

(3) Another excellent and double fruit of liberality towards the saints is this, that it gives occasion to praise God, and that our faith also is by it made manifest.

2 Corinthians 9:13

co2 9:13

Whiles by the (k) experiment of this ministration they glorify God for your (l) professed subjection unto the gospel of Christ, and for [your] liberal distribution unto them, and unto all [men];

(k) By this proof of your liberality in this helping of them.

(l) In showing with one consent that you acknowledge that Gospel alone which you have willingly submitted yourselves to, declaring by this that you agree with the church of Jerusalem.

2 Corinthians 9:15

co2 9:15

(m) Thanks [be] unto God for his unspeakable gift.

(m) Lest by this great commendation and praise the Corinthians should be puffed up, he concludes this exhortation with this exclamation.

2 Corinthians Chapter 10

2 Corinthians 10:1

co2 10:1

Now (1) I Paul myself beseech you by the meekness and (a) gentleness of Christ, who in presence [am] base among you, but being absent am bold toward you:

(1) He returns to the defence of his apostleship, but in such a way that he uses his authority in his defence: for he warns them earnestly and gravely, using also terrible threatenings, to show themselves to be those who are able to be instructed. And he reviles certain proud men who made no better account of him, than of a bragging proud man, in that he used to be sharp against them when he was absent, because they saw no great majesty in him after the manner of men; and besides, he had proved his gentleness, even though in his absence he had written to them sharply. Therefore first of all he professes that he was gentle and moderate, but after the example of Christ: but if they continue still to despise his gentleness, he protests to them that he will show indeed how far they are deceived, who judge the office of an apostle in the same way that they judge worldly offices, that is, according to the outward appearance.

(a) That nature which is inclined to mercy, rather than to rigor of justice.

2 Corinthians 10:2

co2 10:2

But I beseech [you], that I may not be bold when I am present with that confidence, wherewith I think to be bold against some, which think of us as if we walked (b) according to the flesh.

(b) As though I had no other aid and help than that which outwardly I seem to have: and therefore Paul contrasts his flesh, that is, his weak condition and state, with his spiritual and apostolic dignity.

2 Corinthians 10:3

co2 10:3

(2) For though we walk in the flesh, we do not war after the flesh:

(2) Secondly, he witnesses that although he is similar to other men, yet he comes furnished with that strength which no defence of man can match, whether they resist by craft and deceit, or by force and might, because he battles with divine weapons.

2 Corinthians 10:4

co2 10:4

(For the weapons of our warfare [are] not (c) carnal, but mighty through (d) God to the pulling down of strong holds;)

(c) Are not those weapons that men get authority over one another with, and do great acts.

(d) Stand upon the foundation of God's infinite power.

2 Corinthians 10:5

co2 10:5

Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, (3) and bringing into captivity every thought to the obedience of Christ;

(3) An amplification of this spiritual power, which conquers the enemies in such a way, be they ever so crafty and mighty, that it brings some of them by repentance to Christ, and justly avenges others that are stubbornly obstinate, separating them from the others who allow themselves to be ruled.

2 Corinthians 10:7

co2 10:7

(4) Do ye look on things after the (e) outward appearance? If any man trust to himself that he is Christ's, let him of (f) himself think this again, that, as he [is] Christ's, even so [are] we Christ's.

(4) He emphasises the same matter with very weighty words and sentences.

(e) Do you judge things according to the outward appearance?

(f) Not being told about it by me.

2 Corinthians 10:10

co2 10:10

For [his] letters, say (g) they, [are] weighty and powerful; but [his] bodily presence [is] weak, and [his] speech contemptible.

(g) He notes out those who were the cause of these words.

2 Corinthians 10:12

co2 10:12

(5) For we (h) dare not make ourselves of the number, or compare ourselves with some that commend themselves: but they measuring themselves by (i) themselves, and (k) comparing themselves among themselves, are not wise.

(5) Being forced to refute the foolish braggings of certain ambitious men, he witnesses that they are able to bring nothing, but that they falsely think highly of themselves. And as for himself, although he brags of excellent things, yet he will not pass the bounds which God has measured him out. And according to these bounds he came even to them in preaching the Gospel of Christ, and trusts that he will go further, when they have so profited that he will not need to remain any longer among them to instruct them. And to this is added an amplification, in that he never followed the labours of other men.

(h) This is spoken in a taunting manner.

(i) Upon a vain persuasion that they have of themselves, they attribute to themselves anything at all.

(k) They condemn others, and measure all their doings only by themselves.

2 Corinthians 10:13

co2 10:13

But we will not boast of things without [our] (l) measure, but according to the measure of the rule which God hath distributed to us, a measure to reach even unto you.

(l) Of those things which God has not measured to me.

2 Corinthians 10:15

co2 10:15

Not boasting of things (m) without [our] measure, [that is], of other men's labours; but having hope, when your faith is increased, that we shall be enlarged by you according to our rule abundantly,

(m) As though God had divided the whole world among the apostles to be governed.

2 Corinthians 10:16

co2 10:16

To preach the gospel in the [regions] beyond you, [and] not to boast in (n) another man's line of things made ready to our hand.

(n) In countries which other men have prepared and cultivated with the preaching of the Gospel.

2 Corinthians 10:17

co2 10:17

(6) But he that glorieth, let him glory in the Lord.

(6) He somewhat moderates that which he spoke of himself, and in so doing also prepares the Corinthians to hear other things, witnessing that he seeks nothing else but to approve himself to God, whose glory alone he seeks.

2 Corinthians Chapter 11

2 Corinthians 11:1

co2 11:1

Would (1) to God ye could bear with me a little in [my] folly: and indeed bear with me.

(1) He grants that in a way he is playing the fool in this exalting of things, but he adds that he does it against his will for their profit, because he sees them deceived by certain vain and crafty men, through the craft and subtilty of Satan.

2 Corinthians 11:2

co2 11:2

For I am jealous over you with (a) godly jealousy: for I have espoused you to one husband, that I may (b) present [you as] a chaste virgin to Christ.

(a) He speaks as one who woos them, but yet as one that seeks them not for himself, but for God.

(b) To marry you together.

2 Corinthians 11:3

co2 11:3

But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be (c) corrupted from the simplicity that is in (d) Christ.

(c) This passage is to be noted against those who hate the plain and pure simplicity of the scriptures, in comparison of the elegance and fluency of man's eloquence.

(d) Which is proper for those who are in Christ.

2 Corinthians 11:4

co2 11:4

(2) For if he that cometh preacheth (e) another Jesus, whom we have not preached, or [if] ye receive another spirit, which ye have not received, or another gospel, which ye have not accepted, ye might well bear with [him].

(2) He shows that they deceive themselves, if they look to receive from any other man, either a more excellent Gospel, or more excellent gifts of the Holy Spirit.

(e) A more perfect doctrine of Jesus Christ.

2 Corinthians 11:6

co2 11:6

(3) But though [I be] (f) rude in speech, yet not in knowledge; but we have been throughly made manifest among you in all things.

(3) He refutes the slanders of those boastful and proud men. I grant, he says, that I am not so eloquent an orator, but yet they cannot take away the knowledge of the Gospel from me, of which you have had good proof, and that in every manner of way.

(f) Paul did not lack the type of eloquence which is proper for a man, and fit for the Gospel, but he willingly lacked that eloquent type of speech, which too many now a days search after and follow.

2 Corinthians 11:7

co2 11:7

(4) Have I committed an offence in abasing myself that ye might be exalted, because I have preached to you the gospel of God freely?

(4) Another slander, that is, that he was a rascal, and lived by the labour of his own hands. But in this, the apostle says, what can you lay against me, except that I was content to take any pains for your sakes? For when I lacked, I travailed for my living with my own hands. And also when poverty forced me, I chose rather to seek my sustenance than to be any burden to you, even though I preached the Gospel to you.

2 Corinthians 11:9

co2 11:9

And when I was present with you, and wanted, I was chargeable to no man: for that which was lacking to me the brethren which came from Macedonia supplied: and in all [things] I have kept myself from being burdensome unto you, (5) and [so] will I keep [myself].

(5) An amplification: so far is he from being ashamed of this act, that he has also resolved with himself to act in no other way while he is among them, in order that it may always be truly said that he taught in Achaia for nothing. And this is not because he disdains the Corinthians, but rather so that these proud and boastful men may never find the occasion which they have already sought for, and he in the meantime may set something before the Corinthians to follow, so that at length they may truly say that they are like Paul.

2 Corinthians 11:10

co2 11:10

As the (g) truth of Christ is in me, no man shall (h) stop me of this boasting in the regions of Achaia.

(g) This is a form of an oath, as if he said, "Let me not be thought to have any truth in me."

(h) Will be always open to me.

2 Corinthians 11:12

co2 11:12

But what I do, that I will do, that I may cut off occasion from them which desire occasion; that wherein they (i) glory, they may be found even as we.

(i) Paul's adversaries sought all occasions they could to be equal to him. And therefore seeing they had rather live off the Corinthians than preach to them for nothing, they sought another occasion, that is, to make Paul take something. And if he had done this, then they hoped by this means to be equal to him. For they made such a show of zeal and knowledge, and set it forth with such a flattering type of eloquence, that some of them even despised Paul. But he shows that all this is nothing but frivolities and pretensions.

2 Corinthians 11:13

co2 11:13

(6) For such [are] false apostles, deceitful workers, transforming themselves into the apostles of Christ.

(6) Now at length he portrays these fellows as they truly are, forewarning that it will come to pass that they will at length betray themselves, no matter how they may be pretending that they have a zeal for God's glory.

2 Corinthians 11:14

co2 11:14

And no marvel; for Satan himself is transformed into an angel of (k) light.

(k) By light is meant the heavenly glory, of which the angels are partakers.

2 Corinthians 11:16

co2 11:16

(7) I say again, Let no man think me a fool; if otherwise, yet as a fool receive me, that I may boast myself a little.

(7) He goes forward boldly, and using a vehement irony or type of taunting, desires the Corinthians to pardon him, if for a time he argues as a fool before them, who are wise, along with those other wise ones, as he talks about those external things such as his stock, his ancestors, and valiant acts.

2 Corinthians 11:20

co2 11:20

(8) For ye suffer, if a man bring you into bondage, if a man devour [you], if a man take [of you], if a man exalt himself, if a man smite you on the face.

(8) Before he comes to the matter, he talks directly to the Corinthians, who persuading themselves to be very wise men, did not mark in the meanwhile that those false apostles had abused their simplicity for advantage.

2 Corinthians 11:21

co2 11:21

I speak as concerning (l) reproach, as though we had been (m) weak. Howbeit whereinsoever any is bold, (I speak foolishly,) I am bold also.

(l) As if he said, "In respect of that reproach which they do to you, which surely is as evil as if they beat you."

(m) Paul is called weak, in that he seems to be to the Corinthians a vile and abject man, a beggarly craftsman, a most wretched and miserable idiot, whereas in reality God's mighty power was made manifest in that.

2 Corinthians 11:23

co2 11:23

Are they ministers of Christ? (I speak as a fool) I [am] (n) more; in labours more abundant, in stripes above measure, in prisons more frequent, in (o) deaths oft.

(n) Paul being honourable indeed, defends his ministry openly, not for his own sake, but because he saw his doctrine come into danger.

(o) In danger of present death.

2 Corinthians 11:24

co2 11:24

Of the Jews (p) five times received I forty [stripes] save one.

(p) He alludes to that which is written in (Deu 25:3). And moreover this place shows us that Paul suffered many more things which Luke omitted in writing Acts.

2 Corinthians 11:25

co2 11:25

(q) Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep;

(q) By the Roman magistrates.

2 Corinthians 11:27

co2 11:27

In weariness and (r) painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness.

(r) Painfulness is a troublesome sickness, as when a man who is weary and wants rest is forced to begin new labour.

2 Corinthians 11:28

co2 11:28

(9) Beside those things that are without, that which cometh upon me daily, the care of all the churches.

(9) He further adds this in conclusion, that the Corinthians should be ashamed to despise him upon whose care almost all churches depended, as it was plainly seen by experience.

2 Corinthians 11:30

co2 11:30

(10) If I must needs glory, I will glory of the things which concern mine infirmities.

(10) He turns that against the adversaries which they objected against him: as if he should say, "They allege my calamities to take away my authority from me: but if I would boast myself, I could use no better argument. And God himself is my witness that I am not making up or forging anything."

2 Corinthians Chapter 12

2 Corinthians 12:1

co2 12:1

It (1) is not expedient for me doubtless to glory. I will come to visions and revelations of the Lord.

(1) He continues in his purpose, and because those braggarts boasted of revelations, he reckons up those things which lift him up above the common capacity of men. But he uses a preface, and prudently excuses himself.

2 Corinthians 12:2

co2 12:2

I knew a man (a) in Christ above fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth;) such an one caught up to the (b) third heaven.

(a) I speak this in Christ, that is, it is spoken without boastfulness, for I seek nothing but Christ Jesus only.

(b) Into the highest heaven: for we do not need to dispute subtly upon the word "third". But yet this passage is to be marked against those who would make heaven to be everywhere.

2 Corinthians 12:4

co2 12:4

How that he was caught up into (c) paradise, and heard (d) unspeakable words, which it is not (e) lawful for a man to utter.

(c) So the Greeks name that which we call a park, that is to say, a place where trees are planted, and wild beasts kept. And those that translated the Old Testament out of Hebrew into Greek, called the garden of Eden by this name, into which Adam was put immediately after his creation, as a most delicate and pleasant place. And from this it occurred that the blessed seat of the glory of God is called by that name.

(d) Which no man is able to utter.

(e) Which the saints themselves are not by any means able to express, because it is God himself. This is the way that Clement of Alexandria explains this passage, Strom. 5.

2 Corinthians 12:5

co2 12:5

(2) Of such an one will I glory: yet of myself I will not glory, but in mine infirmities.

(2) To remove all suspicion of seeking glory, he witnesses that he brags not of those things as though they were of himself, but as outside of himself. And yet nonetheless he pretends nothing, lest by this occasion other men should attribute to him more than he indeed is: and therefore he would rather glory in his miseries.

2 Corinthians 12:7

co2 12:7

(3) And lest I should be exalted above measure through the abundance of the revelations, there was given to me (f) a thorn in the flesh, the messenger of (g) Satan to buffet me, lest I should be exalted above measure.

(3) An excellent doctrine: why God will have even his best servants to be vexed by Satan, and by every type of temptations: that is, lest they should be too much puffed up, and also that they may be made perfect by being continually exercised in them.

(f) He means sinful lust, that sticks fast in us as it were a thorn, to such a degree that it forced Paul himself who was regenerated to cry out, "I do not that good that I would", etc. And he calls it a thorn by a metaphor taken from thorns, or stumps, which are very dangerous and harmful for the feet, if a man walks through woods that are cut down.

(g) Which sets those lusts on fire.

2 Corinthians 12:8

co2 12:8

For this thing I besought the Lord (h) thrice, that it might depart from me.

(h) Often.

2 Corinthians 12:9

co2 12:9

And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. (4) Most gladly therefore will I rather glory in my infirmities, that the power of Christ may (i) rest upon me.

(4) He concludes that he will only set his miseries against the vain braggings of the false apostles, and with this also excuses himself, because by their troublesome braggings he was forced to speak as much of those things as he did. That is, because if his apostleship were subverted, his doctrine would necessarily fall.

(i) That I might feel the power of Christ more and more: for the weaker that our tabernacles are, the more does Christ's power appear in them.

2 Corinthians 12:10

co2 12:10

Therefore I take (k) pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong.

(k) I do not only take them patiently and with a good heart, but I also take great pleasure in them.

2 Corinthians 12:11

co2 12:11

I am become a fool in glorying; ye have compelled me: (5) for I ought to have been commended of you: for in nothing am I behind the very chiefest apostles, though I be nothing.

(5) Again he makes the Corinthians witnesses of those things by which God had sealed his apostleship among them, and again he declares by certain arguments how far he is from all covetousness, and also how he is affectionate towards them.

2 Corinthians 12:12

co2 12:12

Truly the (l) signs of an apostle were wrought among you in all patience, in signs, and wonders, and mighty deeds.

(l) The arguments by which it may well appear that I am indeed an apostle of Jesus Christ.

2 Corinthians 12:13

co2 12:13

For what is it wherein ye were inferior to other churches, except [it be] that I myself was not (m) burdensome to you? forgive me this wrong.

(m) I was not slothful with my own hands, so that I might not be burdensome to you.

2 Corinthians 12:16

co2 12:16

(6) But be it so, I did not burden you: nevertheless, being crafty, I caught you with guile.

(6) He sets aside another most grievous slander, that is, that he did subtly and by others make his gain and profit of them.

2 Corinthians 12:19

co2 12:19

(7) Again, think ye that we excuse ourselves unto you? we speak before God in (n) Christ: but [we do] all things, dearly beloved, for your edifying.

(7) He concludes that he does not write these things to them as though he needed to defend himself, for he is guilty of nothing: but because it is appropriate for them to doubt nothing of his fidelity, who instructed them.

(n) As it becomes him to speak truly and sincerely, that professes himself to be in Christ, that is to say, to be a Christian.

2 Corinthians 12:20

co2 12:20

(8) For I fear, lest, when I come, I shall not find you such as I would, and [that] I shall be found unto you such as ye would not: lest [there be] debates, envyings, wraths, strifes, backbitings, whisperings, swellings, tumults:

(8) Having confirmed his authority to them, he rebukes them sharply, and threatens them also like an apostle, showing that he will not spare them from now on, unless they repent, seeing that this is the third time that he has warned them.

2 Corinthians Chapter 13

2 Corinthians 13:3

co2 13:3

(1) Since ye seek a proof of Christ speaking in me, which to you-ward is not weak, but is (a) mighty in you.

(1) A most sharp reprehension, because, while they despise the apostle's admonitions, they tempt Christ's own patience: and also while they condemn him as wretched and miserable, they lay nothing against him, which is not common to him with Christ.

(a) And will be most mighty to be avenged upon you, when need will be.

2 Corinthians 13:4

co2 13:4

For though he was crucified through (b) weakness, yet he liveth by the power of God. For we also are weak in him, but we shall live with him by the power of God toward you.

(b) Regarding that base form of a servant which he took upon him when he abased himself.

2 Corinthians 13:5

co2 13:5

(2) Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?

(2) He confirms that which he spoke about the power of God appearing in his ministry, and he gathers by the mutual relation between the people's faith and the minister's preaching, that they must either reverence his apostleship, upon whose doctrine their faith is grounded, or they must condemn themselves of infidelity, and must confess themselves not to be of Christ's body.

2 Corinthians 13:6

co2 13:6

(3) But I trust that ye shall know that we are not reprobates.

(3) He appeases that sharpness, trusting that they will show themselves towards their faithful apostle, able and willing to be taught. And he also adds this, that he does not seek his own fame and estimation, so that they may serve their saviour, which is the only mark that he shoots at.

2 Corinthians 13:7

co2 13:7

Now I pray to God that ye do no evil; not that we should appear approved, but that ye should do that which is honest, though we be as (c) reprobates.

(c) In men's judgment.

2 Corinthians 13:9

co2 13:9

For we are glad, when we are weak, and ye are strong: and this also we wish, [even] your (d) perfection.

(d) That all things may be in good order among you, and the members of the church restored into their place, which have been shaken and are out of place.

2 Corinthians 13:11

co2 13:11

(4) Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you.

(4) A brief exhortation, but yet such a one as comprehends all the parts of a Christian man's life.

2 Corinthians 13:12

co2 13:12

(5) Greet one another with an holy kiss.

(5) He salutes them familiarly, and in conclusion wishes well to them.

Galatians

Galatians Chapter 1

Galatians 1:1

gal 1:1

Paul, (1) an apostle, (not (a) of men, neither by (b) man, but by (c) Jesus Christ, and God the Father, who raised him from the dead;)

(1) A salutation which puts in a few words the sum of the apostle's doctrine, and also immediately from the beginning shows the gravity appropriate for the authority of an apostle, which he had to maintain against the false apostles.

(a) He shows who is the author of the ministry generally: for in this the whole ministry agrees, that whether they are apostles, or shepherds, or teachers, they are appointed by God.

(b) He mentions that man is not the instrumental cause: for this is a special right of the apostles, to be called directly from Christ.

(c) Christ no doubt is man, but he is also God, and head of the Church, and in this respect to be exempted out of the number of men.

Galatians 1:4

gal 1:4

(2) Who gave himself for our sins, that he might deliver us from this present evil (d) world, according to the will of God and our Father:

(2) The sum of the true Gospel is this, that Christ by his offering alone saves us who are chosen out of the world, by the free decree of God the Father.

(d) Out of that most corrupt state which is without Christ.

Galatians 1:6

gal 1:6

(3) I marvel that ye are so soon (e) removed from him that called you into the grace of Christ unto another gospel:

(3) The first part of the epistle, in which he witnesses that he is an apostle, nothing inferior to those chief disciples of Christ, and wholly agreeing with them, whose names the false apostles abused. And he begins with chiding, reproving them of unsteadiness, because they gave ear so easily to those who perverted them and drew them away to a new gospel.

(e) He uses the passive voice to cast the fault upon the false apostles, and he uses the present voice to show them that it was not completely done, but in the process of being done.

Galatians 1:7

gal 1:7

(4) Which is not another; but there be some that trouble you, and would (f) pervert the gospel of Christ.

(4) He warns them in time to remember that there are not many Gospels; and therefore whatever these false apostles pretend who had the Law, Moses, and the fathers in their mouths, yet these ones had indeed corrupted the true Gospel. And he himself, indeed, also the very angels themselves (and therefore much more these false apostles) ought to be held accursed, if they go about to change the least thing that may be in the Gospel that he delivered to them before.

(f) For there is nothing more contrary to faith or free justification, than justification by the Law or by deeds.

Galatians 1:8

gal 1:8

But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be (g) accursed.

(g) See (Rom 9:3).

Galatians 1:10

gal 1:10

(5) For do I now persuade (h) men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ.

(5) A confirmation taken both from the nature of the doctrine itself, and also from the manner which he used in teachings. For neither, he says, did I teach those things which pleased men, as these men do who put part of salvation in external things, and works of the Law, neither went I about to procure any man's favour. And therefore the matter itself shows that that doctrine which I delivered to you is heavenly.

(h) He refers to the false apostles, who had nothing but flattery in their mouths for men, and he, though he would not detract from the apostles, preaches God, and not to please men.

Galatians 1:11

gal 1:11

(6) But I certify you, brethren, that the gospel which was preached of me is not after man.

(6) A second argument to prove that his doctrine is heavenly, because he had it from heaven, from Jesus Christ himself, without any man's help, in which he excels those whom Christ taught here on earth after the manner of men.

Galatians 1:12

gal 1:12

For I neither received it of man, neither was I taught [it], but by the (i) revelation of Jesus Christ.

(i) This passage is about an extraordinary revelation, for otherwise the Son revealed his Gospel only by his Spirit, even though by the ministry of men, which Paul excludes here.

Galatians 1:13

gal 1:13

(7) For ye have heard of my conversation in time past in the Jews' religion, how that beyond measure I persecuted the church of God, and wasted it:

(7) He proves that he was extraordinarily taught by Christ himself, by this history of his former life, which the Galatians themselves knew well enough. For, he says, it is well known in what school I was brought up, even from my childhood, that is, among the deadly enemies of the Gospel. And no man may raise a frivolous objection and say that I was a scholar of the Pharisees in name only, and not in deed, for no man is ignorant of how I excelled in Pharisaism, and was suddenly changed from a Pharisee to an apostle of the Gentiles, so that I had no time to be instructed by men.

Galatians 1:14

gal 1:14

And profited in the Jews' religion above many my equals in mine own nation, being more exceedingly zealous of the (k) traditions of my fathers.

(k) He calls them the traditions of his fathers, because he was not only a Pharisee himself, but also had a Pharisee for his father.

Galatians 1:15

gal 1:15

But when it pleased God, who (l) separated me from my mother's womb, and called [me] by his grace,

(l) He speaks of God's everlasting predestination, by which he appointed him to be an apostle, of which he makes three distinctions: the everlasting council of God, his appointing from his mother's womb, and his calling. And we see that there is no mention at all of foreseen works.

Galatians 1:16

gal 1:16

To reveal his Son (m) in me, that I might preach him among the heathen; immediately (8) I conferred not with (n) flesh and blood:

(m) To me, and this is a type of speech which the Hebrews use, by which it shows us that this gift comes from God. (8) He says this because it might be objected that he was indeed called by Christ in the way, but afterward was instructed by the apostles and others (whose names, as I said before, the false apostles abused to destroy his apostleship), as though he delivered another Gospel than they

did, and as though he were not of their number, who are to be credited without exception. Therefore, Paul answers that he began immediately after his calling to preach the Gospel at Damascus and in Arabia, and was not from that time in Jerusalem except for fifteen days, when he saw only Peter and James. And afterwards, he began to teach in Syria and Cilicia, with the consent and approval of the churches of the Jews, who knew him only by name: so far off was it, that he was there instructed by men.

(n) With any man in the world.

Galatians 1:20

gal 1:20

Now the things which I write unto you, behold, (o) before God, I lie not.

(o) This is a type of an oath.

Galatians 1:23

gal 1:23

But they had heard only, That he which persecuted us in times past now preacheth the (p) faith which once he destroyed.

(p) The doctrine of faith.

Galatians Chapter 2

Galatians 2:1

gal 2:1

Then (1) fourteen years after I went up again to Jerusalem with Barnabas, and took Titus with [me] also.

(1) Now he shows how he agrees with the apostles, with whom he grants that he conferred concerning his Gospel which he taught among the Gentiles, fourteen years after his conversion. And they permitted it in such a way, that they did not force his companion Titus to be circumcised, although some tormented themselves in this, who traitorously laid wait against him, but in vain. Neither did they add the least amount that might be to the doctrine which he had preached, but rather they gave to him and Barnabas the right hand of fellowship, and acknowledged them as apostles appointed by the Lord to the Gentiles.

Galatians 2:2

gal 2:2

And I went up by revelation, and communicated unto them that gospel which I preach among the Gentiles, but privately to them which were of reputation, lest by any means I should run, or had run, (a) in vain.

(a) Unfruitful, for as touching his doctrine, Paul does not doubt it, but because there were certain reports being spread about him, that he was of another opinion than the rest of the apostles were, which thing might have hindered the course of the Gospel. Therefore he labours to remedy this dangerous situation.

Galatians 2:4

gal 2:4

And that because of (b) false brethren unawares brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage:

(b) Who by deceit and counterfeit holiness crept in among the faithful.

Galatians 2:5

gal 2:5

To whom we gave place by (c) subjection, no, not for an hour; that the (d) truth of the gospel might continue with (e) you.

(c) By submitting ourselves to them, and betraying our own liberty.

(d) The true and sincere doctrine of the Gospel, which remained safe from being corrupted with any of these men's false doctrines.

(e) Under the Galatian's name, he understands all nations.

Galatians 2:7

gal 2:7

But contrariwise, when they saw that the gospel of the (f) uncircumcision was committed unto me, as [the gospel] of the circumcision [was] unto Peter;

(f) Among the Gentiles, as Peter had to preach it among the Jews.

Galatians 2:9

gal 2:9

And when James, Cephas, and John, who (g) seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right (h) hands of fellowship; that we [should go] unto the heathen, and they unto the circumcision.

(g) Whom alone and only these men count for pillars of the Church, and whose name they abuse to deceive you.

(h) They gave us their hand to show that we agreed wholly in the doctrine of the Gospel.

Galatians 2:11

gal 2:11

But when Peter was come to Antioch, I withstood him to the (i) face, because he was to be blamed.

(i) Before all men.

Galatians 2:12

gal 2:12

(2) For before that certain came from James, he did eat with the Gentiles: but when they were come, he withdrew and separated himself, fearing them which were of the circumcision.

(2) Another most vehement proof of his apostleship, and also of that doctrine which he had delivered concerning free justification by faith alone. And it was for this doctrine alone that he reprehended Peter at Antioch, who offended in this, in that for the sake of a few Jews who came from Jerusalem, he played the Jew, and offended the Gentiles who had believed.

Galatians 2:13

gal 2:13

And the other Jews dissembled likewise with him; insomuch that Barnabas also was (k) carried away with their dissimulation.

(k) By example rather than by judgment.

Galatians 2:14

gal 2:14

But when I saw that they walked not (l) uprightly according to the (m) truth of the gospel, I said unto Peter before [them] all, If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, why (n) compellest thou the Gentiles to live as do the Jews?

(l) Literally, "with a right foot", which he sets against halting and hypocrisy, which is a backwards state.

(m) He calls the truth of the Gospel, both the doctrine itself, and also the use of doctrine, which we call the practice.

(n) He says they were forced who lived as Jews by Peter's example.

Galatians 2:15

gal 2:15

(3) We [who are] Jews (o) by nature, and not (p) sinners of the Gentiles,

(3) The second part of this epistle, the state of which is this: we are justified by faith in Christ Jesus without the works of the Law. Which thing he propounds in such a way, that first of all he meets with an objection (for I also, he says, am a Jew, that no man may say against me that I am an enemy to the Law), and afterward, he confirms it by the express witness of David.

(o) Even though we are Jews, yet we preach justification by faith, because we know without any doubt that no man can be justified by the Law.

(p) So the Jews called the Gentiles, because they were strangers to God's covenant.

Galatians 2:16

gal 2:16

Knowing that a man is not justified by the works of the law, but by the faith (q) of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall (r) no flesh be justified.

(q) In Jesus Christ.

(r) No man, and in this word "flesh" there is a great force, by which is meant that the nature of man is utterly corrupt.

Galatians 2:17

gal 2:17

(4) But if, while (s) we seek to be justified by Christ, we ourselves also are found sinners, [is] therefore Christ the minister of sin? God forbid.

(4) Before he goes any further, he meets with the objection which abhorred this doctrine of free justification by faith, because, they say, men are by this means withdrawn from the performing of good works. And in this sort is the objection: if sinners should be justified through Christ by faith without the Law, Christ would approve sinners, and should as it were exhort them to sin by his

ministry. Paul answers that this conclusion is false, because Christ destroys sin in the believers: for so, he says, do men flee to Christ through the terror and fear of the Law, that being acquitted from the curse of the Law and justified they may be saved by him. And in addition he together begins in them by little and little that strength and power of his which destroys sin: to the end that this old man being abolished by the power of Christ crucified, Christ may live in them, and they may consecrate themselves to God. Therefore if any man give himself to sin after he has received the Gospel, let him not accuse Christ nor the Gospel, but himself, for he destroys the work of God in himself.

(s) He goes from justification to sanctification, which is another benefit we receive from Christ, if we lay hold of him by faith.

Galatians 2:19

gal 2:19

For I through the law am dead to the (t) law, that I might live unto God.

(t) The Law that terrifies the conscience brings us to Christ, and he alone causes us to indeed die to the Law, because by making us righteous, he takes away from us the terror of conscience. And by sanctifying us, he causes the mortifying of lust in us, so that it cannot take such occasion to sin by the restraint which the Law makes, as it did before; (Rom 7:10-11).

Galatians 2:20

gal 2:20

I am crucified with Christ: nevertheless I live; yet not (u) I, but Christ liveth in me: and the life which I now live in the (x) flesh I live by the faith of the Son of God, who loved me, and gave himself for me.

(u) The same that I was before.

(x) In this mortal body.

Galatians 2:21

gal 2:21

(5) I do not frustrate the grace of God: for if righteousness [come] by the law, then Christ is dead (e) in vain.

(5) The second argument taken from an absurdity: if men may be justified by the Law, then it was not necessary for Christ to die.

(e) For there was no reason why he should do so.

Galatians Chapter 3

Galatians 3:1

gal 3:1

O (1) foolish Galatians, who hath bewitched you, that ye should not obey the truth, (a) before whose eyes Jesus Christ hath been evidently set forth, crucified among you?

(1) The third reason or argument taken of those gifts of the Holy Spirit, with which they were endued from heaven after they had heard and believed the gospel by Paul's ministry. And seeing that they were so evident to all men's eyes, that they were as it were graphic images, in which they might behold the truth of the doctrine of the Gospel, just as much as if they had beheld with their eyes Christ himself crucified, in whose only death they ought to have their trust, he marvels how it could be that they could be so bewitched by the false apostles.

(a) Christ was laid before you so notably and so plainly that you had a graphic image of him as it were represented before your eyes, as if he had been crucified before you.

Galatians 3:2

gal 3:2

This only would I learn of you, Received ye the (b) Spirit by the works of the law, or by the hearing of (c) faith?

(b) Those spiritual graces and gifts, which were a seal as it were to the Galatians that the Gospel which was preached to them was true.

(c) Of the doctrine of faith.

Galatians 3:3

gal 3:3

(2) Are ye so foolish? having begun in the Spirit, are ye now made perfect by the (d) flesh?

(2) The fourth argument mixed with the former, and it is twofold. If the Law is to be joined with faith, this were not to go forward, but backward, seeing that those spiritual gifts which were bestowed upon you are more excellent than any that could proceed from yourselves. And moreover, it would follow, that the Law is better than Christ, because it would perfect and bring complete that which Christ alone began.

(d) By the "flesh" he means the ceremonies of the Law, against which he sets the Spirit, that is, the spiritual working of the Gospel.

Galatians 3:4

gal 3:4

(3) Have ye suffered so many things in vain? if [it be] yet in vain.

(3) An exhortation by manner of reproach, so that they do not in vain suffer so many conflicts.

Galatians 3:5

gal 3:5

(4) He therefore that ministereth to you the Spirit, and worketh miracles among you, [doeth he it] by the works of the law, or by the hearing of faith?

(4) He repeats the third argument which was taken of the effects, because he had included certain other arguments along the way.

Galatians 3:6

gal 3:6

(5) Even as (e) Abraham believed God, and it was accounted to him for righteousness.

(5) The fifth argument which is of great force, and has three grounds. The first, that Abraham was justified by faith, that is, by free imputation of righteousness according to the promise apprehended by faith.

(e) See (Rom. 4:1-25).

Galatians 3:7

gal 3:7

(6) Know ye therefore that they which are of faith, the same are the children of Abraham.

(6) The second, that the sons of Abraham must be esteemed and considered as his sons by faith.

Galatians 3:8

gal 3:8

(7) And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, [saying], (8) In thee shall all nations be (f) blessed.

(7) The third, that all the people that believe are without exception included in the promise of the blessing. (8) A proof of the first and second grounds, from the words of Moses.

(f) Blessing in this place signifies the free promise by faith.

Galatians 3:9

gal 3:9

(9) So then they which be of faith are blessed (g) with faithful Abraham.

(9) The conclusion of the fifth argument: therefore as Abraham is blessed by faith, so are all his children (that is to say, all the Gentiles that believe) blessed, that is to say, freely justified.

(g) With faithful Abraham, and not by faithful Abraham, to show us that the blessing comes not from Abraham, but from him by whom Abraham and all his posterity is blessed.

Galatians 3:10

gal 3:10

(10) For as many as are of the works of the law are under the curse: (11) for it is written, Cursed [is] every one that continueth not in all things which are written in the book of the law to do them.

(10) The sixth argument, the conclusion of which is also in the former verse, taken from opposites, is this: they are accursed who are of the works of the Law, that is to say, who consider their righteousness to come from the performance of the Law. Therefore they are blessed who are of faith, that is, those who have righteousness by faith.

(11) A proof of the former sentence or proposition, and the proposition of this argument is this: cursed is he that does not fulfil the whole Law.

Galatians 3:11

gal 3:11

(12) But that no man is justified by the law in the sight of God, [it is] evident: for, The just shall live by faith.

(12) The second proposition with the conclusion: but no man fulfils the Law. The conclusion therefore is, that no man is justified by the Law, or, that all are accursed who seek righteousness by the works of the Law. And there is added also this manner of proof of the second proposition, that is, righteousness and life are attributed to faith. Therefore no man fulfils the Law.

Galatians 3:12

gal 3:12

(13) And the law is not of faith: but, The man that doeth them shall live in them.

(13) Here is a reason shown of the former conclusion: because the law promises life to all that keep it, and therefore if it is kept, it justifies and gives life. But the scripture attributing righteousness and life to faith takes it from the Law, seeing that faith justifies by imputation, and the Law by the performing of the work.

Galatians 3:13

gal 3:13

(14) Christ hath redeemed us from the curse of the law, being made a curse for us: (15) for it is written, (h) Cursed [is] every one that hangeth on a tree:

(14) A preventing of an objection: how then can they be blessed whom the Lord pronounces to be accused? Because Christ suffered the curse which the Law laid upon us, that we might be acquitted from it.

(15) A proof of the answer by the testimony of Moses.

(h) Christ was accursed for us, because he bore the curse that was due to us, to make us partakers of his righteousness.

Galatians 3:14

gal 3:14

(16) That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.

(16) A conclusion of all that was said before in the handling of the fifth and sixth reasons, that is, that both the Gentiles are made partakers of the free blessing of Abraham in Christ, and also that the Jews themselves, of whose number the apostle counted himself to be, cannot obtain that promised grace of the Gospel, which he calls the Spirit, except by faith. And the apostle applies the conclusion in turn, both to the one and to the other, preparing himself a way to the next argument, by which he declares that the one and only seed of Abraham, which is made of all peoples, cannot be joined and grow up together in any other way but by faith in Christ.

Galatians 3:15

gal 3:15

(17) Brethren, I speak (i) after the manner of men; Though [it be] but a man's covenant, yet [if it be] (k) confirmed, no man disannulleth, or addeth thereto.

(17) He puts forth two general rules before the next argument, which is the seventh in order. The first is, that it is not lawful to break covenants and contracts which are justly made, and are according to law among men, neither may anything be added to them. The other is, that God did so make a covenant with Abraham, that he would gather together his children who consist both of Jews and Gentiles into one body (as appears by that which has been said before). For he did not say, that he would be the God of Abraham and of his "seeds" (which thing nonetheless should have been said, if he had many and various seeds, such as the Gentiles on the one hand, and the Jews on the other) but that he would be the God of Abraham, and of his "seed", as of one.

(i) I will use an example which is common among you, that you may be ashamed that you do not give as much to God's covenant as you do to man's.

(k) Authenticated, as we say.

Galatians 3:16

gal 3:16

Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, (18) which is (l) Christ.

(18) He puts forth the sum of the seventh argument, that is, that both the Jews and the Gentiles grow together in one body of the seed of Abraham, in Christ alone, so that all are one in Christ, as it is afterward declared in (Gal 3:28).

(l) Paul does not speak of Christ's person, but of two peoples, who grew together in one, in Christ.

Galatians 3:17

gal 3:17

(19) And this I say, [that] the covenant, that was confirmed before of God (m) in Christ, the (20) law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect.

(19) The eighth argument take by comparison, in this way: if a man's covenant (being authenticated) is firm and strong, much more is God's covenant. Therefore the Law was not given to cancel the promise made to Abraham with respect of Christ, that is to say, the end of which depended upon Christ.

(m) Which pertained to Christ.

(20) An enlarging of that argument in this way: moreover and besides that the promise is of itself firm and strong, it was also confirmed by virtue of being in place for a long time, that is, for 430 years, so that it could in no way be broken.

Galatians 3:18

gal 3:18

(21) For if the (n) inheritance [be] of the law, [it is] no more of promise: but God gave [it] to Abraham by promise.

(21) An objection: we grant that the promise was not cancelled by the covenant of the Law, and therefore we join the Law with the promise. No, the apostle says, these two cannot stand together, that is, that the inheritance should both be given by the Law and also by promise, for the promise is free. And from this it follows that the Law was not given to justify, for by that means the promise would be broken.

(n) By this word "inheritance" is meant the right of the seed, which is, that God should be our God, that is to say, that by virtue of the covenant that was made with faithful Abraham, we that are faithful might by that means be blessed by God as well as Abraham.

Galatians 3:19

gal 3:19

(22) Wherefore then [serveth] the law? It was added because of (o) transgressions, (p) till the seed should come to whom the promise was made; (23) [and it was] (q) ordained by (r) angels in the hand of a mediator.

(22) An objection which rises from the former answer: if the inheritance is not by the Law (in the least way) then why was the Law given after the promise was made? In order, the apostle says, to reprove men of sin, and so to teach them to look to Christ, in whom at length that promise of saving all people together should be fulfilled; the Law was not given in order to justify men.

(o) That men might understand by discovering their sins that they are only saved by the grace of God, which he revealed to Abraham, and that in Christ.

(p) Until the partition wall was broken down, and that full seed sprang up, made of two peoples, both of Jews and Gentiles. For by this word "seed" we may not understand Christ alone by himself, but coupled and joined together with his body.

(23) A confirmation of the former answer taken from the manner and form of giving the Law: for it was given by angels, striking a great terror into all, and by Moses a mediator coming between. Now they that are one need no mediator, but they that are in any way separated, and that are at variance one with another, do. Therefore the Law itself and the mediator were witnesses of the wrath of God, and not that God would by this means reconcile men to himself and abolish the promise, or add the Law to the promise.

(q) Commanded and given, or proclaimed.

(r) By the service and ministry.

Galatians 3:20

gal 3:20

Now a mediator is not [a mediator] of one, (24) but God is one.

(24) A taking away of an objection, lest any man might say that sometimes by consent of the parties which have made a covenant, something is added to the covenant, or the former covenants are broken. This, the apostle says, does not come to pass in God, who is always one, and the very same, and like himself.

Galatians 3:21

gal 3:21

(25) [Is] the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law.

(25) The conclusion uttered by a manner of asking a question, and it is the same that was uttered before in (Gal 3:17), but proceeding from another principle, so that the argument is new, and is this: God is always like himself: therefore the Law was not given to abolish the promises. But it would abolish them if it gave life, for by that means it would justify, and therefore it would abolish that justification which was promised to Abraham and to his seed by faith. No, it was rather given to bring to light the guiltiness of all men, to the end that all believers fleeing to Christ, might be freely justified in him.

Galatians 3:22

gal 3:22

But the (s) scripture hath concluded (t) all under sin, that the (u) promise by faith of Jesus Christ might be given to them that believe.

(s) By this word "scripture" he means the Law.

(t) All mankind, and whatever comes from mankind.

(u) In every one of these words, there lies an argument against the merits of works: for all these words, promise, faith, Christ, might be given, to believers, are against meritorious works, and not one of them can be included as a meritorious work.

Galatians 3:23

gal 3:23

(26) But before faith came, we were kept under the law, shut up unto (x) the faith which should afterwards be revealed.

(26) Now there follows another handling of the second part of this epistle, the state of which was this: although the Law (that is, the whole government of God's house according to the Law) does not justify, is it therefore to be abolished, seeing that Abraham himself was circumcised, and his posterity held still the use of Moses' Law? Paul affirms that it ought to be abolished, because it was instituted for that end and purpose, that is should be as it were a schoolmaster, and keeper to the people of God, until the promise indeed appeared, that is to say, Christ, and the Gospel manifestly published with great efficacy by the Spirit.

(x) The reason why we were kept under the Law, is set down here.

Galatians 3:26

gal 3:26

(27) For ye are all the children of God by faith in Christ Jesus.

(27) Because age does not change the condition of servants, he adds that we are free by condition, and therefore, seeing we are out of our childhood, we have no more need of a keeper and schoolmaster.

Galatians 3:27

gal 3:27

(28) For as many of you as have been (y) baptized into Christ have (z) put on Christ.

(28) Using the words "many of you", lest the Jews should think themselves free from the ordinance of baptism, he pronounces that baptism is common to all believers, because it is a outward sign of our delivery in Christ, to the Jews as well as to the Greeks, that by this means all may be truly one in Christ, that is to say, that promised seed to Abraham, and inheritors of everlasting life.

(y) He sets forth baptism, as opposed to circumcision, which the false apostles bragged so much of.

(z) The Church must put on Christ, as it were a garment, and be covered with him, that it may be thoroughly holy, and without blame.

Galatians 3:28

gal 3:28

There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all (a) one in Christ Jesus.

(a) You are all one: and so is this great union and conjunction signified.

Galatians Chapter 4

Galatians 4:1

gal 4:1

Now (1) I say, [That] the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all;

(1) He declares by another twofold similitude, that which he said before concerning the keeper and schoolmaster. For, he says, the Law (that is, the whole government of God's house according to the Law) was as it were a tutor or overseer appointed for a time. And when that protection and overseeing which was but for a time is ended, we would at length come to be at our own liberty, and would live as children, and not as servants. Moreover, he shows along the way, that the governance of the Law was as it were the basics, and as certain principles, in comparison with the doctrine of the Gospel.

Galatians 4:2

gal 4:2

But is under tutors and governors (a) until the time appointed of the father.

(a) This is added because he that is always under a tutor or governor may hardly be considered a freeman.

Galatians 4:3

gal 4:3

Even so we, when we were children, were in bondage under the (b) elements of the world:

(b) The Law is called elements, because by the Law God instructed his Church as it were by elements, and afterward poured out his Holy Spirit most plentifully in the time of the Gospel.

Galatians 4:4

gal 4:4

(2) But when the (c) fulness of the time was come, God sent forth his Son, made of a (d) woman, made under the law,

(2) He utters and declares many things at once, that is, that this tutorship was ended at his time, in order that curious men may stop asking why the schoolmastership lasted so long. And moreover, that we are not sons by nature, but by adoption, and that in the Son of God, who therefore took upon him our flesh, that we might be made his brethren.

(c) The time is said to be full when all parts of it are past and ended, and therefore Christ could not have come either sooner or later.

(d) He calls Mary a woman in respect of the sex, and not as the word is used in a contrary sense to a virgin, for she remained a virgin still.

Galatians 4:5

gal 4:5

To redeem them that were under the law, that we might receive the (e) adoption of sons.

(e) The adoption of the sons of God is from everlasting, but is revealed and shown in the time appointed for it.

Galatians 4:6

gal 4:6

(3) And because ye are sons, God hath (f) sent forth the (g) Spirit of his Son into your hearts, crying, Abba, Father.

(3) He shows that we are free and set at liberty in such a way that in the meantime we must be governed by the Spirit of Christ, who while reigning in our hearts, may teach us the true service of the Father. But this is not to serve, but rather to enjoy true liberty, as it is fitting for sons and heirs.

(f) By that which follows he gathers that which went before: for if we have his Spirit, we are his sons, and if we are his sons, then we are free.

(g) The Holy Spirit, who is both of the Father, and of the Son. But there is a special reason why he is called the Spirit of the Son, that is, because the Holy Spirit seals up our adoption in Christ, and gives us a full assurance of it.

Galatians 4:7

gal 4:7

Wherefore thou art no more a (h) servant, but a son; and if a son, then an (i) heir of God through Christ.

(h) The word "servant" is not taken here for one that lives in sin, which is appropriate for the unfaithful, but for one that is yet under the ceremonies of the Law, which is proper to the Jews.

(i) Partaker of his blessings.

Galatians 4:8

gal 4:8

(4) Howbeit then, when ye knew not God, ye did service unto them which by nature are no gods.

(4) He applies the former doctrine to the Galatians, with a special rebuke: for in comparison with them, the Jews might have pretended some excuse as men that were born and brought up in that service of the Law. But seeing that the Galatians were taken and called out of idolatry to Christian liberty, what pretence might they have to go back to those impotent and beggarly elements?

Galatians 4:9

gal 4:9

But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and (k) beggarly elements, whereunto ye desire (l) again to be in bondage?

(k) They are called impotent and beggarly ceremonies, being considered apart by themselves without Christ: and again, by that means they gave good testimony that they were beggars in Christ, for when men fall back from Christ to ceremonies, it is nothing else but to cast away riches and to follow beggary.

(l) By going backward.

Galatians 4:12

gal 4:12

(5) Brethren, I beseech you, be as I [am]; for I [am] as ye [are]: ye have not injured me at all.

(5) He moderates and qualifies those things in which he might have seemed to have spoken somewhat sharply, very skilfully and divinely declaring his good will toward them in such a way, that the Galatians could not but either be utterly hopeless when they read these things, or acknowledge their own lack of steadfastness with tears, and desire pardon.

Galatians 4:13

gal 4:13

Ye know how through (m) infirmity of the flesh I preached the gospel unto you at the first.

(m) Many afflictions.

Galatians 4:14

gal 4:14

And my (n) temptation which was in my flesh ye despised not, nor rejected; but received me as an angel of God, [even] as (o) Christ Jesus.

(n) Those daily troubles with which the Lord tried me among you.

(o) For the sake of my ministry.

Galatians 4:15

gal 4:15

(p) Where is then the blessedness ye spake of? for I bear you record, that, if [it had been] possible, ye would have plucked out your own eyes, and have given them to me.

(p) What a talk was there abroad in the world among men, how happy you were when you received the gospel?

Galatians 4:17

gal 4:17

They zealously affect you, (q) [but] not well; yea, they would exclude you, (r) that ye might affect them.

(q) For they are jealous over you for their own benefit.

(r) That they may transfer all your love from me to themselves.

Galatians 4:18

gal 4:18

But [it is] good to be (s) zealously affected always in [a] good [thing], and not only when I am present with you.

(s) He sets his own true and good love, which he earnestly held for them, against the wicked vicious love of the false apostles.

Galatians 4:20

gal 4:20

I desire to be present with you now, and to (t) change my voice; for I stand in doubt of you.

(t) Use other words among you.

Galatians 4:21

gal 4:21

(6) Tell me, ye that (u) desire to be under the law, do ye not hear the law?

(6) The false apostles urged this, that unless the Gentiles were circumcised Christ could profit them nothing at all, and also this dissension of those who believed in the circumcision, against those who believed in the uncircumcision, both these things being full of offence. Therefore the apostle, after various arguments with which he has refuted their error, brings forth an allegory, in which he says that the Holy Spirit did through symbolism let us know all these mysteries: that is, that it should come to pass that two sorts of sons should have Abraham as a father common to them both, but not with equal success. For as Abraham begat Ishmael by the common course of nature, of Hagar his bondmaid and a stranger, and begat Isaac of Sara a free woman, by the virtue of the promise, and by grace only, the first was not heir, and also persecuted the heir. So there are two covenants, and as it were two sons born to Abraham by those two covenants, as it were by two mothers. The one was made in Sinai, outside of the land of promise, according to which covenant Abraham's children according to the flesh were begotten: that is, the Jews, who seek righteousness by that covenant, that is, by the Law. But they are not heirs, and they will at length be cast out of the house, as those that persecute the true heirs. The other was made in that high Jerusalem, or in Zion (that is, by the sacrifice of Christ) which begets children of promise, that is, believers, by the power of the Holy Spirit. And these children (like Abraham) do rest themselves in the free promise, and they alone by the right of children will be partakers of the father's inheritance, whereas those servants will be shut out.

(u) That desire so greatly.

Galatians 4:23

gal 4:23

But he [who was] of the bondwoman was born after the (x) flesh; but he of the freewoman [was] by (y) promise.

(x) As all men are, and by the common course of nature.

(y) By virtue of the promise, which Abraham laid hold on for himself and his true seed, for otherwise Abraham and Sara were past the begetting and bearing of children.

Galatians 4:24

gal 4:24

Which things are an allegory: for (z) these are the (a) two covenants; the one from the mount (b) Sinai, which gendereth to bondage, which is Agar.

(z) These represent and symbolize.

(a) They are called two covenants, one of the Old Testament, and another of the New: which were not two indeed, but in respect of the times, and the diversity of the manner of ruling.

(b) He makes mention of Sinai, because that covenant was made in that mountain, of which mountain Hagar was a symbol.

Galatians 4:25

gal 4:25

For this Agar is mount Sinai in Arabia, and (c) answereth to Jerusalem which now is, and (d) is in bondage with her children.

(c) Look how the case stands between Hagar and her children; even so stands it between Jerusalem and hers.

(d) That is, Sinai.

Galatians 4:26

gal 4:26

But Jerusalem which is (e) above is free, which is the mother of us all.

(e) Which is excellent, and of great worth.

Galatians 4:27

gal 4:27

(7) For it is written, Rejoice, [thou] barren that bearest not; break forth and cry, thou that travailest not: for the (f) desolate hath many more children than she which hath an husband.

(7) He shows that in this allegory he has followed the steps of Isaiah, who foretold that the Church should be made and consist of the children of barren Sara, that is to say, of those who should be made Ahraham's children by faith, and this only spiritually, rather than of fruitful Hagar, even then foretelling the casting off of the Jews, and the calling of the Gentiles.

(f) She that is destroyed and laid waste.

Galatians 4:28

gal 4:28

Now we, brethren, (g) as Isaac was, are the children of (h) promise.

(g) After the manner of Isaac, who is the first begotten of the heavenly Jerusalem, as Israel is of the slavish synagogue.

(h) That seed to which the promise belongs.

Galatians 4:29

gal 4:29

But as then he that was born after the (i) flesh persecuted him [that was born] after the (k) Spirit, even so [it is] now.

(i) By the common course of nature.

(k) By the virtue of God's promise and after a spiritual manner.

Galatians 4:31

gal 4:31

(8) So then, brethren, we are not children of the bondwoman, but of the free.

(8) The conclusion of the former allegory, that we by no means procure and call back again the slavery of the Law, seeing that the children of the bondmaid will not be heirs.

Galatians Chapter 5

Galatians 5:2

gal 5:2

(1) Behold, I Paul say unto you, that if ye be (a) circumcised, Christ shall profit you nothing.

(1) Another entreaty in which he plainly witnesses that justification of works, and justification of faith cannot stand together, because no man can be justified by the Law, but he that does fully and perfectly fulfil it. And he takes the example of circumcision, because it was the ground of all the service of the Law, and was chiefly urged by the false apostles.

(a) Circumcision is in other places called the seal of righteousness, but here we must have consideration of the circumstance of the time, for now baptism is a sign of the new covenant, just as circumcision was the sign of the old covenant. And moreover Paul reasons according to the opinion that his enemies had of it, which made circumcision a essential to their salvation.

Galatians 5:4

gal 5:4

Christ is (b) become of no effect unto you, whosoever of you are (c) justified by the law; ye are fallen from grace.

(b) That is, as he himself expounds it afterward, "ye are fallen from grace."

(c) That is, seek to be justified by the Law, for indeed no man is justified by the Law.

Galatians 5:5

gal 5:5

(2) For we through the (d) Spirit wait for the hope of righteousness by faith.

(2) He privately compares the new people with the old: for it is certain that they also did ground all their hope of justification and life in faith, and not in circumcision, but in such a way that their faith was wrapped in the external and ceremonial worship. But our faith is without such ceremony, and content with spiritual worship.

(d) Through the Spirit who brings about faith.

Galatians 5:6

gal 5:6

(3) For in Jesus Christ neither circumcision availeth any thing, nor (4) uncircumcision; (5) but (e) faith which worketh by love.

(3) He adds a reason, for now circumcision is abolished, seeing that Christ is exhibited to us with complete spiritual circumcision. (4) He makes mention also of uncircumcision, lest the Gentiles should please themselves in it, as the Jews do in circumcision. (5) The taking away of an objection:

if all that worship of the Law is taken away, in what than shall we exercise ourselves? In charity, Paul says: for faith of which we speak cannot be idle; no, it brings forth daily fruits of charity.

(e) So is true faith distinguished from counterfeit faith: for charity is not joined with faith as a fellow cause, to help forward our justification with faith.

Galatians 5:7

gal 5:7

(6) Ye did run well; who did hinder you that ye should not obey the truth?

(6) Again he chides the Galatians, but with both an admiration and a praise of their former race, so that he may make them more ashamed.

Galatians 5:8

gal 5:8

(7) This persuasion [cometh] not of (f) him that calleth you.

(7) He plays the part of an apostle with them, and uses his authority, denying that any doctrine can come from God which is contrary to his.

(f) Of God.

Galatians 5:9

gal 5:9

(8) A little leaven leaveneth the whole lump.

(8) He adds this, that he may not seem to contend upon a trifle, warning them diligently (by a metaphor which he borrows of leaven, as Christ himself also did) not to allow the purity of the apostolic doctrine to be infected with the least corruption at all.

Galatians 5:10

gal 5:10

(9) I have confidence in you through the Lord, that ye will be none otherwise minded: but he that troubleth you shall bear his judgment, whosoever he be.

(9) He moderates the former reprehension, casting the fault upon the false apostles, against whom he denounces the horrible judgment of God.

Galatians 5:11

gal 5:11

(10) And I, brethren, if I yet preach circumcision, why do I yet suffer persecution? then is the offence of the cross ceased.

(10) He wishes them to consider that he seeks not his own profit in this matter, seeing that he could avoid the hatred of men if he would join Judaism with Christianity.

Galatians 5:12

gal 5:12

(11) I would they were even cut off which (g) trouble you.

(11) An example of a true pastor inflamed with the zeal of God's glory, and love for his flock.

(g) For those that preach the Law cause men's consciences to always tremble.

Galatians 5:13

gal 5:13

For, brethren, ye have been called unto liberty; (12) only [use] not liberty for an occasion to the flesh, but by love serve one another.

(12) The third part of this epistle, showing that the right use of Christian liberty consists of this, that being delivered and set at liberty from the slavery of sin and the flesh, and being obedient to the Spirit, we should through love help each other to mature in their salvation.

Galatians 5:14

gal 5:14

(13) For (h) all the law is fulfilled in one word, [even] in this; Thou shalt love thy neighbour as thyself.

(13) He sets forth the love of our neighbour, as a mark unto which all Christians ought to refer all their actions, and to that he cites the testimony of the Law.

(h) This particule "all" must be limited to the second table of the ten commandments.

Galatians 5:15

gal 5:15

(14) But if ye bite and devour one another, take heed that ye be not consumed one of another.

(14) An exhortation to the duties of charity, by the profit that follows from it, because no men proved worse for themselves than they that hate one another.

Galatians 5:16

gal 5:16

(15) [This] I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh.

(15) He acknowledges the great weakness of the godly, because they are but in part regenerated: but he exhorts them to remember that they are endued with the Spirit of God, who has delivered them from the slavery of sin, and so from the Law, inasmuch as it is the power of sin, so that they should not give themselves to lusts.

Galatians 5:17

gal 5:17

For the (i) flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would.

(i) For the flesh dwells even in the regenerated man, but the Spirit reigns, even though not without great strife, as is largely set forth in (Rom. 7:1-25).

Galatians 5:19

gal 5:19

(16) Now the works of the flesh are manifest, which are [these]; Adultery, fornication, uncleanness, lasciviousness,

(16) He sets out that particularly of which he spoke generally, reckoning up some principal effects of the flesh, and opposing them to the fruits of the Spirit, that no man may pretend ignorance.

Galatians 5:22

gal 5:22

But the (k) fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith,

(k) Therefore they are not the fruits of free will, but only as far forth as our will is made free by grace.

Galatians 5:23

gal 5:23

Meekness, temperance: (17) against such there is no law.

(17) Lest that any man should object that Paul plays the deceiver, as one who urging the Spirit urges nothing but that which the Law commands, he shows that he requires not that literal and outward obedience, but spiritual, which proceeds not from the Law but from the Spirit of Christ, who gives us new birth, and must and ought to be the ruler and guider of our life.

Galatians 5:25

gal 5:25

If we (l) live in the Spirit, let us also walk in the Spirit.

(l) If we are indeed endued with the quickening Spirit, who causes us to die to sin, and live to God, let us show it in our deeds, that is, by holiness of life.

Galatians 5:26

gal 5:26

(18) Let us not be desirous of vain glory, provoking one another, envying one another.

(18) He adds special exhortations according as he knew the Galatians to be subject to different vices: and first of all he warns them to take heed of ambition, which vice has two fellows, backbiting and envy. And out of these two many contentions necessarily arise.

Galatians Chapter 6

Galatians 6:1

gal 6:1

Brethren, (1) if a man be (a) overtaken in a fault, ye which are (b) spiritual, (c) restore such an one in the (d) spirit of meekness; (2) considering thyself, lest thou also be tempted.

(1) He condemns persistent and pressing harshness, because brotherly reprehensions ought to be moderated and tempered by the spirit of meekness.

(a) Through the malice of the flesh and the devil.

(b) Who are upheld by the power of God's Spirit.

(c) Labour to fill up that which is lacking in him.

(d) This is a metaphor which the Hebrews use, showing by this that all good gifts come from God.

(2) He touches the problem, for they are commonly the most severe judges who forget their own weaknesses.

Galatians 6:2

gal 6:2

(3) Bear ye one another's burdens, and so fulfil the (e) law of Christ.

(3) He shows that this is the end of rebukes, to raise up our brother who is fallen, and not proudly to oppress him. Therefore every one must seek to have praise of his own life by approving himself, and not by rebuking others.

(e) Christ, in plain and clear words, calls the commandment of charity his commandment.

Galatians 6:5

gal 6:5

(4) For every man shall bear his own burden.

(4) A reason why men ought to carefully watch themselves not others, because every man will be judged before God according to his own life, and not by comparing himself with other men.

Galatians 6:6

gal 6:6

(5) Let him that is taught in the word communicate unto him that teacheth in (f) all good things.

(5) It is fitting that teachers should be helped by their students, as much as they are able.

(f) Of whatever he has according to his ability.

Galatians 6:7

gal 6:7

(6) Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.

(6) He commends liberality towards the poor, and first of all chides those who were not ashamed to pretend this and that, and all because they would not help their neighbours, as though they could deceive God. And afterward he compares alms to a spiritual sowing which will have a most plentiful harvest, so that it will be very profitable: and compares being a covetous miser to sowing carnally, from which nothing can be gathered but such things as fade away, and eventually perish.

Galatians 6:8

gal 6:8

For he that soweth to his (g) flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting.

(g) To the commodities of this present life.

Galatians 6:9

gal 6:9

(7) And let us not be weary in well doing: for in due season we shall reap, if we faint not.

(7) Against those who are generous at the beginning, but do not continue, because the harvest seems to be deferred a long time, as though the seed time and the harvest were simultaneous.

Galatians 6:10

gal 6:10

(8) As we have therefore opportunity, let us do good unto all [men], especially unto them who are of the household of faith.

(8) Those that are of the household of faith, that is, those who are joined with us in the profession of one self same religion, ought to be preferred before all others, yet in such a way that our generosity extends to all.

Galatians 6:11

gal 6:11

(9) Ye see how large a letter I have written unto you with mine own hand.

(9) The fourth and last part of the epistle, in which he returns to his principal end and purpose: that is, that the Galatians should not allow themselves to be led out of the way by the false apostles. And he points out what those false apostles are really like, reproving them of ambition, as men who do not act because of any affection and zeal they have for the Law, but only for this purpose, that they may purchase themselves favour amongst their own sort, by the circumcision of the Galatians.

Galatians 6:12

gal 6:12

As many as desire to make a (h) fair shew in (i) the flesh, they constrain you to be circumcised; only lest they should suffer persecution for the (k) cross of Christ.

(h) He sets a fair show against the truth.

(i) In the keeping of ceremonies.

(k) For the preaching of him that was crucified.

Galatians 6:13

gal 6:13

For neither they themselves who are circumcised keep the law; but desire to have you circumcised, that they may glory in (l) your flesh.

(l) That they have entangled you in Judaism, and yet he dwells on the aspect of circumcision.

Galatians 6:14

gal 6:14

(10) But God forbid that I should (m) glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.

(10) He does not dwell in comparing himself with them, showing that on the other hand he rejoices in those afflictions which he suffers for Christ's sake, and as he is despised by the world, so does he in the same way consider the world as wicked. And this is the true circumcision of a true Israelite.

(m) When Paul uses this word in good sense or way, it signifies to rest a man's self wholly in a thing, and to content himself in it.

Galatians 6:16

gal 6:16

And as many as walk according to this rule, peace [be] on them, and mercy, and upon the (n) Israel of God.

(n) Upon the true Israel, whose praise is from God and not from men; (Rom 2:29).

Galatians 6:17

gal 6:17

(11) From henceforth let no man trouble me: for I bear in my body the (o) marks of the (p) Lord Jesus.

(11) Continuing still in the same metaphor, he opposes his miseries and the marks of those stripes which he bore for Christ's sake, against the scar of the outward circumcision, as a true mark of his apostleship.

(o) Marks which are burnt into a man's flesh, as they used to do in ancient times, to mark their servants that had run away from them.

(p) For it very important whose marks we bear: for the cause makes the martyr, and not the punishment.

Galatians 6:18

gal 6:18

(12) Brethren, the grace of our Lord Jesus Christ [be] with your (q) spirit. Amen. "[To [the] Galatians written from Rome.]"

(12) Taking his farewell of them, he wishes them grace, and the Spirit against the deceits of the false apostles, who labour to beat those outward things into their brains.

(q) With your minds and hearts.

Ephesians

Ephesians Chapter 1

Ephesians 1:1

eph 1:1

Paul, (1) an apostle of Jesus Christ by the will of God, to the saints which are at Ephesus, and to the (a) faithful in Christ Jesus:

(1) The inscription and salutation, of which we have spoken in the former epistles.

(a) This is the definition of the saints, showing what they are.

Ephesians 1:3

eph 1:3

(2) Blessed [be] the God (3) and Father of our Lord Jesus Christ, (4) who hath blessed us with (b) all spiritual blessings in (c) heavenly [places] in (5) Christ:

(2) The first part of the epistle, in which he handles all the parts of our salvation, setting forth the example of the Ephesians. And he uses various exhortations, and begins after his manner with thanksgiving. (3) The efficient cause of our salvation is God, not considered generally, but as the Father of our Lord Jesus Christ. (4) The next final cause, and in respect of us, is our salvation, all things being bestowed upon us which are necessary to our salvation, which type of blessings is heavenly and proper to the elect.

(b) With every type of gracious and bountiful goodness which is heavenly indeed, and from God alone.

(c) Which God our Father gave us from his high throne from above: or because the saints have those gifts bestowed on them, which belong properly to the citizens of heaven. (5) The matter of our salvation is Christ, in whom alone we are endued with spiritual blessing and that to salvation.

Ephesians 1:4

eph 1:4

(6) According as he hath chosen us in (d) him before the foundation of the world, (7) that we (e) should (f) be holy and without blame (g) before him in love:

(6) He declares the efficient cause, or by what means God the Father saves us in his Son: because, he says, he chose us from everlasting in his Son.

(d) To be adopted in him. (7) He expounds the next final cause which is twofold, that is, sanctification and justification, of which he will speak later. And by this also two things are to be noted, that is, that holiness of life cannot be separated from the grace of election: and again, whatever pureness is in us, is the gift of God who has freely of his mercy chosen us.

(e) God then, did not choose us because we were, or otherwise would have been holy, but to the end we should be holy.

(f) Being clothed with Christ's righteousness.

(g) Truly and sincerely.

Ephesians 1:5

eph 1:5

(8) Having predestinated us unto the adoption of children by Jesus Christ (h) to himself, according to the good pleasure of his will,

(8) Another plainer exposition of the efficient cause, and also of eternal election, by which God is said to have chosen us in Christ, that is, because it pleased him to appoint us when we were not yet born, whom he would make to be his children by Jesus Christ. So that there is no reason for our election to be looked for here, except in the free mercy of God. And neither is faith which God foresaw the cause of our predestination, but the effect.

(h) God respects nothing, either anything that is present, or anything that is to come, but himself only.

Ephesians 1:6

eph 1:6

(9) To the (i) praise of the glory of his grace, (10) wherein he hath made us accepted in the beloved.

(9) The uttermost and chiefest final cause is the glory of God the Father, who saves us freely in his Son.

(i) That as his bountiful goodness deserves all praise, so also it should be set forth and proclaimed.

(10) Another final cause more near is our justification, in that he freely accounted us as being righteous in his Son.

Ephesians 1:7

eph 1:7

(11) In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace;

(11) An expounding of the material cause, how we are made acceptable to God in Christ, for it is he alone whose sacrifice by the mercy of God is imputed to us, for the forgiveness of sins.

Ephesians 1:8

eph 1:8

(12) (k) Wherein he hath abounded toward us in (l) all wisdom and prudence;

(12) Now he comes at length to the formal cause, that is to say, to vocation or preaching of the Gospel, by which God executes that eternal counsel of our free reconciliation and salvation in Christ. And putting in place of the Gospel all wisdom and understanding, he shows how excellent it is.

(k) By which gracious goodness and bountifulness.

(l) In perfect and sound wisdom.

Ephesians 1:9

eph 1:9

Having made known unto us the (m) mystery of his will, (13) according to his good pleasure which he hath purposed in himself:

(m) For unless the Lord had opened to us that mystery, we could never have so much as dreamed of it ourselves.

(13) Not only the election, but also the calling proceeds from grace alone.

Ephesians 1:10

eph 1:10

(14) That in the dispensation of the fulness of times he might (n) gather together in one all things in Christ, both which are in heaven, and which are on earth; [even] in him:

(14) The Father exhibited and gave Christ, who is the head of all the elect to the world, at that time which was convenient according as he most wisely disposed all times from everlasting. And Christ is he in whom all the elect from the beginning of the world (otherwise wandering and separated from God) are gathered together. And some of these elect were in heaven, when he came into the earth, that is, those who by faith in him to come, were gathered together. And others being found upon the earth were gathered together by him, and the rest are daily gathered together.

(n) The faithful are said to be gathered together in Christ, because they are joined together with him through faith, and become as it were one man.

Ephesians 1:11

eph 1:11

(15) In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh (o) all things after the counsel of his own will:

(15) He applies respectively the benefit of calling to the believing Jews, going back to the very source, so that they also may not attribute their salvation either to themselves, nor to their stock, nor any other thing, but only to the grace and mercy of God, both because they were called, and also because they were first called.

(o) All things are attributed to the grace of God without exception, and yet for all that we are not statues, for he gives us grace both to want, and to be able to do those things that are good; (Phi 2:13).

Ephesians 1:12

eph 1:12

That we should be to the praise of his glory, who (p) first trusted in Christ.

(p) He speaks concerning the Jews.

Ephesians 1:13

eph 1:13

(16) In whom ye also [trusted], after that ye heard the (q) word of truth, the gospel of your salvation: in whom also after that ye believed, ye were (r) sealed with that holy (s) Spirit of promise,

(16) Now he makes the Ephesians (or rather all the Gentiles) equal to the Jews, because even though they came last, being called by the same Gospel, they embraced faith, and were sealed up with the same Spirit, who is the pledge of election, until the inheritance itself is seen. And this is so that in them also the glory of God might shine forth and be manifested.

(q) That word which is truth indeed, because it comes from God.

(r) This is a metaphor taken of a seal, which being put on anything, distinguishes between those things which are authentic, and those things which are not.

(s) With the Spirit, who does not bring the Law, but the promise of free adoption.

Ephesians 1:14

eph 1:14

Which is the earnest of our inheritance until the (t) redemption of the purchased possession, unto the praise of his glory.

(t) Full and perfect.

Ephesians 1:15

eph 1:15

(17) Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints,

(17) He returns to the former account of the good received from God, concluding two things together about those things that went before: the first is that all good things come to us from God the Father in Christ, and by Christ, so that for them he may be praised by us. The second is, that all those things (which he brings to two heads, that is, faith and charity) are increased in us by certain degrees, so that we must desire an increase of his grace, from whom we have the beginning, and from whom we hope for the end.

Ephesians 1:17

eph 1:17

(18) That the God of our Lord Jesus Christ, the Father of (u) glory, may give unto you the spirit of wisdom and revelation in the (x) knowledge of him:

(18) The causes of faith are God the Father enlightening our minds with his Holy Spirit, so that we may embrace Christ revealed to us in the Gospel, to the obtaining of everlasting life, and the setting forth of God's glory.

(u) Full of majesty.

(x) For it is not enough for us to have known God once, but we must know him every day more and more.

Ephesians 1:18

eph 1:18

The eyes of your understanding being enlightened; that ye may know what is the (y) hope of his calling, and what the riches of the glory of his inheritance in the saints,

(y) What blessings they are which he calls you to hope for, whom he calls to Christ.

Ephesians 1:19

eph 1:19

(19) And what [is] the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power,

(19) The excellency of faith is declared by the effects, because the mighty power of God is set forth and shown in them.

Ephesians 1:20

eph 1:20

(20) Which he wrought in Christ, when he raised him from the dead, and set [him] at his own (z) right hand in the heavenly [places],

(20) The apostle wishes us to behold in our most glorious Christ (with the eyes of faith) that most excellent power and glory of God, of which all the faithful are partakers, even though it is as yet very dim in us, by reason of the shame of the cross, and the weakness of the flesh.

(z) To be set on God's right hand is to be a partaker of the sovereignty which he has over all creatures.

Ephesians 1:21

eph 1:21

Far above all principality, and power, and might, and dominion, and every (a) name that is named, not only in this world, but also in that which is to come:

(a) Everything, whatever it may be, or above all things, even if they are of ever so much power or excellency.

Ephesians 1:22

eph 1:22

(21) And hath put all [things] under his feet, and gave him [to be] the (b) head over all [things] to the church,

(21) So that we should not think that the excellent glory of Christ is a thing with which we have nothing to do, he witnesses that Christ was appointed by God the Father as head over all the Church, and therefore the body must be joined to this head, which otherwise would be a maimed thing, without the members. However, this is not because of necessity (seeing that it is rather the Church which is made alive and sustained by the holy power of Christ, so it is far from being true that he needs the fulness of it), but because of the infinite goodwill and pleasure of God, who condescends to join us to his Son.

(b) Insomuch that there is nothing that is not subject to him.

Ephesians 1:23

eph 1:23

Which is his body, the (c) fulness of him that filleth all in all.

(c) For the love of Christ is so great towards the Church, that even though he fully satisfies all with all things, yet he considers himself but a maimed and unperfect head, unless he has the Church joined to him as his body.

Ephesians Chapter 2

Ephesians 2:1

eph 2:1

And (1) you [hath he quickened], who were (a) dead in (2) trespasses and sins;

(1) He declares again the greatness of God's good will by comparing that miserable state in which we are born, with that dignity unto which we are advanced by God the Father in Christ. So he describes that condition in such a way that he says, that with regard to spiritual motions we are not only born half dead, but wholly and altogether dead.

(a) See (Rom 6:2). So then he calls those dead who are not regenerated: for as the immortality of those who are damned is not life, so this knitting together of body and soul is properly not life, but death in those who are not ruled by the Spirit of God. (2) He shows the cause of death, that is, sins.

Ephesians 2:2

eph 2:2

(3) Wherein in time past ye walked (4) according to the course of this world, (b) according to the prince of the power of the air, the spirit that now (5) worketh in the (c) children of disobedience:

(3) He proves by the effects that all were spiritually dead. (4) He proves this evil to be universal, insomuch that all are slaves of Satan.

(b) At the pleasure of the prince. (5) Men are therefore slaves to Satan, because they are willingly rebellious against God.

(c) They are called the children of disobedience, who are given to disobedience.

Ephesians 2:3

eph 2:3

(6) Among whom also we all had our conversation in times past in the lusts of our (d) flesh, fulfilling the desires of the flesh and of the mind; and (7) were by nature the (e) children of wrath, even as (f) others.

(6) After he has separately condemned the Gentiles, he confesses that the Jews (among whom he numbers himself) are not the least bit better.

(d) By the name of flesh in the first place, he means the whole man, which he divides into two parts: into the flesh, which is the part that the philosophers consider to be without reason, and into the thought, which they call reasonable. And so he leaves nothing in man half dead, but concludes that the whole man is by nature the son of wrath. (7) The conclusion: all men are born subject to the wrath and curse of God.

(e) Men are said to be the children of wrath passively, that is to say, guilty of everlasting death by the judgment of God, who is angry with them.

(f) Profane people who did not know God.

Ephesians 2:4

eph 2:4

(8) But God, who is rich in mercy, for his great love wherewith he loved us,

(8) Now from this follows another member of the comparison declaring our excellency, that is, that by the power of Christ we are delivered from that death, and made partakers of eternal life, to the end that at length we may reign with him. And by various and different means he emphasises this, that the efficient cause of this benefit is the free mercy of God: and Christ himself is the material cause: and faith is the instrument, which also is the free gift of God: and the end is God's glory.

Ephesians 2:6

eph 2:6

And hath raised [us] up (g) together, and made [us] sit together in heavenly [places] in Christ Jesus:

(g) That is, as he adds afterwards, in Christ, for as yet this is not fulfilled in us, but only in our head by whose Spirit we have begun to die to sin, and live to God, until that work is fully brought to an end. And yet the hope is certain, for we are as sure of that which we look for, as we are of that which we have already received.

Ephesians 2:8

eph 2:8

For by (h) grace are ye saved through faith; and that not of yourselves: [it is] the gift of God:

(h) So then, grace, that is to say, the gift of God, and faith, stand with one another, to which two it is contrary to be saved by ourselves, or by our works. Therefore, what do those mean who would join together things of such contrary natures?

Ephesians 2:9

eph 2:9

(9) Not of works, lest any man should boast.

(9) He specifically and completely takes away from our works the praise of justification, seeing that the good works themselves are the effects of grace in us.

Ephesians 2:10

eph 2:10

For we are (i) his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.

(i) He speaks here of grace, and not of nature: therefore if the works are ever so good, see what they are, and know that they are that way because of grace.

Ephesians 2:11

eph 2:11

(10) Wherefore remember, that ye [being] in time past Gentiles in the flesh, who are (k) called Uncircumcision by that which is (l) called the Circumcision in the flesh made by hands;

(10) Applying the former doctrine to the Gentiles, he shows that they were not only as the Jews by nature, but also after a special manner, strangers and without God. Therefore they ought so much the more remember that same so great a benefit of God.

(k) You were called in no other state than as Gentiles, so that all the world might witness your uncleanness.

(l) Of the Jews who were known by you by the mark of circumcision, the mark of the covenant.

Ephesians 2:12

eph 2:12

That at that time ye were (m) without Christ, being (n) aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world:

(m) He begins first with Christ, who was the end of all the promises.

(n) You had no right or title to the commonwealth of Israel.

Ephesians 2:13

eph 2:13

(11) But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ.

(11) Christ is the only bond of the Jews and Gentiles, by whom they are reconciled to God.

Ephesians 2:14

eph 2:14

(12) For he is our peace, who hath made both one, and hath broken down the middle wall of partition [between us];

(12) As by the ceremonies and worship appointed by the Law, the Jews were divided from the Gentiles, so now Christ, having broken down the partition wall, joins them both together, both in himself, and between themselves, and to God. From which it follows, that whoever permanently establishes the ceremonies of the Law, makes the grace of Christ void and of no effect.

Ephesians 2:16

eph 2:16

And that he might reconcile both unto God in (o) one body by the cross, having (p) slain the enmity thereby:

(o) He alludes to the sacrifices of the Law, which represented that true and only sacrifice.

(p) For he destroyed death by death, and fastened it as it were to the cross.

Ephesians 2:17

eph 2:17

(13) And came and preached peace to you which were afar off, and to them that were nigh.

(13) The preaching of the Gospel is an effectual instrument of this grace, common to the Jews as well as to the Gentiles.

Ephesians 2:18

eph 2:18

For (q) through him we both have access by one Spirit unto the Father.

(q) Christ is the gate as it were, by whom we come to the Father, and the Holy Spirit is as it were, our guiding man who leads us.

Ephesians 2:19

eph 2:19

(14) Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God;

(14) The conclusion: the Gentiles are taken into the fellowship of salvation, and he describes the excellency of the Church, calling it the city and house of God.

Ephesians 2:20

eph 2:20

(15) And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the (r) chief corner [stone];

(15) The Lord committed the doctrine of salvation, first to the prophets, and then to the apostles, the end of which, and matter as it were and substance, is Christ. Therefore that is indeed the true and universal Church which is built upon Christ by the prophets and apostles, as a spiritual temple consecrated to God.

(r) That is the corner stone of the building, for the foundations are as it were corner stone of the building.

Ephesians 2:21

eph 2:21

In whom all the building (s) fitly framed together groweth unto an holy temple in the Lord:

(s) So that God is the workman not only of the foundation, but also of the whole building.

Ephesians Chapter 3

Ephesians 3:1

eph 3:1

For (1) this cause I Paul, (a) the prisoner of Jesus Christ for you Gentiles,

(1) He maintains his apostleship against the offence of the cross, upon which he also makes an argument to confirm himself, affirming that he was not only appointed an apostle by the mercy of God, but was also appointed particularly to the Gentiles. And this was to call them everywhere to salvation, because God had so determined this from the beginning, although he deferred a great while the manifestation of his counsel.

(a) These words, "the prisoner of Jesus Christ", are taken passively, that is to say, "I, Paul, am cast into prison for maintaining the glory of Christ."

Ephesians 3:5

eph 3:5

Which in (b) other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit;

(b) He does not mean that no one knew of the calling of the Gentiles before, but because very few knew of it. And those that did know it, such as the prophets, had it revealed to them very obscurely, and by means of symbols.

Ephesians 3:10

eph 3:10

(2) To the intent that now unto the principalities and powers in heavenly [places] might be known by the church the (c) manifold wisdom of God,

(2) The unsuspected calling of the Gentiles was as it were a mirror to the heavenly angels, in which they might behold the marvellous wisdom of God.

(c) God always had only one way to save men by: but it had various shapes and forms.

Ephesians 3:11

eph 3:11

According to the (d) eternal purpose which he purposed in Christ Jesus our Lord:

(d) Which was before all things.

Ephesians 3:14

eph 3:14

(3) For this cause I bow my knees unto the Father of our Lord Jesus Christ,

(3) He teaches by his own example that the efficacy of the doctrine depends upon the grace of God, and therefore we ought to join prayers with the preaching and hearing of the word. And these are needful not only to those who are youngsters in religion, but even to the oldest also, that as they grow up more and more by faith in Christ, and are confirmed with all spiritual gifts, they may be grounded and rooted in the knowledge of that immeasurable love, with which God the Father has loved us in Christ. And this is because the whole family, of which a part is already received into heaven, and part is yet here on earth, depends upon that adoption of the heavenly Father, in his only Son.

Ephesians 3:15

eph 3:15

Of whom the whole (e) family in heaven and earth is named,

(e) That entire people, who had but one household Father, and that is the Church which is adopted in Christ.

Ephesians 3:16

eph 3:16

That he would grant you, according to the (f) riches of his glory, to be strengthened with might by his Spirit in the (g) inner man;

(f) According to the greatness of his mercy.

(g) See (Rom 7:22).

Ephesians 3:17

eph 3:17

That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in (h) love,

(h) With which God loves us, which is the root of our election.

Ephesians 3:18

eph 3:18

May be able to comprehend with all saints (i) what [is] the breadth, and length, and depth, and height;

(i) How perfect that work of Christ is in every part.

Ephesians 3:19

eph 3:19

And to know the (k) love of Christ, which (l) passeth knowledge, that ye might be filled with all the (m) fulness of God.

(k) Which God has shown us in Christ.

(l) Which surpasses all the capacity of man's intellect, to comprehend it fully in his mind: for otherwise whoever has the Spirit of God perceives as much (according to the measure that God has given him) as is necessary for salvation.

(m) So that we have abundantly in us whatever things are required to make us perfect with God.

Ephesians 3:20

eph 3:20

(4) Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us,

(4) He breaks forth into a thanksgiving, by which the Ephesians also may be strengthened and encouraged to hope for anything from God.

Ephesians Chapter 4

Ephesians 4:1

eph 4:1

I therefore, (1) the prisoner of the Lord, beseech you that ye walk worthy of the (a) vocation wherewith ye are called,

(1) Another part of the epistle, containing precepts of the Christian life, the sum of which is this, that every man behave himself as it is fitting for so excellent a grace of God.

(a) By this is meant the general calling of the faithful, which is this, to be holy as our God is holy.

Ephesians 4:2

eph 4:2

(2) With all lowliness and meekness, with (b) longsuffering, forbearing one another in love;

(2) Secondly, he commends the meekness of the mind, which is demonstrated by bearing with one another.

(b) See (Mat 18:25-27).

Ephesians 4:3

eph 4:3

(3) Endeavouring to keep the unity of the Spirit in the bond of peace.

(3) Thirdly he requires perfect agreement, but yet such that is joined with the band of the Holy Spirit.

Ephesians 4:4

eph 4:4

(4) [There is] one body, and one Spirit, even as ye are called in one hope of your calling;

(4) An argument of great weight for an earnest displaying of brotherly love and charity with one another, because we are made one body as it were of one God and Father, by one Spirit, worshipping one Lord with one faith, and consecrated to him with one baptism, and having hope of one self same glory, unto which we are called. Therefore, whoever breaks charity, breaks all of these things apart.

Ephesians 4:6

eph 4:6

One God and Father of all, who [is] (c) above all, and (d) through all, and (e) in you all.

(c) Who alone has the chief authority over the Church.

(d) Who alone pours forth his providence, through all the members of the Church.

(e) Who alone is joined together with us in Christ.

Ephesians 4:7

eph 4:7

(5) But unto every one of us is given grace according to the measure of the (f) gift of Christ.

(5) He teaches us that we indeed are all one body, and that all good gifts proceed from Christ alone, who reigns in heaven having mightily conquered all his enemies, from where he heaps all gifts upon his Church. But yet nonetheless these gifts are differently and variously divided according to his will and pleasure, and therefore every man ought to be content with that measure that God has given him, and to bestow it to the common profit of the whole body.

(f) Which Christ has given.

Ephesians 4:8

eph 4:8

Wherefore he saith, When he ascended up on high, he led (g) captivity captive, and gave gifts unto men.

(g) A multitude of captives.

Ephesians 4:9

eph 4:9

(Now that he ascended, what is it but that he also descended first into the (h) lower parts of the earth?

(h) Down to the earth, which is the lowest part of the world.

Ephesians 4:10

eph 4:10

He that descended is the same also that ascended up far above all heavens, that he might (i) fill (k) all things.)

(i) Fill with his gifts.

(k) The Church.

Ephesians 4:11

eph 4:11

(6) And he gave some, (l) apostles; and some, (m) prophets; and some, (n) evangelists; and some, (o) pastors and teachers;

(6) First of all he lists the ecclesiastical functions, which are partly extraordinary and for a season, such as apostles, prophets, and evangelists, and partly ordinary and perpetual, such as pastors and teachers.

(l) The apostles were those twelve to whom Paul was afterward added, whose office was to plant churches throughout all the world.

(m) The prophet's office was one of the chiefest, who were men of marvellous wisdom, and some of them could foretell things to come.

(n) The apostles used these as companions in the execution of their office, being not able to go to all places by themselves.

(o) Pastors are those who govern the Church, and teachers are those who govern the schools.

Ephesians 4:12

eph 4:12

(7) For the perfecting of the saints, for the work of the ministry, for the edifying of the (p) body of Christ:

(7) He shows the aim of ecclesiastical functions, that is, that by the ministry of men all the saints may so grow up together, that they may make one mystical body of Christ.

(p) The Church.

Ephesians 4:13

eph 4:13

(8) Till we all come in the (q) unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the (r) stature of the fulness of Christ:

(8) The use of this ministry is perpetual so long as we are in this world, that is, until that time that having put off the flesh, and thoroughly and perfectly agreeing between ourselves, we will be joined with Christ our head. And this thing is done by the knowledge of the Son of God increasing in us, and he himself by little and little growing up in us until we come to be a perfect man, which will be in the world to come, when God will be all in all.

(q) In that most near joining which is knit and fastened together by faith.

(r) Christ is said to grow up to full age, not in himself, but in us.

Ephesians 4:14

eph 4:14

(9) That we [henceforth] be no more children, (10) tossed to and fro, and carried about with every wind of doctrine, by the (s) sleight of men, [and] (t) cunning craftiness, whereby they lie in wait to deceive;

(9) Between our childhood (that is to say, a very weak state, when we are still wavering) and our perfect age, which we will have at length in another world, there is a mean, that is, our youth, and steady going forward to perfection.

(10) He compares those who do not rest themselves upon the word of God, to little boats which are tossed here and there with the doctrines of men as it were with contrary winds, and in addition forewarns them that it comes to pass not only by the unsteadiness of man's brain, but also by the craftiness of certain ones, who make as it were an art of it.

(s) With those uncertain events which toss men to and fro.

(t) By the deceit of those men who are very well practised in deceiving others.

Ephesians 4:15

eph 4:15

(11) But speaking the truth in love, may grow up into him in all things, which is the head, [even] Christ:

(11) By earnest affection of the truth and love, we grow up into Christ: for he (being effectual by the ministry of his word, which as the vital Spirit makes alive the whole body in such a way that it nourishes all the limbs of it according to the measure and proportion of each one) quickens and cherishes his Church, which consists of various functions, as of various members, and preserves the need of every one. And from this it follows that neither this body can live without Christ, neither can any man grow up spiritually, who separates himself from the other members.

Ephesians 4:16

eph 4:16

From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the (u) effectual working in the measure of every part, maketh (x) increase of the body unto the edifying of itself in (y) love.

(u) Of Christ, who with regard to the soul, empowers all the members.

(x) Such increase as is fit for the body to have.

(y) Charity is the knitting of the limbs together.

Ephesians 4:17

eph 4:17

(12) This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the (z) vanity of their mind,

(12) He descends to the fruits of Christian doctrine, and reasons first upon the principles of conduct and actions, setting down a most grave comparison between the children of God, and those who are not regenerated. For in these men all the powers of the mind are corrupted, and their mind is given to vanity, and their senses are darkened with most gross mistiness, and their affections are so accustomed by little and little to wickedness, that at length they run headlong into all uncleanness, being utterly destitute of all judgment.

(z) If the noblest parts of the soul are corrupted, what is man but solely corruption?

Ephesians 4:18

eph 4:18

Having the understanding darkened, being alienated from the (a) life of God through the ignorance that is in them, because of the blindness of their heart:

(a) By which God lives in them.

Ephesians 4:19

eph 4:19

Who being (b) past feeling have given themselves over unto lasciviousness, to work all uncleanness with (c) greediness.

(b) Void of all judgment.

(c) They strove to surpass one another, as though there were some gain to be gotten by it.

Ephesians 4:20

eph 4:20

(13) But ye have not so learned Christ;

(13) Here follows the contrary part concerning men who are regenerated by the true and living knowledge of Christ, who have other principles by which they act that are very different, that is, holy and honest desires, and a mind completely changed by the power of the Holy Spirit, from which proceeds also like effects, as a just and holy life indeed.

Ephesians 4:21

eph 4:21

If so be that ye have heard him, and have been taught by him, (d) as the truth is in Jesus:

(d) As they have learned who acknowledge Christ indeed, and in good earnest.

Ephesians 4:22

eph 4:22

That ye put off concerning the former conversation (e) the old man, which is corrupt according to the deceitful lusts;

(e) Yourselves.

Ephesians 4:23

eph 4:23

And be renewed in the (f) spirit of your mind;

(f) Where there ought to have been the greatest force of reason, there is the greatest corruption of all, which gradually weakens all things.

Ephesians 4:24

eph 4:24

And that ye put on the new man, which (g) after God is created (h) in righteousness and (i) true holiness.

(g) After the image of God.

(h) The effect and end of the new creation.

(i) Not fake nor counterfeit.

Ephesians 4:25

eph 4:25

(14) Wherefore putting away lying, speak every man truth with his neighbour: for we are members one of another.

(14) He commends separately certain special Christian virtues, and first of all he requires truth (that is to say, sincere manners), condemning all deceit and hypocrisy, because we are born one for another.

Ephesians 4:26

eph 4:26

(15) Be (k) ye angry, and sin not: let not the sun go down (l) upon your wrath:

(15) He teaches us how to bridle our anger in such a way that, even though our anger is fierce, yet it does not break out, and that it is without delay quenched before we sleep. And this is so that Satan may not take occasion to give us evil counsel through the wicked counsellor, and destroy us.

(k) If it so happens that you are angry, yet do not sin, that is, bridle your anger, and do not wickedly do that which you have wickedly conceived.

(l) Let not the night come upon you in your anger, that is, make atonement quickly, for all matters.

Ephesians 4:28

eph 4:28

(16) Let him that stole steal no more: but rather let him labour, working with [his] hands the thing which is (m) good, that he may have to give to him that needeth.

(16) He descends from the heart to the hands, condemning theft: and because the men who give themselves to this wickedness often pretend to be poor, he shows that labour is a good remedy against poverty, which God blesses in such a way that those who labour always have some surplus to

help others. And therefore it is far from being the case that they are forced to steal other men's goods.

(m) By labouring in things that are holy, and profitable to his neighbour.

Ephesians 4:29

eph 4:29

(17) Let no (n) corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister (o) grace unto the hearers.

(17) He bridles the tongue as well, teaching us to so temper our talk, that our hearer's minds are not destroyed, and are rather instructed.

(n) Literally, "rotten".

(o) By grace he means that by which men most profit with regard to going forward in godliness and love.

Ephesians 4:30

eph 4:30

(18) And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption.

(18) A general precept against all excess of affections which dwell in that part of the mind, which they call "angry", and he sets against them the contrary means. And he uses a most strong preface, how we ought to take heed that we grieve not the Holy Spirit of God through our immoderateness and excessiveness, who dwells in us to the end of moderating all our affections.

Ephesians 4:32

eph 4:32

And be ye kind one to another, tenderhearted, forgiving one another, (19) even as God for Christ's sake hath forgiven you.

(19) An argument taken from the example of Christ, most grave and strong, both for the pardoning of those injuries which have been done to us by our greatest enemies, and much more for having consideration of the miserable, and using moderation and gentle behaviour towards all men.

Ephesians Chapter 5

Ephesians 5:3

eph 5:3

(1) But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints;

(1) Now he comes to another type of affections, which is in that part of the mind which men call covetous or desirous: and he reprehends fornication, covetousness, and jesting very sharply.

Ephesians 5:4

eph 5:4

Neither filthiness, nor foolish talking, nor (a) jesting, which are not convenient: but rather giving of thanks.

(a) Jestings which men cast at one another: that no lightness is seen, nor evil example given, nor any offence made by evil words or backbiting.

Ephesians 5:5

eph 5:5

(2) For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an (b) idolater, hath any inheritance in the kingdom of Christ and of God.

(2) Because these sins are such that the most part of men do not consider them to be sins, he awakes the godly to the end that they should so much the more take heed to guard themselves from these sins as from most harmful plagues.

(b) A bondslave to idolatry, for the covetous man thinks that his life consists in his goods.

Ephesians 5:7

eph 5:7

(3) Be not ye therefore partakers with them.

(3) Because we are most ready to follow evil examples, therefore the apostle warns the godly to always remember that the others are but as it were darkness, and that they themselves are as it were light. And therefore the others commit all evils (as men are accustomed to do in the dark), but they ought not to follow their examples, but rather (as the property of the light is) reprove their darkness, and to walk in such a way (having Christ that true light going before them) as it becomes wise men.

Ephesians 5:8

eph 5:8

For ye were sometimes darkness, but now [are ye] (c) light in the Lord: walk as children of light:

(c) The faithful are called light, both because they have the true light in them which enlightens them, and also because they give light to others, insomuch that their honest conversation reproves the life of wicked men.

Ephesians 5:9

eph 5:9

(For the fruit of the (d) Spirit [is] in all goodness and righteousness and truth;)

(d) By whose power we are made light in the Lord.

Ephesians 5:11

eph 5:11

And have no fellowship with the unfruitful works of darkness, but rather (e) reprove [them].

(e) Make them open to all the world, by your good life.

Ephesians 5:14

eph 5:14

Wherefore (f) he saith, Awake thou that sleepest, and arise from the (g) dead, and Christ shall give thee light.

(f) The scripture, or God in the scripture.

(g) He speaks of the death of sin.

Ephesians 5:15

eph 5:15

(4) See then that ye walk circumspectly, not as fools, but as wise,

(4) The worse and more corrupt that the manners of this world are, the more watchful we ought to be in every situation, and give regard to nothing but the will of God.

Ephesians 5:16

eph 5:16

(h) Redeeming the time, because the (i) days are evil.

(h) This is a metaphor taken from the merchants: who prefer the least profit that may be before any of their pleasures.

(i) The times are troublesome and severe.

Ephesians 5:18

eph 5:18

(5) And be not drunk with wine, wherein is (k) excess; but be filled with the Spirit;

(5) He sets the sober and holy assemblies of the faithful against the immoral banquets of the unfaithful, in which the praises of the only Lord must ring, whether it is in prosperity or diversity.

(k) Every type of disorder, together with every manner of filthiness and shamefulness.

Ephesians 5:19

eph 5:19

Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your
(l) heart to the Lord;

(l) With an earnest affection of the heart, and not with the tongue only.

Ephesians 5:21

eph 5:21

(6) Submitting yourselves one to another in the fear of God.

(6) A short repetition of the end to which all things ought to be referred, to serve one another for God's sake.

Ephesians 5:22

eph 5:22

(7) Wives, submit yourselves unto your own husbands, (8) as unto the Lord.

(7) Now he descends to a family, dividing orderly all the parts of a family. And he says that the duty of wives consists in this, to be obedient to their husbands. (8) The first argument, for they cannot be disobedient to their husbands except by also resisting God, who is the author of this subjection.

Ephesians 5:23

eph 5:23

(9) For the husband is the head of the wife, even as Christ is the head of the church: (10) and he is the saviour of the body.

(9) A declaration of the former saying: because God has made the man head of the woman in marriage, as Christ is the head of the Church.

(10) Another argument: because the good estate of the wife depends on the man, so that this submission is not only just, but also very profitable: as also the salvation of the Church depends on Christ, although to a far greater degree.

Ephesians 5:24

eph 5:24

(11) Therefore as the church is subject unto Christ, so [let] the wives [be] to their own husbands in every thing.

(11) The conclusion of the wives' duties towards their husbands.

Ephesians 5:25

eph 5:25

(12) Husbands, love your wives, even as Christ also loved the church, and gave himself for it;

(12) The husbands duty towards their wives is to love them as themselves, of which love the love of Christ towards his Church is a graphic image.

Ephesians 5:26

eph 5:26

(13) That he might (m) sanctify and cleanse it with the washing of water by the (n) word,

(13) Because many men pretend the infirmities of their wives to excuse their own hardness and cruelty, the apostle wishes us to mark what manner of Church Christ received, when he joined it to himself, and how he does not reject her for all her filth, and uncleanness, but ceases not to wipe it away with his cleanness, until he wholly purifies it.

(m) Make it holy.

(n) Through the promise of free justification and sanctification in Christ, received by faith.

Ephesians 5:27

eph 5:27

That he might present it to himself a glorious church, (o) not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.

(o) The Church as it is considered in itself, will not be without wrinkle, before it come to the mark it aims at: for while it is in this life, it runs in a race. But if it is considered in Christ, it is clean and without wrinkle.

Ephesians 5:28

eph 5:28

(14) So ought men to love their wives as their own bodies. He that loveth his wife loveth himself.

(14) Another argument: every man loves himself, even by nature: therefore he strives against nature that does not love his wife. He proves the conclusion, first by the mystical knitting of Christ and the Church together, and then by the ordinance of God, who says that man and wife are as one, that is, not to be divided.

Ephesians 5:29

eph 5:29

For no man ever yet hated his (p) own flesh; but nourisheth and cherisheth it, even as the Lord the church:

(p) His own body.

Ephesians 5:30

eph 5:30

For we are members of his body, (q) of his flesh, and of his bones.

(q) He alludes to the making of the woman, which signifies our union with Christ, which is accomplished by faith, but is signified in the ordinance of the Lord's supper.

Ephesians 5:31

eph 5:31

For this cause shall a man leave his father and mother, and shall (r) be joined unto his wife, and they two shall be one flesh.

(r) See Mat 19:5

Ephesians 5:32

eph 5:32

(15) This is a great mystery: but I speak concerning Christ and the church.

(15) That no man might dream of natural union or knitting of Christ and his Church together (such as the husbands and the wives is) he shows that it is secret, that is, spiritual and such as differs greatly from the common capacity of man. And it consists by the power of the Spirit, and not of the flesh, by faith, and by no natural bond.

Ephesians 5:33

eph 5:33

(16) Nevertheless let every one of you in particular so love his wife even as himself; and the wife [see] that she reverence [her] husband.

(16) The conclusion both of the husband's duty toward his wife, and of the wife's toward her husband.

Ephesians Chapter 6

Ephesians 6:1

eph 6:1

Children, (1) obey your parents (2) in the (a) Lord: (3) for this is right.

(1) He comes to another part of a family, and shows that the duty of the children toward their parents consists in obedience to them. (2) The first argument: because God has so appointed. And upon this it follows also that children are obligated to obey their parents, that they may not swerve from the true worship of God.

(a) For the Lord is author of all fatherhood, and therefore we must yield such obedience as he will have us. (3) The second argument: because this obedience is most just.

Ephesians 6:2

eph 6:2

(4) Honour thy father and mother; (5) (which is the first commandment with (b) promise;)

(4) A proof of the first argument. (5) The third argument taken of the profit that ensues from it: because the Lord gave this commandment among all the rest a special blessing.

(b) With a special promise: for otherwise the second commandment has a promise of mercy to a thousand generations, but that promise is general.

Ephesians 6:4

eph 6:4

(6) And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and (c) admonition of the Lord.

(6) It is the duty of fathers to use their fatherly authority moderately and to God's glory.

(c) Such information and precepts which are taken out of God's book, and are holy and acceptable to him.

Ephesians 6:5

eph 6:5

(7) Servants, be obedient to them that are [your] masters (8) according to the flesh, with (d) fear and trembling, in singleness of your heart, as unto Christ;

(7) Now he descends to the third part of a family, that is, to the duty both of the masters and of the servants. And he shows that the duty of servants consists in a hearty love and reverence for their masters. (8) He moderates the sharpness of service, in that they are spiritually free even though they are servants, and yet that spiritual freedom does not take away physical service: insomuch that they cannot be Christ's, unless they serve their masters willingly and faithfully, as much as they may with clear conscience.

(d) With careful reverence: for slavish fear is not allowable, much less in Christian servants.

Ephesians 6:6

eph 6:6

Not with eyeservice, as menpleasers; but as the servants of Christ, (9) doing the will of God from the heart;

(9) To cut off occasion of all pretences, he teaches us that it is God's will that some are either born or made servants, and therefore they must respect God's will although their service is ever so hard.

Ephesians 6:7

eph 6:7

With good will doing service, as to the (e) Lord, and not to men:

(e) Being moved with a reverence for God, as though you served God himself.

Ephesians 6:8

eph 6:8

(10) Knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether [he be] bond or free.

(10) Although they serve unkind and cruel masters, yet the obedience of servants is no less acceptable to God, than the obedience of those that are free.

Ephesians 6:9

eph 6:9

(11) And, ye masters, do the same things unto them, forbearing threatening: knowing that your Master also is in heaven; neither is there (f) respect of persons with him.

(11) It is the duty of masters to use the authority that they have over their servants, modestly and in a holy manner, seeing that they in another respect have a common master who is in heaven, who will judge both the servant and the free.

(f) Either of freedom or bondage.

Ephesians 6:10

eph 6:10

(12) Finally, my brethren, be strong in the Lord, and in the power of his might.

(12) He concludes the other part of this epistle with a grave exhortation, that all are ready and fight constantly, trusting in spiritual weapons, until their enemies are completely put to flight. And first of all he warns us to take up the armour of God, for with it alone may our enemy be dispatched.

Ephesians 6:12

eph 6:12

(13) For we wrestle not against flesh and (g) blood, but against (h) principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high [places].

(13) Secondly, he declares that our chiefest and mightiest enemies are invisible, so that we may not think that our chiefest conflict is with men.

(g) Against men, who are of a frail and brittle nature, against whom are set spiritual wiles, a thousand times more mighty than the flesh.

(h) He gives these names to the evil angels, by reason of the effects which they work: not that they are able to do the same in and of themselves, but because God gives them permission.

Ephesians 6:13

eph 6:13

(14) Wherefore take unto you the whole armour of God, that ye may be able to withstand in the (i) evil day, and having done all, to stand.

(14) He shows that these enemies are put to flight only with the armour of God, that is, with uprightness of conscience, a godly and holy life, knowledge of the Gospel, faith, and to be short, with the word of God. And that daily earnest prayer must be made for the health of the Church, and especially for the steadfast faithfulness of the true, godly, and valiant ministers of the word.

(i) See (Eph 5:16).

Ephesians 6:15

eph 6:15

And your feet shod with the (k) preparation of the gospel of peace;

(k) The preparation of the Gospel may be as it were shoes to you: and it is very fitly called the Gospel of peace, because, seeing we have to go to God through most dangerous ranks of enemies, this may encourage us to go on bravely, in that you know by the doctrine of the Gospel, that we are travelling to God who is at peace with us.

Ephesians 6:18

eph 6:18

Praying always with all prayer and supplication in the (l) Spirit, and watching thereunto with all perseverance and supplication for all saints;

(l) That holy prayers may proceed from the Holy Spirit.

Ephesians 6:21

eph 6:21

(15) But that ye also may know my affairs, [and] how I do, Tychicus, a beloved brother and faithful minister in the Lord, shall make known to you all things:

(15) A familiar and very amiable declaration of his state, together with a solemn prayer, with which Paul is accustomed to end his epistles.

Ephesians 6:24

eph 6:24

Grace [be] with all them that love our Lord Jesus Christ (m) in sincerity. Amen. "[To [the] Ephesians written from Rome, by Tychicus.]"

(m) Or to immortality, to life everlasting.

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Philippians

Philippians Chapter 1

Philippians 1:1

phi 1:1

Paul (1) and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, with the (a) bishops and deacons:

(1) The Paul's point in writing this epistle, is to strengthen and encourage the Philippians by all means possible, not to faint, but more than that, to go forward. And first of all he commends their former deeds, to exhort them to go forward: which thing he says he fully hopes they will do, and that by the testimony of their abundant charity. But in the meantime he refers all things to the grace of God.

(a) By the bishops are meant both the pastors who have the dispensation of the word, and the elders that govern: and by deacons are meant those that were stewards of the treasury of the Church, and had to look after the poor.

Philippians 1:5

phi 1:5

For your (b) fellowship in the gospel from the (c) first day until now;

(b) Because you also are made partakers of the Gospel.

(c) Ever since I knew you.

Philippians 1:6

phi 1:6

Being confident of this very thing, that he which hath begun a good work in you will perform [it] until the (d) day of Jesus Christ:

(d) The Spirit of God will not forsake you to the very latter end, until your mortal bodies will appear before the judgment of Christ to be glorified.

Philippians 1:7

phi 1:7

Even as it is meet for me to think this of you all, because I have you in my heart; inasmuch as both in my (e) bonds, and in the defence and confirmation of the gospel, ye all are partakers of my (f) grace.

(e) A true proof of a true knitting together with Christ.

(f) He calls his bonds "grace", as though he had received some singular benefit.

Philippians 1:8

phi 1:8

(2) For God is my record, how greatly I long after you all in the bowels of Jesus Christ.

(2) He declares his good will towards them, in addition showing by what means they may chiefly be strengthened and encouraged, that is, by continual prayer.

Philippians 1:9

phi 1:9

(3) And this I pray, that your love may abound yet more and more in knowledge and [in] all judgment;

(3) He shows what thing we ought to chiefly desire, that is, first of all that we may increase in the true knowledge of God (so that we may be able to discern things that differ from one another), and also in charity, that even to the end we may give ourselves to truly good works, to the glory of God by Jesus Christ.

Philippians 1:11

phi 1:11

Being filled with the (g) fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God.

(g) If righteousness is the tree, and good works the fruits, then the papists are truly deceived indeed, when they say that works are the cause of righteousness.

Philippians 1:12

phi 1:12

(4) But I would ye should understand, brethren, that the things [which happened] unto me have fallen out rather unto the furtherance of the gospel;

(4) He prevents the offence that might come by his persecution, by which different ones took occasion to disgrace his apostleship. And to these he answers, that God has blessed his imprisonment in such a way, that he has by that means become more famous, and the dignity of the Gospel by this occasion is greatly enlarged, although not all men are happy with it, yet it has enlarged indeed.

Philippians 1:13

phi 1:13

So that my bonds (h) in Christ are manifest in all the (i) palace, and in all other [places];

(h) For Christ's sake.

(i) In the emperor's court.

Philippians 1:14

phi 1:14

And many of the brethren in the Lord, waxing confident by my bonds, are much more bold to speak the (k) word without fear.

(k) The Gospel is called the word, to set forth the excellence of it.

Philippians 1:16

phi 1:16

The one preach Christ of contention, not (l) sincerely, supposing to add affliction to my bonds:

(l) Not with a pure mind: for otherwise their doctrine was pure.

Philippians 1:18

phi 1:18

(5) What then? notwithstanding, every way, whether in (m) pretence, or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice.

(5) He shows by setting forth his own example, that the end of our afflictions is true joy, and this results through the power of the Spirit of Christ, who he gives to those that ask.

(m) Under a false pretence and disguise: for they make Christ a cloak for their ambition and envy.

Philippians 1:20

phi 1:20

(6) According to my earnest expectation and [my] hope, that in nothing I shall be ashamed, but [that] with all boldness, as always, [so] now also Christ shall be magnified in my body, whether [it be] by life, or by death.

(6) We must continue even to the end, with great confidence, having nothing before our eyes except for Christ's glory alone, whether we live or die.

Philippians 1:22

phi 1:22

(7) But if I live in the (n) flesh, this [is] the fruit of my labour: yet what I shall choose I wot not.

(7) An example of a true shepherd, who considers more how he may profit his sheep, than he considers any benefit of his own whatsoever.

(n) To live in this mortal body.

Philippians 1:27

phi 1:27

(8) Only let your conversation be as it becometh the gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs, that ye (o) stand fast in one spirit, with one mind striving together for the faith of the gospel;

(8) Having set down those things before in manner of a preface, he descends now to exhortations, warning them first of all to consent both in doctrine and mind, and afterward, that being thus knit together with those common bonds, they continue through the strength of faith to bear all adversity in such a way, that they allow nothing unworthy of the profession of the Gospel.

(o) The word signifies to stand fast in, and it is proper to wrestlers, that stand fast and do not move their feet back at all.

Philippians 1:28

phi 1:28

(9) And in nothing terrified by your adversaries: which is to them an evident token of perdition, but to you of salvation, and that of God.

(9) We ought not to be discouraged but rather encouraged by the persecutions which the enemies of the Gospel imagine and practise against us: seeing that the persecutions are certain witnesses from God himself both of our salvation, and of the destruction of the wicked.

Philippians 1:29

phi 1:29

(10) For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake;

(10) He proves his statement that persecution is a token of our salvation, because it is a gift of God to suffer for Christ, which gift he bestows upon his own, as he does the gift of faith.

Philippians 1:30

phi 1:30

(11) Having the same conflict which ye saw in me, and now hear [to be] in me.

(11) Now he shows for what purpose he made mention of his afflictions.

Philippians Chapter 2

Philippians 2:1

phi 2:1

If (1) [there be] therefore any consolation in (a) Christ, if any comfort of love, if any fellowship of the Spirit, if any (b) bowels and mercies,

(1) A most earnest request to remove all those things, by which that great and special consent and agreement is commonly broken, that is, contention and pride, by which it comes to pass that they separate themselves from one another.

(a) Any Christian comfort.

(b) If any seeking of inward love.

Philippians 2:2

phi 2:2

Fulfil ye my joy, that ye be likeminded, having the (c) same love, [being] of one accord, of one mind.

(c) Equal love.

Philippians 2:5

phi 2:5

(2) Let this mind be in you, which was also in Christ Jesus:

(2) He sets before them a most perfect example of all modesty and sweet conduct, Christ Jesus, whom we ought to follow with all our might: who abased himself so much for our sakes, although he is above all, that he took upon himself the form of a servant, that is, our flesh, willingly subject to all weaknesses, even to the death of the cross.

Philippians 2:6

phi 2:6

Who, being in the (d) form of God, (e) thought it not robbery to be (f) equal with God:

(d) Such as God himself is, and therefore God, for there is no one in all parts equal to God but God himself.

(e) Christ, that glorious and everlasting God, knew that he might rightfully and lawfully not appear in the base flesh of man, but remain with majesty fit for God: yet he chose rather to debase himself.

(f) If the Son is equal with the Father, then is there of necessity an equality, which Arrius that heretic denies: and if the Son is compared to the Father, then is there a distinction of persons, which Sabellius that heretic denies.

Philippians 2:7

phi 2:7

But made himself of (g) no reputation, and took upon him the (h) form of a servant, and was made in the likeness of men:

(g) He brought himself from all things, as it were to nothing.

(h) By taking our manhood upon him.

Philippians 2:9

phi 2:9

(3) Wherefore God also hath highly exalted him, and given him a (i) name which is above every name:

(3) He shows the most glorious even of Christ's submission, to teach us that modesty is the true way to true praise and glory.

(i) Dignity and high distinction, and that which accompanies it.

Philippians 2:10

phi 2:10

That at the name of Jesus (k) every knee should bow, of [things] in heaven, and [things] in earth, and [things] under the earth;

(k) All creatures will at length be subject to Christ.

Philippians 2:11

phi 2:11

And [that] (l) every tongue should confess that Jesus Christ [is] Lord, to the glory of God the Father.

(l) Every nation.

Philippians 2:12

phi 2:12

(4) Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, (m) work out your own salvation with fear and trembling.

(4) The conclusion: we must go on to salvation with humility and submission by the way of our vocation.

(m) He is said to make an end of his salvation who runs in the race of righteousness.

Philippians 2:13

phi 2:13

(5) For it is God which worketh in you both (n) to will and to do of [his] good pleasure.

(5) A most sure and grounded argument against pride, because we have nothing in us praiseworthy, but it comes from the free gift of God, and is outside of us, for we do not have ability or power, so much as to will well (much less to do well), except only by the free mercy of God.

(n) The reason why we are not statues; and yet we do not will well by nature, but only because God has made of our wicked will a good will.

Philippians 2:14

phi 2:14

(6) Do all things without murmurings and disputings:

(6) He describes modesty by the contrary effects of pride, teaching us that it is far both from all malicious and secret or inward hatred, and also from open contentions and brawlings.

Philippians 2:15

phi 2:15

(7) That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world;

(7) To be short, he requires a life without fault, and pure, so that being enlightened with the word of God, they may shine in the darkness of this world.

Philippians 2:16

phi 2:16

Holding forth the (o) word of life; (8) that I may rejoice in the day of Christ, that I have not run in vain, neither laboured in vain.

(o) The Gospel is called the word of life, because of the effects which it produces. (8) Again he urges them forward, setting before them his true apostolic care that he had for them: in addition comforting them to the end that they should not be sorry for the greatness of his afflictions, no, not even if he should die to make perfect their sacrifice with his blood, as it were with a drink offering.

Philippians 2:17

phi 2:17

Yea, and if I be offered upon the (p) sacrifice and service of your faith, I joy, and rejoice with you all.

(p) As if he said, I brought you Philippians to Christ, and my desire is that you present yourselves a living sacrifice to him, and then it will not grieve me to be offered up as a drink offering, to accomplish this your spiritual offering.

Philippians 2:19

phi 2:19

(9) But I trust in the Lord Jesus to send Timotheus shortly unto you, that I also may be of (q) good comfort, when I know your state.

(9) Moreover, he strengthens and encourages their minds both by sending back Epaphroditus to them, whose fidelity towards them, and great pains in helping him, he commends: and also promising to send Timothy shortly to them, by whose presence they will receive great benefit. And he hopes also himself to come shortly to them, if God wills.

(q) May be confirmed in the joy of my mind.

Philippians 2:21

phi 2:21

For (r) all seek their own, not the things which are Jesus Christ's.

(r) The most part.

Philippians 2:30

phi 2:30

Because for the (s) work of Christ he was nigh unto death, not regarding his life, to supply your lack of service toward me.

(s) He calls here the work of Christ the visiting of Christ, being poor and in bonds in the person of Paul.

Philippians Chapter 3

Philippians 3:1

phi 3:1

Finally, (1) my brethren, rejoice in the Lord. (2) To write the (a) same things to you, to me indeed [is] not grievous, but for you [it is] safe.

(1) A conclusion of those things which have been said before, that is, that they go forward cheerfully in the Lord. (2) A preface to the next admonition that follows, to take good heed and beware of false apostles, who join circumcision with Christ, (that is to say, justification by works, with free justification by faith), and beat into men's head the ceremonies which are abolished, instead of true exercises of godliness and charity. And he calls them dogs, as profane barkers, and evil workmen, because they neglected true works and did not teach the true use of them. To be short, he calls them concision, because in urging circumcision, they cut off themselves and others from the Church.

(a) Which you have often times heard from me.

Philippians 3:2

phi 3:2

Beware of dogs, beware of evil workers, beware of the (b) concision.

(b) He alludes to circumcision; and while they were boasting in it, they broke apart the Church.

Philippians 3:3

phi 3:3

(3) For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence (c) in the flesh.

(3) He shows that we ought to use true circumcision, that is, the circumcision of the heart, so that by cutting off all wicked affections by the power of Christ, we may serve God in purity of life.

(c) In outward things which do not at all pertain to the soul.

Philippians 3:4

phi 3:4

(4) Though I might also have confidence in the flesh. If any other man thinketh that he hath whereof he might trust in the flesh, I more:

(4) He does not doubt to prefer himself even according to the flesh, before those perverse zealous urgers of the Law, that all men may know that he does with good judgment of mind, consider of little worth all of those outward things. For he who has Christ lacks nothing, and confidence in our works cannot stand with the free justification in Christ by faith.

Philippians 3:7

phi 3:7

But what things were (d) gain to me, those I counted loss for Christ.

(d) Which I considered as gain.

Philippians 3:8

phi 3:8

Yea doubtless, and I count (e) all things [but] loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them [but] dung, that I may (f) win Christ,

(e) He shuts out all works, those that go before, as well as those that come after faith.

(f) That in their place I might get Christ, and from a poor man become rich, so far am I from losing anything at all.

Philippians 3:9

phi 3:9

And be found in (g) him, (h) not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith:

(g) In Christ: for those that are found outside of Christ are subject to condemnation.

(h) That is, to be in Christ, to be found not in a man's own righteousness, but clothed with the righteousness of Christ imputed to him.

Philippians 3:10

phi 3:10

(5) That I may (i) know him, and the power of his resurrection, and the (6) fellowship of his sufferings, being made conformable unto his death;

(5) This is the end of righteousness by faith with regard to us, that by the power of his resurrection we may escape from death.

(i) That I may indeed feel him, and have an experience of him. (6) The way to that eternal salvation is to follow Christ's steps by afflictions and persecutions, until we come to Christ himself, who is our mark at which we aim, and receive that reward to which God calls us in him. And the apostle sets these true exercises of godliness against those vain ceremonies of the Law, in which the false apostles put the sum of godliness.

Philippians 3:11

phi 3:11

If by any means I might attain unto the (k) resurrection of the dead.

(k) To everlasting life, which follows the resurrection of the saints.

Philippians 3:12

phi 3:12

Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am (l) apprehended of Christ Jesus.

(l) For we run only as far forth as we are laid hold on by Christ, that is, as God gives us strength, and shows us the way.

Philippians 3:15

phi 3:15

(7) Let us therefore, as many as be (m) perfect, be thus minded: and if in any thing ye be otherwise minded, God shall reveal even this unto you.

(7) The conclusion of this exhortation standing upon three members: the first is, that those who have profited in the truth of this doctrine should continue in it. The second is, that if there are any who are yet ignorant and do not understand these things, and who doubt of the abolishing of the Law, they should cause no trouble, and should be gently waited for, until they also are instructed by the Lord. The third is, that they judge the false apostles by their fruits: in which he does not doubt to set forth himself as an example.

(m) He said before that he was not perfect. So that in this place he calls those perfect who have somewhat profited in the knowledge of Christ and the Gospel, whom he sets against the rude and ignorant, as he himself expounds in (Phi 3:16).

Philippians 3:18

phi 3:18

(8) (For many walk, of whom I have told you often, and now tell you even weeping, [that they are] the enemies of the cross of Christ:

(8) He shows what the false apostles truly are, not from malice or ambition, but with sorrow and tears, that is, because being enemies of the Gospel (for that is joined with persecuting it) they regard nothing else, but the benefits of this life: that is to say, that abounding in peace, and quietness, and all worldly pleasures, they may live in great estimation among men, whose miserable end he forewarned them of.

Philippians 3:19

phi 3:19

Whose (n) end [is] destruction, whose God [is their] belly, and [whose] (o) glory [is] in their shame, who mind earthly things.)

(n) Reward.

(o) Which they hunt after from men's hands.

Philippians 3:20

phi 3:20

(9) For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ:

(9) He sets against these fellows true pastors who neglect earthly things, and aspire to heaven only, where they know that even in their bodies they will be clothed with that eternal glory, by the power of God.

Philippians Chapter 4

Philippians 4:1

phi 4:1

Therefore, (1) my brethren dearly beloved and longed for, my joy and (a) crown, so stand fast in the (b) Lord, [my] dearly beloved.

(1) A rehearsal of the conclusion: that they bravely continue until they have gotten the victory, trusting in the Lord's strength.

(a) My honour.

(b) In that unification of which the Lord is the bond.

Philippians 4:2

phi 4:2

(2) I beseech Euodias, and beseech Syntyche, that they be of the same mind in the Lord.

(2) He also calls on some by name, partly because they needed private exhortation, and partly also to stir up others to be more prompt and ready.

Philippians 4:3

phi 4:3

And I intreat thee also, true yokefellow, help those women which laboured with me in the gospel, with Clement also, and [with] other my fellowlabourers, whose names [are] in the (c) book of life.

(c) God is said, after the manner of men, to have a book, in which the names of his elect are written, to whom he will give everlasting life. Ezekiel calls it the writing of the house of Israel, and the secret of the Lord; (Eze 13:9).

Philippians 4:4

phi 4:4

(3) Rejoice in the (d) Lord alway: [and] again I say, Rejoice.

(3) He adds particular exhortations: and the first is, that the joy of the Philippians should not be hindered by any afflictions that the wicked imagine and work against them.

(d) So is the joy of the world distinguished from our joy.

Philippians 4:5

phi 4:5

(4) Let your (e) moderation be known unto all men. (5) The Lord [is] at hand.

(4) The second is, that taking all things in good part, they behave themselves moderately with all men.

(e) Your quiet and settled mind. (5) The taking away of an objection: we must not be anxious because of impatience, seeing that God is at hand to give us help in time for all our miseries.

Philippians 4:6

phi 4:6

(6) Be careful for nothing; but in every thing by prayer and supplication with (f) thanksgiving let your requests be made known unto God.

(6) The third is, that we are not too anxious for anything, but with sure confidence give God thanks, and desire from him whatever we have need of, that with a quiet conscience we may wholly and with all our hearts submit ourselves to him.

(f) So David began very often with tears, but ended with thanksgiving.

Philippians 4:7

phi 4:7

And the (g) peace of God, which passeth all understanding, shall keep your (h) hearts and minds through Christ Jesus.

(g) That great quietness of mind, which God alone gives in Christ.

(h) He divides the mind into the heart, that is, into that part which is the seat of the will and affections, and into the higher part, by which we understand and reason about matters.

Philippians 4:8

phi 4:8

(7) Finally, brethren, whatsoever things are true, whatsoever things (i) [are] honest, whatsoever things [are] just, whatsoever things [are] pure, whatsoever things [are] lovely, whatsoever things [are] of good report; if [there be] any virtue, and if [there be] any praise, think on these things.

(7) A general conclusion, that as they have been taught both in word and example, so they build their lives to the rule of all holiness and righteousness.

(i) Whatever things are such that they beautify and set you apart with a holy gravity.

Philippians 4:10

phi 4:10

(8) But I rejoiced in the Lord greatly, that now at the last your care of me hath flourished again; wherein ye were also careful, but ye lacked opportunity.

(8) He witnesses that their liberality was acceptable to him, with which they helped him in his extreme poverty: but yet so moderating his words, that he might declare himself void of all suspicion of dishonesty, and that he has a mind content both with prosperity and adversity, and to be short, that he rests himself only in the will of God.

Philippians 4:11

phi 4:11

Not that I speak in respect of (k) want: for I have learned, in whatsoever state I am, [therewith] to be content.

(k) As though I am speaking concerning my want.

Philippians 4:12

phi 4:12

I know both how to be (l) abased, and I know how to abound: every where and in all things I am (m) instructed both to be full and to be hungry, both to abound and to suffer need.

(l) He uses a general word, and yet he speaks but of one type of cross, which is poverty, for poverty commonly brings all types of discomforts with it.

(m) This is a metaphor taken from holy things or sacrifices, for our life is like a sacrifice.

Philippians 4:15

phi 4:15

(9) Now ye Philippians know also, that in the (n) beginning of the gospel, when I departed from Macedonia, no church communicated with me as concerning giving and receiving, but ye only.

(9) He witnesses that he remembers also their former benefits, and again puts away sinister suspicion of greedy desire, in that that he received nothing from anyone else.

(n) At the beginning, when I preached the Gospel among you.

Philippians 4:17

phi 4:17

(10) Not because I desire a gift: but I desire fruit that may abound to your account.

(10) He witnesses again that he admits well of their benefit, not so much for his own sake as for theirs, because they gave it not so much to him, as they offered it to God as a sacrifice, of which the Lord himself will not be forgetful.

Philippians 4:18

phi 4:18

But I have all, and abound: I am full, having received of Epaphroditus the things [which were sent] from you, an (o) odour of a sweet smell, a sacrifice acceptable, wellpleasing to God.

(o) He alludes to the sweet smelling savours that were offered under the old Law.

Philippians 4:22

phi 4:22

All the saints salute you, chiefly they that are of (p) Caesar's household.

(p) Those who belong to the emperor Nero.

Colossians

Colossians Chapter 1

Colossians 1:1

col 1:1

Paul, an apostle of Jesus Christ by the (a) will of God, and Timotheus [our] brother,

(a) By the free bountifulness of God.

Colossians 1:2

col 1:2

To the saints and faithful brethren in Christ which are at (b) Colosse: Grace [be] unto you, and peace, from God our Father and the Lord Jesus Christ.

(b) Colosse is situated in Phrygia, not far from Hierapolis and Laodicea, on that side that faces toward Lycia and Pamphylia.

Colossians 1:3

col 1:3

(1) We give thanks to God and the (c) Father of our Lord Jesus Christ, praying always for you,

(1) He commends the doctrine that was delivered to them by Epaphras, and their readiness in receiving it.

(c) We cannot otherwise think of God to be our salvation, except that he is Christ's Father, in whom we are adopted.

Colossians 1:5

col 1:5

For the (d) hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the gospel;

(d) For the glory that is hoped for.

Colossians 1:8

col 1:8

(2) Who also declared unto us your love in the (e) Spirit.

(2) He declares his good will towards them, telling them that they must not still remain at one place, but go on further both in the knowledge of the Gospel, and also in the true use of it.

(e) Your spiritual love, or your love which comes from the Spirit.

Colossians 1:9

col 1:9

For this cause we also, since the day we heard [it], do not cease to pray for you, and to desire that ye might be filled with the knowledge of (f) his will in all wisdom and spiritual understanding;

(f) God's will.

Colossians 1:11

col 1:11

(3) Strengthened with all might, according to his glorious power, unto all patience and longsuffering with (g) joyfulness;

(3) The gift of continuance is not from us, but it proceeds from the power of God, which he freely gives us.

(g) It must not be unwilling, and as it were drawn out of us by force, but proceed from a merry and joyful mind.

Colossians 1:12

col 1:12

(4) Giving thanks unto the (5) Father, which hath made us meet to be partakers of the inheritance of the saints in (h) light:

(4) Having ended the preface, he goes to the matter itself, that is to say, to an excellent description (although it is but short) of complete Christianity, which is fitly divided into three treatises: for first of all he expounds the true doctrine according to the order of the causes, beginning from this verse to (Col 1:12-21). And from there he begins to apply the same to the Colossians with various exhortations to (Colossians 1:22-2:6). And last of all in the third place, even to (Col. 2:6-23), he refutes the corruptions of true doctrine. (5) The efficient cause of our salvation is only the mercy of God the Father, who makes us fit to be partakers of eternal life, delivering us from the darkness in which we were born, and bringing us to the light of the knowledge of the glory of his Son.

(h) In that glorious and heavenly kingdom.

Colossians 1:14

col 1:14

(6) In whom we have redemption through his blood, [even] the forgiveness of sins:

(6) The matter itself of our salvation is Christ the Son of God, who has obtained remission of sins for us by the offering up of himself.

Colossians 1:15

col 1:15

(7) Who is the image of the invisible God, (i) the firstborn of every creature:

(7) A graphic description of the person of Christ, by which we understand, that in him alone God shows himself to be seen: who was begotten of the Father before anything was made, that is, from everlasting. And by him also all things that are made, were made without any exception, by whom also they continue to exist, and whose glory they serve.

(i) Begotten before anything was made: and therefore the everlasting Son of the everlasting Father.

Colossians 1:16

col 1:16

For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether [they be] (k) thrones, or dominions, or principalities, or powers: all things were created by him, and for him:

(k) He sets forth the angels with glorious names, so that by the comparison of most excellent spirits, we may understand how far surpassing the excellency of Christ is, in whom alone we have to content ourselves with, and let go of all angels.

Colossians 1:18

col 1:18

(8) And he is the head of the body, the church: who is the beginning, the (l) firstborn from the dead; that in all [things] he might have the preeminence.

(8) Having gloriously declared the excellent dignity of the person of Christ, he describes his office and function, that is, that he is the same to the Church as the head is to the body, that is to say, the prince and governor of it, and the very beginning of true life. And as he rose first from death, he is the author of eternal life, so that he is above all, in whom alone there is most plentiful abundance of all good things, which is poured out upon the Church.

(l) Who so rose again that he should die no more, and who raises others from death to life by his power.

Colossians 1:19

col 1:19

For it pleased [the Father] that in him should (m) all fulness dwell;

(m) Most plentiful abundance of all things pertaining to God.

Colossians 1:20

col 1:20

(9) And, having made peace through the blood of his cross, by him to reconcile (n) all things unto himself; by him, [I say], whether [they be] things in earth, or things in heaven.

(9) Now he teaches how Christ executed that office which his Father gave and commanded to him, that is, by suffering the death of the cross (which was joined with the curse of God) according to his

decree, that by this sacrifice he might reconcile to his Father all men, both those who believed in the Christ to come, and were already under this hope gathered into heaven, as well as those who should upon the earth believe in him afterwards. And in this way justification is described by the apostle, which is one and the chiefest part of the benefit of Christ.

(n) The whole Church.

Colossians 1:21

col 1:21

(10) And you, that were sometime alienated and enemies in [your] mind by wicked works, yet now hath (o) he reconciled

(10) Sanctification is another work of God in us by Christ, in that that he restored us (who hated God extremely and were wholly and willingly given to sin) to his gracious favour in such a way that he in addition purifies us with his Holy Spirit, and consecrates us to righteousness.

(o) The Son.

Colossians 1:22

col 1:22

In the body of his (p) flesh through death, to present you holy and unblameable and unreprieveable in his sight:

(p) In that fleshly body, to show us that his body was not an unreal body, but a real one.

Colossians 1:23

col 1:23

(11) If ye continue in the faith grounded and settled, and [be] not moved away from the hope of the gospel, which ye have heard, [and] which was preached to (q) every creature which is under heaven;
(12) whereof I Paul am made a minister;

(11) The second treatise of this part of the epistle, in which he exhorts the Colossians not to allow themselves by any means to be moved from this doctrine, showing and declaring that there is nowhere else any other true Gospel.

(q) To all men: by which we learn that the Gospel was not confined to Judea alone.

(12) He gains authority for this doctrine by his apostleship, and takes a most sure proof of it, that is, his afflictions, which he suffers for Christ's name, to instruct the Churches with these examples of patience.

Colossians 1:24

col 1:24

Who now rejoice in my sufferings for (r) you, and fill up (s) that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church:

(r) For our profit and benefit.

(s) The afflictions of the Church are said to be Christ's afflictions, by reason of that fellowship and knitting together that the body and the head have with one another. And this is not because there is any more need to have the Church redeemed, but because Christ shows his power in the daily weakness of his own, and that for the comfort of the whole body.

Colossians 1:25

col 1:25

(13) Whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfil the word of God;

(13) He brings another proof of his apostleship, that is, that God is the author of it, by whom also he was appointed especially as apostle for the Gentiles, to the end that by this means, that same might be fulfilled by him, which the Prophets foretold concerning the calling of the Gentiles.

Colossians 1:26

col 1:26

[Even] the mystery which hath been hid from ages and from generations, but now is made manifest to his (t) saints:

(t) Whom he chose to sanctify to himself in Christ. Moreover, he says that the mystery of our redemption was hidden since the world began, except that it was revealed to a few, who also were taught it extraordinarily.

Colossians 1:27

col 1:27

To whom God (u) would make known what [is] the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory:

(u) In this way Paul restrains the curiosity of men.

Colossians 1:28

col 1:28

(14) Whom we preach, warning every man, and teaching every man in (x) all wisdom; that we may present every man perfect in Christ Jesus:

(14) He protests that he faithfully executes his apostleship in every place, bringing men to Christ only through the Lord's plentiful blessing of his labours.

(x) Perfect and sound wisdom, which is perfect in itself, and will in the end make those perfect who follow it.

Colossians Chapter 2

Colossians 2:1

col 2:1

For I (1) would that ye knew what great conflict I have for you, and [for] them at Laodicea, and [for] as many as have not seen my (a) face in the flesh;

(1) The taking away of an objection: in that he did not visit the Colossians or the Laodiceans, he was not being negligent; rather, he is so much the more careful for them.

(a) Me, present in body.

Colossians 2:2

col 2:2

(2) That (b) their hearts might be comforted, being knit together in love, and unto all riches of the (c) full assurance of understanding, to the acknowledgement of the mystery of God, and of the Father, and of Christ;

(2) He concludes shortly the sum of the former doctrine, that is, that the whole sum of true wisdom, and most secret knowledge of God, consists in Christ alone, and that this is the use of it with regard to men, that they are knit together in love, and rest themselves happily in the knowledge of so great a goodness, until they come to fully enjoy it.

(b) Whom, he never says.

(c) Of that understanding, which brings forth a certain and undoubted persuasion in our minds.

Colossians 2:3

col 2:3

In whom are hid all the treasures of (d) wisdom and knowledge.

(d) There is no true wisdom outside of Christ.

Colossians 2:4

col 2:4

(3) And this I say, lest any man should beguile you with (e) enticing words.

(3) A passing over to the treatise following, against the corruptions of Christianity.

(e) With a planned type of talk made to persuade.

Colossians 2:5

col 2:5

For though I be absent in the flesh, yet am I with you in the spirit, joying and beholding your (f) order, and the stedfastness of your (g) faith in Christ.

(f) The manner of your ecclesiastical discipline.

(g) Doctrine.

Colossians 2:6

col 2:6

As ye have therefore (h) received Christ Jesus the Lord, [so] walk ye in him:

(h) So then Christ does not depend upon men's traditions.

Colossians 2:8

col 2:8

(4) Beware lest any man (i) spoil you through philosophy and vain deceit, (5) after the tradition of men, (6) after the (k) rudiments of the world, (7) and not after Christ.

(4) He brings all corruptions under three types. The first is that which rests on vain and curious speculations, and yet bears a show of certain subtle wisdom.

(i) This is a word of war, and it is as much as to drive or carry away a spoil or booty. (5) The second, which is manifestly superstitious and vain, and stands only upon custom and pretended inspirations.

(6) The third type was of those who joined the rudiments of the world (that is to say, the ceremonies of the Law) with the Gospel.

(k) Principles and rules, with which God ruled his Church, as it were under a schoolmaster. (7) A general confutation of all corruptions is this, that if it adds anything to Christ, it must necessarily be a false religion.

Colossians 2:9

col 2:9

(8) For in (l) him (m) dwelleth (n) all the fulness of the Godhead (o) bodily.

(8) A reason: because only Christ, being God and man, is most perfect, and passes far above all things, so that whoever has him, requires nothing more.

(l) By these words is shown a distinction of the natures.

(m) This word "dwelleth" notes out to us the joining together of those natures, so that God and man, is one Christ.

(n) These words declare that the perfect Godhead is in Christ.

(o) The union of God and man, is substantial and essential.

Colossians 2:11

col 2:11

(9) In whom also ye are circumcised with the circumcision made without hands, in putting off the (p) body of the sins of the flesh by the circumcision of Christ:

(9) Now he deals precisely against the third type, that is to say, against those who urged the Jewish religion: and first of all, he denies that we have need of the circumcision of the flesh, seeing that without it we are circumcised within, by the power of Christ.

(p) These many words are used to show what the old man is, whom Paul in other places calls the body of sin.

Colossians 2:12

col 2:12

(10) (q) Buried with (r) him in baptism, (11) wherein also ye are risen with [him] through the faith of the operation of (s) God, who hath raised him from the dead.

(10) The taking away of an objection: we do not need an external sign to the extent which our fathers had, seeing that our baptism is a most effectual pledge and witness, of that inward restoring and renewing.

(q) See (Rom 6:4).

(r) So then all the force of the matter comes not from the very deed done, that is to say, it is not the dipping of us into the water by a minister that makes us to be buried with Christ, as the papists say, that even by the very act's sake we become very Christians, but it comes from the power of Christ, for the apostle adds the resurrection of Christ, and faith.

(11) One purpose of baptism is to symbolise the death and burial of the old man, and that by the mighty power of God alone, whose power we lay hold on by faith, in the death and resurrection of Christ.

(s) Through faith which comes from God.

Colossians 2:13

col 2:13

(12) And you, being dead in your sins (13) and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses;

(12) Another thing baptism symbolises is, that we who were dead in sin, might obtain free remission of sins and eternal life, through faith in Christ who died for us.

(13) A new argument which lies in these few words, and it is this: uncircumcision was no hindrance to you in obtaining life, because you were justified in Christ; therefore you do not need circumcision for the attainment of salvation.

Colossians 2:14

col 2:14

(14) Blotting out the (t) handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross;

(14) He speaks now more generally against the whole service of the Law, and shows by two reasons, that it is abolished. First, to what purpose would he that has obtained remission of all his sins in Christ, require those helps of the Law? Secondly, because if a man rightly considers those rites, he will find that they were so many testimonies of our guiltiness, by which we manifestly witnessed as it were by our own handwritings, that we deserved damnation. Therefore Christ put out that handwriting by his coming, and fastening it to the cross, triumphed over all our enemies, were they ever so mighty. Therefore to what end and purpose should we now use those ceremonies, as though we were still guilty of sin, and subject to the tyranny of our enemies?

(t) Abolishing the rites and ceremonies.

Colossians 2:15

col 2:15

[And] having spoiled (u) principalities and powers, he (x) made a shew of them openly, triumphing over them in (y) it.

(u) Satan and his angels.

(x) As a conqueror he made show of those captives, and put them to shame.

(y) That is, the cross. The cross was a chariot of triumph. No conqueror could have triumphed so gloriously in his chariot, as Christ did upon the cross.

Colossians 2:16

col 2:16

(15) Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath [days]:

(15) The conclusion: in which also he means certain types, as the difference of days, and meats, and proves by a new argument, that we are not bound to them: that is, because those things were shadows of Christ to come, but now we possess him who was exhibited to us.

Colossians 2:17

col 2:17

Which are a shadow of things to come; but the (z) body [is] of Christ.

(z) The body as a thing of substance and physical strength, he sets against shadows.

Colossians 2:18

col 2:18

(16) Let no man beguile you of your reward in a voluntary (a) humility and worshipping of angels, (17) intruding into those things which he hath not seen, (18) (b) vainly puffed up by his fleshly mind,

(16) He disputes against the first type of corruptions, and sets down the worshipping of angels as an example: which type of false religion he refutes, first, this way: because those who bring in such a worship, attribute that to themselves which is proper only to God, that is, authority to bind men's consciences with religion, even though they seem to bring in these things by humility of mind.

(a) By foolish humility of mind: for otherwise humility is a virtue. For these angel worshippers blamed those of pride who would go straight to God, and use no other means besides Christ.

(17) Secondly, because they rashly thrust upon them as oracles those things which they neither saw nor heard, but devised by themselves.

(18) Thirdly, because these things have no other ground upon which they are built, but only the opinion of men, who please themselves immensely in their own devices.

(b) Without reason.

Colossians 2:19

col 2:19

(19) And not holding the (c) Head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of (d) God.

(19) The fourth argument, which is of great weight: because they rob Christ of his dignity, who alone is sufficient both to nourish and also to increase his whole body.

(c) Christ.

(d) With the increasing which comes from God.

Colossians 2:20

col 2:20

(20) Wherefore if ye be dead with Christ from the rudiments of the world, why, (e) as though living in the world, are ye subject to ordinances,

(20) Now last of all he fights against the second type of corruptions, that is to say, against mere superstitions, invented by men, which partly deceive the simplicity of some with their craftiness, and partly with their foolish superstitions and to be laughed at: as when godliness, remission of sins, or any such like virtue, is put in some certain type of meat, and such like things, which the inventors of such rites themselves do not understand, because indeed it is not there. And he uses an argument taken of comparison. If by the death of Christ who established a new covenant with his blood, you are delivered from those external rites with which it pleased the Lord to prepare the world, as it were by certain rudiments, to that full knowledge of true religion, why would you be burdened with traditions, I know not what, as though you were citizens of this world, that is to say, as though you depended upon this life, and earthly things? Now this is the reason why before verse eight he followed another order than he does in the refutation: because he shows by this what degrees false religions came into the world, that is, beginning first by curious speculations of the wise, after which in process of time succeeded gross superstition, against which mischiefs the Lord set at length that

service of the Law, which some abused in like sort. But in the refutation he began with the abolishing of the Law service, that he might show by comparison, that those false services ought much more to be taken away.

(e) As though your felicity stood in these earthly things, and the kingdom of God was not rather spiritual.

Colossians 2:21

col 2:21

(21) (Touch not; taste not; handle not;

(21) An imitation of these superstitious men, rightly expressing their nature and use of speech.

Colossians 2:22

col 2:22

(22) Which all are to perish with the using;) (23) after the commandments and doctrines of men?

(22) Another argument: the spiritual and inward kingdom of God cannot consist in these outward things, which perish with the using.

(23) The third argument: because God is not the author of these traditions, therefore they are not that which we are obligated to do.

Colossians 2:23

col 2:23

(24) Which things have indeed a shew of (f) wisdom in (g) will worship, and humility, and (h) neglecting of the body; not in any honour to the (i) satisfying of the flesh.

(24) The taking away of an objection. These things have a good appearance, because men by this means seem to worship God with a good mind, and humble themselves, and neglect the body, which the most part of men curiously pamper and cherish. But yet nonetheless the things themselves are of no value, for they do not pertain to the things that are spiritual and everlasting, but to the nourishment of the flesh.

(f) Which seem indeed to be some exquisite thing, and such wise devices as though they came from heaven.

(g) From here sprang the works of supererogation, as the papists call them, that is to say, works that form a reserve fund of merit that can be drawn on in favour of sinners, as though men performed more than is commanded them: which was the beginning and the very ground upon which monk's merits were brought in.

(h) A graphic description of monasticism.

(i) Seeing they stand in meat and drink, in which the kingdom of God does not stand.

Colossians Chapter 3

Colossians 3:1

col 3:1

If (1) ye then (2) be (a) risen with Christ, (3) seek those things which are above, where Christ sitteth on the right hand of God.

(1) Another part of this epistle, in which he takes occasion by reason of those vain exercises, to show the duty of a Christian life: which is an ordinary thing with him, after he has once set down the doctrine itself. (2) Our renewing or new birth, which is accomplished in us by being partakers of the resurrection of Christ, is the source of all holiness, out of which various streams or rivers afterwards flow.

(a) For if we are partakers of Christ, we are carried as it were into another life, where we will need neither meat nor drink, for we will be similar to the angels. (3) The end and mark which all the duties of Christian life aim at is to enter into the kingdom of heaven, and to give ourselves to those things which lead us there, that is, to true godliness, and not to those outward and physical things.

Colossians 3:2

col 3:2

Set your affection on things above, not on things on the (b) earth.

(b) So he calls that show of religion which he spoke of in the former chapter.

Colossians 3:3

col 3:3

(4) For ye are dead, (5) and your life is hid with Christ in God.

(4) A reason taken of the efficient causes and others: you are dead with regard to the flesh, that is, with regard to the old nature which seeks after all transitory things. And on the other hand, you have begun to live according to the Spirit; therefore give yourselves to spiritual and heavenly, and not to carnal and earthly things. (5) The taking away of an objection: while we are yet in this world, we are subject to many miseries of this life, so that the life that is in us, is as it were hidden. Yet nonetheless we have the beginnings of life and glory, the accomplishment of which lies now in Christ's and in God's hand, and will assuredly and manifestly be performed in the glorious coming of the Lord.

Colossians 3:5

col 3:5

(6) Mortify therefore your (c) members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry:

(6) Let not your dead nature be effectual in you any more, but let your living nature be effectual. Now the strength of nature is known by the desires. Therefore let the affections of the world die in

you, and let the contrary desires which are spiritual, live. And he reckons up a great long list of vices, and their contrary virtues.

(c) The desires and lusts that are in us, are in this passage very properly called members, because the reason and will of man is corrupted, and uses them as the body uses its members.

Colossians 3:6

col 3:6

For which things' sake the wrath of God (d) cometh on the children of disobedience:

(d) Used to come.

Colossians 3:9

col 3:9

Lie not one to another, (7) seeing that ye have put off the old man with his deeds;

(7) A definition of our new birth taken from the parts of it, which are the putting off of the old man, that is to say, of the wickedness which is in us by nature, and the restoring and repairing of the new man, that is to say, of the pureness which is given us by grace. However, both the putting off and the putting on are only begun in us in this present life, and by certain degrees finished, the one dying in us by little and little, and the other coming to the perfection of another life, by little and little.

Colossians 3:10

col 3:10

And have put on the new [man], (8) which is renewed in (e) knowledge after the image of him that created him:

(8) Newness of life consists in knowledge which transforms man to the image of God his maker, that is to say to the sincerity and pureness of the whole soul.

(e) He speaks of an effectual knowledge.

Colossians 3:11

col 3:11

(9) Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond [nor] free: but Christ [is] all, and in all.

(9) He tells them again that the Gospel does not refer to those external things, but true justification and sanctification in Christ alone, which have many fruits, as he reckons them up here: but he commends two things especially, that is, godly harmony, and continual study of God's word.

Colossians 3:12

col 3:12

(f) Put on therefore, as the elect of God, holy and beloved, (g) bowels of mercies, kindness, humbleness of mind, meekness, longsuffering;

(f) Put on in such a way, that you never put off.

(g) Those most tender affections of exceeding compassion.

Colossians 3:14

col 3:14

And above all these things [put on] charity, which is the (h) bond of perfectness.

(h) Which bonds and knits together all the duties that take place between men.

Colossians 3:15

col 3:15

And let the peace of God (i) rule in your hearts, to the which also ye are called in (k) one body; and be ye thankful.

(i) Rule and govern all things.

(k) You are joined together into one body through God's goodness, so that you might help one another, as fellow members.

Colossians 3:16

col 3:16

Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in (l) psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.

(l) By "psalms" he means all godly songs which were written upon various occasions, and by "hymns", all such as contain the praise of God, and by "spiritual songs", other more special and artful songs which were also in praise of God, but they were made fuller of music.

Colossians 3:17

col 3:17

And whatsoever ye do in word or deed, [do] all in the (m) name of the Lord Jesus, giving thanks to God and the Father by him.

(m) Call upon the name of Christ when you do it, or do it to Christ's praise and glory.

Colossians 3:18

col 3:18

(10) Wives, submit yourselves unto your own husbands, as it is (n) fit in the Lord.

(10) He goes from precepts which concern the whole civil life of man, to precepts pertaining to every man's family, and requires of wives subjection in the Lord.

(n) For those wives do poorly, that do not set God in Christ before them in their love; but this philosophy does not know.

Colossians 3:19

col 3:19

(11) Husbands, love [your] wives, and be not bitter against them.

(11) He requires of husbands that they love their wives, and treat them gently.

Colossians 3:20

col 3:20

(12) Children, obey [your] parents in (o) all things: for this is well pleasing unto the Lord.

(12) He requires of children, that according to God's commandment they are obedient to their parents.

(o) In the Lord; and so it is expounded in (Eph 6:1).

Colossians 3:21

col 3:21

(13) Fathers, provoke not your children [to anger], lest they be discouraged.

(13) Of parents, that they are gentle towards their children.

Colossians 3:22

col 3:22

(14) Servants, obey in all things [your] masters according to the flesh; not with eyeservice, as menpleasers; but in singleness of heart, fearing God:

(14) Of servants, that fearing God himself to whom their obedience is acceptable, they reverently, faithfully, and from the heart, obey their masters.

Colossians 3:24

col 3:24

Knowing that of the Lord ye shall receive the (p) reward of the inheritance: for ye serve the Lord Christ.

(p) Because you will have duly obeyed your masters, the time will come, that you will be changed from servants to sons, and you will know this for certain, which will be when you are made partakers of the heavenly inheritance.

Colossians 3:25

col 3:25

(15) But he that doeth wrong shall receive for the wrong which he hath done: and there is no respect of persons.

(15) He requires of masters, that being mindful how they themselves also will render an account before that heavenly Lord and Master, who will avenge wrongful deeds without any respect of masters or servants, they show themselves just and upright with fairness to their servants.

Colossians Chapter 4

Colossians 4:2

col 4:2

- (1) (2) Continue in prayer, and watch in the same with thanksgiving;
- (1) He adds certain general exhortations, and at length ends his epistle with various familiar and godly salutations. (2) Prayers must be continual and earnest.

Colossians 4:3

col 4:3

- (3) Withal praying also for us, that God would open unto us a (a) door of utterance, to speak the mystery of Christ, for which I am also in bonds:
- (3) Those who minister the word, must especially be entrusted to the prayers of the Church.
- (a) An open and free mouth to preach the Gospel.

Colossians 4:5

col 4:5

- (4) Walk (b) in wisdom toward them that are without, redeeming the (c) time.
- (4) In all parts of our life, we ought to have good consideration even of those who are outside of the Church.
- (b) Advisedly and cautiously.
- (c) Seek occasion to win them, even though you lose something of your own by it.

Colossians 4:6

col 4:6

- (5) Let your speech [be] always with (d) grace, seasoned with (e) salt, that ye may know how ye ought to answer every man.
- (5) Our speech and talk must be applied to the profit of the hearers.
- (d) Fit for the profit of your neighbour.
- (e) Against this is set filthy communication, as in (Eph 4:29).

Colossians 4:11

col 4:11

- And Jesus, which is called Justus, who are of the circumcision. These (f) only [are my] fellowworkers unto the (g) kingdom of God, which have been a comfort unto me.
- (f) Hence, Peter was not at that time in Rome.

(g) In the Gospel.

1 Thessalonians

1 Thessalonians Chapter 1

1 Thessalonians 1:2

th1 1:2

(1) We give thanks to God always for you all, making mention of you in our prayers;

(1) An example of proper Christian rejoicing, by which also we learn, that those who have great gifts in them, are in two ways governed: first, if they consider that they have received all from God, and second, that continuance must be desired at his hands. And to these things this whole epistle exhorts the Thessalonians.

1 Thessalonians 1:3

th1 1:3

(2) Remembering without ceasing your work of faith, and labour of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father;

(2) He commends them for three special gifts: effectual faith, continual love, and patient hope. And he does this to the end that they might be ashamed, being endued with such excellent gifts, not to continue in God's election.

1 Thessalonians 1:4

th1 1:4

Knowing, brethren beloved, your (a) election of God.

(a) Literally, "that your election is of God".

1 Thessalonians 1:5

th1 1:5

(3) For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in (b) much assurance; as ye know what manner of men we were among you for your sake.

(3) Another reason why they ought in no way start back but continue to the end, because they cannot doubt this doctrine which has been so many ways confirmed to them, even from heaven, as they themselves well knew.

(b) Paul shows by two things that there followed very great fruit from his preaching, that is, by these gifts of the Holy Spirit, and that certain assurance which was thoroughly settled in their minds, as appeared by their willingly bearing the cross.

1 Thessalonians 1:6

th1 1:6

(4) And ye became followers of us, and of the Lord, having received the word in much affliction, with (c) joy of the Holy Ghost:

(4) Another reason, because even to that day they embraced the Gospel with great cheerfulness, insomuch that they were an example to all their neighbours: so that it would be more shameful for them to faint in the middle of the race.

(c) With joy which comes from the Holy Spirit.

1 Thessalonians 1:9

th1 1:9

For (d) they themselves shew of us what manner of entering in we had unto you, (5) and how ye turned to God from idols to serve the living and true God;

(d) All the believers. (5) It is no true conversion to forsake idols, unless a man in addition worships the true and living God in Christ the only Redeemer.

1 Thessalonians 1:10

th1 1:10

And to wait for his Son from heaven, whom he raised from the dead, [even] Jesus, which delivered us from (e) the wrath to come.

(e) This word "the" is not put here without reason: and by "wrath" is meant that revenge and punishment with which the Lord will in time judge the world in his terrible wrath.

1 Thessalonians Chapter 2

1 Thessalonians 2:1

th1 2:1

For (1) yourselves, brethren, know our entrance in unto you, that it was not in vain:

(1) That which he mentioned before briefly concerning his apostleship, he handles now more at large, and to that end and purpose which we spoke of.

1 Thessalonians 2:2

th1 2:2

(2) But even after that we had suffered before, and were shamefully entreated, as ye know, at Philippi, we were bold in (a) our God to speak unto you the gospel of God with much contention.

(2) The virtues of a true pastor are freely without fear to preach the Gospel, even in the midst of dangers.

(a) Through God's gracious help.

1 Thessalonians 2:3

th1 2:3

(3) For our exhortation [was] not of deceit, nor of (b) uncleanness, nor in guile:

(3) To teach pure doctrine faithfully and with a pure heart.

(b) By any wicked and evil type of dealing.

1 Thessalonians 2:4

th1 2:4

(4) But as we were (c) allowed of God to be put in trust with the gospel, even so we speak; not as pleasing men, but God, which (d) trieth our hearts.

(4) To approve his conscience to God, being free from all flattery and covetousness.

(c) There is this difference between the judgments of God and the judgments of men, that when men choose, they give regard to the qualities of those things which stand before them, but God finds the reason of his counsel only in himself. Therefore, it follows that seeing as we are not able to think a good thought, that whoever he first chooses to those callings, he does not find them able but indeed makes them able. And therefore in that we are empowered of God, it depends upon his mercy.

(d) Who approves and allows them.

1 Thessalonians 2:6

th1 2:6

(5) Nor of men sought we glory, neither of you, nor [yet] of others, when we might have been (e) burdensome, as the apostles of Christ.

(5) To submit himself even to the basest, to win them, and to avoid all pride.

(e) When I might lawfully have lived upon the expenses of the churches.

1 Thessalonians 2:7

th1 2:7

But we were (f) gentle among you, even as a nurse cherisheth her children:

(f) We were rough, and yet easy and gentle as a nurse that is neither seeking glory, nor covetous, but who takes all pains as patiently as if she were a mother.

1 Thessalonians 2:8

th1 2:8

(6) So being affectionately desirous of you, we were willing to have imparted unto you, not the gospel of God only, but also our own souls, because ye were dear unto us.

(6) To consider the flock that is committed to him as more important than his own life.

1 Thessalonians 2:9

th1 2:9

(7) For ye remember, brethren, our labour and travail: for labouring night and day, because we would not be chargeable unto any of you, we preached unto you the gospel of God.

(7) To let go of his own rights, rather than to be a cost to his sheep.

1 Thessalonians 2:10

th1 2:10

(8) Ye [are] witnesses, and God [also], how holily and justly and unblameably we behaved ourselves among you that believe:

(8) To excel others in the example of a godly life.

1 Thessalonians 2:11

th1 2:11

(9) As ye know how we exhorted and comforted and charged every one of you, as a father [doth] his children,

(9) To exhort and comfort with a fatherly mind and affection.

1 Thessalonians 2:12

th1 2:12

(10) That ye would walk worthy of God, who hath called you unto his kingdom and glory.

(10) To exhort all men diligently and earnestly to lead a godly life.

1 Thessalonians 2:13

th1 2:13

(11) For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received [it] not [as] the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe.

(11) Having approved his ministry, he commends again (to that end and purpose that I spoke of) the cheerfulness of the Thessalonians which was due to his diligence in preaching, and their brave patience.

1 Thessalonians 2:14

th1 2:14

(12) For ye, brethren, became followers of the churches of God which in Judaea are in (g) Christ Jesus: for ye also have suffered like things of your own (h) countrymen, even as they [have] of the Jews:

(12) He strengthens and encourages them in their afflictions which they suffered among their own people, because they were afflicted by their own countrymen. And this happened, he says, to the churches of the Jews, as well as to them: and therefore they ought to take it in good part.

(g) Which Christ has gathered together.

(h) Even from those who are from the same country and the same town that you are from.

1 Thessalonians 2:15

th1 2:15

(13) Who both killed the Lord Jesus, and their own prophets, and have persecuted us; (14) and they please not God, and are contrary to (i) all men:

(13) He prevents an offence which might be taken, because the Jews especially above all others persecuted the Gospel. That is no new thing, he says, seeing that they slew Christ himself, and his Prophets, and have banished me also.

(14) He foretells the utter destruction of the Jews, lest any man should be moved by their rebellion.

(i) For the Jews would neither enter into the kingdom of God themselves, nor allow others to enter in.

1 Thessalonians 2:16

th1 2:16

Forbidding us to speak to the Gentiles that they might be saved, to (k) fill up their sins alway: for the (l) wrath is come upon them to the uttermost.

(k) Until that wickedness of theirs which they have by inheritance as it were of their fathers, has grown so great, that the measure of their iniquity being filled, God may come forth to wrath.

(l) The judgment of God who was angry, which indeed appeared shortly after in the destruction of the city of Jerusalem, where many fled even out of various provinces, when it was besieged.

1 Thessalonians 2:17

th1 2:17

(15) But we, brethren, (m) being taken from you for a short time in presence, not in heart, endeavoured the more abundantly to see your face with great desire.

(15) He meets with an objection, why he did not come to them immediately, being in such great misery: I often desired to, he says, and I was not able, but Satan hindered my endeavours, and therefore I sent Timothy my faithful companion to you, because you are most dear to me.

(m) Were kept apart from you, and as it were orphans.

1 Thessalonians Chapter 3

1 Thessalonians 3:3

th1 3:3

That no man should be moved by these afflictions: (1) for yourselves know that we are appointed thereunto.

(1) The will of God, who calls his own on this condition, to bring them to glory by affliction, is a most sure remedy against all afflictions.

1 Thessalonians 3:6

th1 3:6

(2) But now when Timotheus came from you unto us, and brought us good tidings of your faith and charity, and that ye have good remembrance of us always, desiring greatly to see us, as we also [to see] you:

(2) Because they have to this point gone so well forward, he exhorts them again to make an end of the rest of the journey, seeing that in doing so they will do him their apostle a great pleasure.

1 Thessalonians 3:8

th1 3:8

For now we (a) live, if ye stand fast in the Lord.

(a) For now you cannot otherwise think of me as at rest and in a good state of being, unless you go forward in religion and faith.

1 Thessalonians 3:10

th1 3:10

Night and day praying exceedingly that we might see your face, and might (b) perfect that which is lacking in your faith?

(b) Paul was forced through the pressing dealing of the enemies to leave the building which he had just begun: and for that reason he had left Silas and Timothy in Macedonia, and when Timothy came to Athens to him, he sent him back again immediately. So that he desires to see the Thessalonians, that he may thoroughly perfect their faith and religion, that was as yet imperfect.

1 Thessalonians 3:12

th1 3:12

(3) And the Lord make you to increase and abound in love one toward another, and toward all [men], even as we [do] toward you:

(3) Another part of the epistle, in which he speaks of the duties of a Christian life. And he shows that the perfection of a Christian life consists in two things, that is, in charity toward all men, and inward purity of the heart. And the accomplishment of these things is nonetheless deferred to the

next coming of Christ, who will then perfect his work by the same grace with which he began it in us.

1 Thessalonians Chapter 4

1 Thessalonians 4:1

th1 4:1

Furthermore (1) then we beseech you, brethren, and exhort [you] by the Lord Jesus, that as ye have received of us how ye ought to walk and to please God, [so] ye would (a) abound more and more.

(1) Various exhortations, the foundation of which is this, to be mindful of those things which they have heard from the apostle.

(a) That you labour to excel more and more, and daily surpass yourselves.

1 Thessalonians 4:3

th1 4:3

(2) For this is the will of God, [even] your (b) sanctification, that ye should abstain from fornication:

(2) This is the sum of those things which he delivered to them, to dedicate themselves wholly to God. And he plainly condemns all filthiness through lust, because it is altogether contrary to the will of God.

(b) See (Joh 17:17).

1 Thessalonians 4:4

th1 4:4

(3) That every one of you should know how to possess his vessel in sanctification and honour;

(3) Another reason, because it defiles the body.

1 Thessalonians 4:5

th1 4:5

(4) Not in the lust of concupiscence, even as the Gentiles which know not God:

(4) The third, because the saints are distinguished by honesty and purity from those who do not know God.

1 Thessalonians 4:6

th1 4:6

(5) That no [man] go beyond and defraud his brother in [any] matter: because that the Lord [is] the avenger of all such, as we also have forewarned you and testified.

(5) Secondly, he reprehends all violent oppression, and immoderate desire, and shows most severely as the Prophet of God, that God will avenge such wickedness.

1 Thessalonians 4:8

th1 4:8

He therefore that (c) despiseth, despiseth not man, but God, who hath also given unto us his holy Spirit.

(c) These commandments which I gave you.

1 Thessalonians 4:9

th1 4:9

(6) But as touching brotherly love ye need not that I write unto you: for ye yourselves are taught of God to love one another.

(6) Thirdly, he requires a ready mind to every manner of lovingkindness, and exhorts them to profit more and more in that virtue.

1 Thessalonians 4:11

th1 4:11

(7) And that ye study to be quiet, (8) and to do your own business, and to work with your own hands, as we commanded you;

(7) He condemns unsettled minds, and such as are curious in matters which do not concern them. (8) He rebukes idleness and slothfulness: and whoever is given to these vices, fall into other wickedness, to the great offence of the Church.

1 Thessalonians 4:13

th1 4:13

(9) But I would not have you to be ignorant, brethren, (10) concerning them (11) which are asleep, that ye sorrow not, even as others which have no hope.

(9) The third part of the epistle, which is mixed in among the former exhortations (which he returns to afterwards), in which he speaks of mourning for the dead, and the manner of the resurrection, and of the latter day.

(10) We must take heed that we do not immoderately mourn for the dead, that is, as those do who think that the dead are utterly perished.

(11) A confirmation: for death is but a sleep of the body (for he speaks of the faithful) until the Lord comes.

1 Thessalonians 4:14

th1 4:14

(12) For if we believe that Jesus died and rose again, even so them also which sleep in (d) Jesus will God (e) bring with him.

(12) A reason for the confirmation, for seeing that the head is risen, the members also will rise, and that by the power of God.

(d) The dead in Christ, who continue in faith by which they are ingrafted into Christ, even to the last breath.

(e) Will call their bodies out of their graves, and join their souls to them again.

1 Thessalonians 4:15

th1 4:15

(13) For this we say unto you by the (f) word of the Lord, that (g) we which are alive [and] remain unto the coming of the Lord shall not prevent them which are asleep.

(13) The manner of the resurrection will be in this way: the bodies of the dead will be as it were raised out of sleep at the sound of the trumpet of God. Christ himself will descend from heaven. The saints (for he is referring to them) who will then be found alive, together with the dead who will rise, will be taken up into the clouds to meet the Lord, and will be in perpetual glory with him.

(f) In the name of the Lord, as though he himself spoke to you.

(g) He speaks of these things, as though he should be one of those whom the Lord will find alive at his coming, because the time of his coming is uncertain: and therefore every one of us ought to be in such a readiness, as if the Lord were coming at any moment.

1 Thessalonians 4:16

th1 4:16

For the Lord himself shall descend from heaven with a (h) shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first:

(h) The word which the apostle uses here, properly signifies that encouragement which mariners give to one another, when they altogether with one shout put forth their oars and row together.

1 Thessalonians 4:17

th1 4:17

Then we which are alive [and] remain shall be (i) caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

(i) Suddenly and in the twinkling of an eye.

1 Thessalonians Chapter 5

1 Thessalonians 5:1

th1 5:1

But (1) of the times and the (a) seasons, brethren, ye have no need that I write unto you.

(1) The day that God has appointed for this judgment we do not know. But this is sure, that it will come upon men when they are not expecting it.

(a) See (Act 1:7).

1 Thessalonians 5:4

th1 5:4

(2) But ye, brethren, are not in darkness, that that day should overtake you as a thief.

(2) Returning to exhortations, he warns us who are enlightened with the knowledge of God, that it is our duty not to live securely in pleasures, lest we be suddenly taken in a dead sleep in pleasures. But contrary to this we are to have an eye to the Lord, and not allow ourselves to be oppressed with the cares of this world, for pleasures are fitting for the darkness of the night, and having an eye to the Lord is fitting for the light.

1 Thessalonians 5:8

th1 5:8

(3) But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation.

(3) We must fight with faith and hope, and therefore we should certainly not lie snoring.

1 Thessalonians 5:9

th1 5:9

(4) For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ,

(4) He urges us forward by setting a most certain hope of victory before us.

1 Thessalonians 5:10

th1 5:10

(5) Who died for us, that, whether we wake or sleep, we should live together with him.

(5) The death of Christ is a pledge of our victory, for he died so that we might be partakers of his life of power, indeed even while we live here.

1 Thessalonians 5:11

th1 5:11

(6) Wherefore comfort yourselves together, and edify one another, even as also ye do.

(6) We must not only watch ourselves, but we are also bound to stir up, and to strengthen and encourage one another.

1 Thessalonians 5:12

th1 5:12

(7) And we beseech you, brethren, to (b) know them which labour among you, and are over you in the (c) Lord, and admonish you;

(7) We must have consideration of those who are appointed to the ministry of the word, and the government of the church of God, and who do their duty.

(b) That you acknowledge and take them for such as they are, that is to say, men worthy to be greatly esteemed of among you.

(c) In those things which pertain to God's service: so is the ecclesiastical function distinguished from civil authority, and true shepherds from wolves.

1 Thessalonians 5:13

th1 5:13

And to esteem them very highly in love for (d) their work's sake. (8) [And] be at peace among yourselves.

(d) So then, when this reason ceases, then must the honour cease. (8) The maintenance of mutual harmony, is to be especially guarded.

1 Thessalonians 5:14

th1 5:14

(9) Now we exhort you, brethren, warn them that are (e) unruly, comfort the feebleminded, support the weak, be patient toward all [men].

(9) We must have consideration of every man, and the remedy must be applied according to the disease.

(e) That keep not their rank or standing.

1 Thessalonians 5:15

th1 5:15

(10) See that none render evil for evil unto any [man]; but ever follow that which is good, both among yourselves, and to all [men].

(10) Charity ought not to be overcome by any injuries.

1 Thessalonians 5:16

th1 5:16

(11) Rejoice evermore.

(11) A quiet and appeased mind is nourished with continual prayers, giving regard to the will of God.

1 Thessalonians 5:18

th1 5:18

In every thing give thanks: for this is the (f) will of God in Christ Jesus concerning you.

(f) An acceptable thing to God, and such as he approves well of.

1 Thessalonians 5:19

th1 5:19

(12) Quench not the Spirit.

(12) The sparks of the Spirit of God that are kindled in us, are nourished by daily hearing the word of God: but true doctrine must be diligently distinguished from false.

1 Thessalonians 5:20

th1 5:20

Despise not (g) prophesyings.

(g) The explaining and interpreting of the word of God.

1 Thessalonians 5:22

th1 5:22

(13) Abstain from all (h) appearance of evil.

(13) A general conclusion, that we waiting for the coming of Christ, do give ourselves to pureness in mind, will, and body, through the grace and strength of the Spirit of God.

(h) Whatever has but the very show of evil, abstain from it.

1 Thessalonians 5:23

th1 5:23

And the very God of peace (i) sanctify you wholly; and [I pray God] your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.

(i) Separate you from the world, and make you holy to himself through his Spirit, in Christ, in whom alone you will attain to that true peace.

1 Thessalonians 5:24

th1 5:24

(14) (k) Faithful [is] he that calleth you, who also will (l) do [it].

(14) The good will and power of God is a sure strengthening and encouragement against all difficulties, of which we have a sure witness in our calling.

(k) Always one, and ever like himself, who indeed performs whatever he promises. And an effectual calling is nothing else but a right declaring and true setting forth of God's will: and therefore the salvation of the elect, is safe and sure.

(l) Who will also make you perfect.

1 Thessalonians 5:25

th1 5:25

(15) Brethren, pray for us.

(15) The last part of the epistle, in which with most authoritative charge he commends both himself and this epistle to them.

2 Thessalonians Chapter 1

2 Thessalonians 1:3

th2 1:3

(1) We are bound to thank God always for you, brethren, as it is meet, because that your faith (a) groweth exceedingly, and the charity of every one of you all toward each other aboundeth;

(1) The first part of the epistle, in which he rejoices that through the grace of God, they have bravely sustained all the assaults of their enemies. And in this he strengthens and encourages them, moreover showing with what gifts they must mainly fight, that is, with faith and charity, which must daily increase.

(a) That whereas it grew up before, it does also receive some increase every day more and more.

2 Thessalonians 1:5

th2 1:5

(2) [Which is] a manifest token of the righteous judgment of God, that ye may be counted worthy of the kingdom of God, for which ye also suffer:

(2) He shows the source of all true comfort, that is, that in afflictions which we suffer from the wicked for righteousness' sake, we may behold as it were in a mirror the testimony of that judgment to come, the end of which is most acceptable to us, and most severe to his enemies.

2 Thessalonians 1:6

th2 1:6

(3) Seeing [it is] a righteous thing with God to recompense tribulation to them that trouble you;

(3) A proof: God is just, and therefore he will worthily punish the unjust, and will do away the miseries of his people.

2 Thessalonians 1:7

th2 1:7

And to you who are troubled rest (4) with us, (5) when the Lord Jesus shall be revealed from heaven with his mighty angels,

(4) He strengthens and encourages them also along the way by this means, that the condition both of this present state and the state to come, is common to him with them. (5) A most glorious description of the second coming of Christ, to be set against all the miseries of the godly, and the triumphs of the wicked.

2 Thessalonians 1:8

th2 1:8

In flaming fire taking vengeance on them (6) that know not God, and that obey not the gospel of our Lord Jesus Christ:

(6) There is no knowledge of God to salvation, without the Gospel of Christ.

2 Thessalonians 1:10

th2 1:10

When he shall come to be glorified in his saints, and to be admired in all them that believe ((7) because our testimony among you was believed) in that day.

(7) They are considered as children of God by the faith which they have in the Gospel, which is preached to them by the apostles.

2 Thessalonians 1:11

th2 1:11

(8) Wherefore also we pray always for you, that our God would count you worthy of (b) [this] calling, and fulfil (c) all the good pleasure of [his] goodness, and the (d) work of faith with power:

(8) Seeing that we have the mark set before us, it remains that we go to it. And we go to it, by certain degrees of causes: first by the free love and good pleasure of God, by virtue of which all other inferior causes work: from there proceeds the free calling to Christ, and from calling, faith, upon which follows both the glorifying of Christ in us and us in Christ.

(b) By "calling" he does not mean the very act of calling, but that self same thing to which we are called, which is the glory of that heavenly kingdom.

(c) Which he determined long ago, only upon his gracious and merciful goodness towards you.

(d) So then, faith is an excellent work of God in us: and we plainly see here that the apostle leaves nothing to free will, to make it something which God works through, as the papists dream.

2 Thessalonians Chapter 2

2 Thessalonians 2:1

th2 2:1

Now (1) we beseech you, brethren, by the coming of our Lord Jesus Christ, and [by] our (a) gathering together unto him,

(1) The second part of the epistle, containing an excellent prophecy of the state of the Church, which will be from the apostles time to the latter day of judgment.

(a) If we think earnestly upon that unmeasurable glory which we will be partakers of with Christ, it will be an excellent remedy for us against wavering and impatience, so that neither the glistening of the world will allure us, nor the dreadful sight of the cross dismay us.

2 Thessalonians 2:2

th2 2:2

(2) That ye be not soon shaken in mind, or be troubled, neither by (b) spirit, nor by (c) word, nor by (d) letter as from us, as that the day of Christ is at hand.

(2) We must take heed of false prophets, especially in this matter, who go about to deceive, and that for the most part, after three sorts: for either they brag of fake prophetic revelations, or they bring conjectures and reasons of their own, or use counterfeit writings.

(b) By dreams and fables, which men pretend to be spiritual revelations.

(c) Either by word of mouth, or by written books.

(d) Either by forged letter, or falsely commented upon.

2 Thessalonians 2:3

th2 2:3

Let no man deceive you by any means: (3) for [that day shall not come], except there come a falling away first, and (e) that man of sin be revealed, the son of perdition;

(3) The apostle foretells that before the coming of the Lord, there will be a throne set up completely contrary to Christ's glory, in which that wicked man will sit, and transfer all things that appertain to God to himself: and many will fall away from God to him.

(e) By speaking of one, he singles out the person of the tyrannous and persecuting antichrist.

2 Thessalonians 2:4

th2 2:4

Who opposeth and (f) exalteth himself above all that is called God, or that is worshipped; (4) so that he as God sitteth in the temple of God, shewing himself that he is God.

(f) All men know who he is that says he can shut up heaven and open it at his pleasure, and takes upon himself to be lord and master above all kings and princes, before whom kings and princes fall down and worship, honouring that antichrist as a god. (4) He foretells that the antichrist (that is, whoever he is that will occupy that seat that falls away from God) will not reign outside of the Church, but in the very bosom of the Church.

2 Thessalonians 2:5

th2 2:5

(5) Remember ye not, that, when I was yet with you, I told you these things?

(5) This prophecy was continually declared to the ancient Church, but it was neglected by those that followed.

2 Thessalonians 2:6

th2 2:6

And now ye know (g) what withholdeth that he might be revealed in his time.

(g) What hinders and stops.

2 Thessalonians 2:7

th2 2:7

(6) For the mystery of iniquity doth already work: (7) only he who now (h) letteth [will let], until he be taken out of the way.

(6) Even in the apostles time the first foundations of the apostolic seat were laid, but yet so that they deceived men. (7) He foretells that when the empire of Rome is taken away, the seat that falls away from God will succeed and hold its place, as the old writers, Tertullian, Chrysostom, and Jerome explain and interpret it.

(h) He who is now in authority and rules all, that is, the Roman Empire.

2 Thessalonians 2:8

th2 2:8

(8) And then shall (i) that Wicked be revealed, whom the Lord shall (k) consume with the (l) spirit of his mouth, and shall destroy with the brightness of his coming:

(8) That wickedness will at length be detected by the word of the Lord, and will utterly be abolished by Christ's coming.

(i) Literally, "that lawless fellow", that is to say, he that will completely tread upon God's law.

(k) Bring to nothing.

(l) With his word, for the true ministers of the word are as a mouth, by which the Lord breathes out that mighty and everlasting word, which will break his enemies apart, as though the word were an iron rod.

2 Thessalonians 2:9

th2 2:9

(9) [Even him], whose coming is after the working of Satan with all power and signs and (m) lying wonders,

(9) He foretells that Satan will bestow all his might and power, and use all false miracles that he can to establish that seat, and that with great success, because the wickedness of the world does so deserve it: yet in such a way that only the unfaithful will perish through his deceit.

(m) Which are partly false, and partly done to establish a falsehood.

2 Thessalonians 2:11

th2 2:11

And for this cause God shall send them (n) strong delusion, that they should believe a lie:

(n) A most mighty working to deceive them.

2 Thessalonians 2:12

th2 2:12

That they all might be damned who believed not the truth, but (o) had pleasure in unrighteousness.

(o) They liked lies so much that they had pleasure in them, which is the greatest madness that may exist.

2 Thessalonians 2:13

th2 2:13

(10) But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through (p) sanctification of the Spirit and (q) belief of the truth:

(10) The elect will stand steadfast and safe from all these mischiefs. Now election is known by these testimonies: faith is increased by sanctification: faith, by that which we grant to the truth; truth, by calling, through the preaching of the Gospel: from where we come at length to a certain hope of glorification.

(p) To sanctify you.

(q) Faith which does not lay hold upon lies, but upon the truth of God, which is the Gospel.

2 Thessalonians 2:14

th2 2:14

Whereunto he called you by our (r) gospel, to the obtaining of the glory of our Lord Jesus Christ.

(r) By our preaching.

2 Thessalonians 2:15

th2 2:15

(11) Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle.

(11) The conclusion: it remains then that we continue in the doctrine which was delivered to us by the mouth and writings of the apostles, through the free good will of God, who comforts us with an invincible hope, and that we also continue in all godliness our whole life long.

2 Thessalonians Chapter 3

2 Thessalonians 3:1

th2 3:1

Finally, (1) brethren, pray for us, that the word of the Lord may have [free] course, and be glorified, even as [it is] with you:

(1) He adds now consequently according to his manner, various admonitions: the first of them is, that they pray for the increase and passage of the Gospel, and for the safety of the faithful ministers of it.

2 Thessalonians 3:2

th2 3:2

And that we may be delivered from (a) unreasonable and wicked men: (2) for all [men] have not faith.

(a) Who do not do or care about their duty. (2) It is no wonder that the Gospel is hated by so many, seeing that faith is a rare gift of God. Nonetheless, the Church will never be destroyed by the multitude of the wicked, because it is grounded and stayed upon the faithful promise of God.

2 Thessalonians 3:3

th2 3:3

But the Lord is faithful, who shall stablish you, and keep [you] from (b) evil.

(b) From Satan's snares, or from evil.

2 Thessalonians 3:4

th2 3:4

(3) And we have confidence in the Lord touching you, that ye both do and will do the things which we command you.

(3) The second admonition is, that they always follow the doctrine of the apostles as a rule for their life.

2 Thessalonians 3:5

th2 3:5

(4) And the Lord direct your hearts into the love of God, and into the patient waiting for Christ.

(4) Thirdly, he diligently and earnestly admonishes them of two things which are given to us only by the grace of God, that is, of charity, and a watchful mind to the coming of Christ.

2 Thessalonians 3:6

th2 3:6

(5) Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us.

(5) Fourthly, he says that idle and lazy persons ought not to be supported by the Church; indeed, they are not to be endured.

2 Thessalonians 3:7

th2 3:7

(6) For yourselves know how ye ought to follow us: for we behaved not ourselves disorderly among you;

(6) Lest he might seem to deal harshly with them, he sets forth himself as an example, who besides his travail in preaching, laboured with his hands, which he says he was not bound to do.

2 Thessalonians 3:10

th2 3:10

For even when we were with you, this we commanded you, that if any would not work, (c) neither should he eat.

(c) What will we do then with those fat lazy monks, and sacrificing priests? A monk (says Socrates, book eight, of his Tripartite History) who does not work with hands, is like a thief.

2 Thessalonians 3:11

th2 3:11

For we hear that there are some which walk among (7) you disorderly, working not at all, (8) but are busybodies.

(7) How great a fault idleness is, he declares in that God created no man in vain or to no purpose, neither is there any to whom he has not allotted as it were a certain position and place. From which it follows, that the order which God has appointed is troubled by the idle, indeed broken, which is great sin and wickedness. (8) He reprehends a vice, which is joined with the former, upon which follows an infinite sort of mischiefs: that is, that there are none more busy in other men's matters, than they who neglect their own.

2 Thessalonians 3:12

th2 3:12

(9) Now them that are such we command and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread.

(9) The Lord commands and the apostles pray in the name of Christ, first, that no man be idle, and next, that every man quietly and carefully sees to do his duty in that office and calling in which the Lord has placed him.

2 Thessalonians 3:13

th2 3:13

(10) But ye, brethren, be not weary in well doing.

(10) We must take heed that the unworthiness of some men does not cause us to be slack in well-doing.

2 Thessalonians 3:14

th2 3:14

(11) And if any man obey not our word by this epistle, note that man, and have no (12) company with him, (13) that he may be ashamed.

(11) Excommunication is a punishment for the obstinate.

(12) We must have no familiarity or fellowship with the one who has been excommunicated.

(13) The end of the excommunication is not the destruction, but the salvation of the sinner, that at least through shame he may be driven to repentance.

2 Thessalonians 3:15

th2 3:15

(14) Yet count [him] not as an enemy, but admonish [him] as a brother.

(14) We must avoid familiarity with the one who has been excommunicated in such a way, that we diligently seek every occasion and means that may be, to bring them again into the right way.

2 Thessalonians 3:16

th2 3:16

(15) Now the Lord of peace himself give you peace always by all means. The Lord [be] with you all.

(15) Prayers are the seals of all exhortations.

2 Thessalonians 3:17

th2 3:17

(16) The salutation of Paul with mine own hand, which is the token in every epistle: so I write.

(16) The apostle writes the conclusion of his letter with his own hand, so that false letters might not be brought and put in place of true ones.

1 Timothy

1 Timothy Chapter 1

1 Timothy 1:1

ti1 1:1

Paul, (1) an apostle of Jesus Christ by the commandment of God our Saviour, and Lord Jesus Christ, [which is] our hope;

(1) First of all, he affirms his own free vocation and also Timothy's, that the one might be confirmed by the other: and in addition he declares the sum of the apostolic doctrine, that is, the mercy of God in Christ Jesus apprehended by faith, the end of which is yet hoped for.

1 Timothy 1:2

ti1 1:2

Unto Timothy, [my] own son in the faith: Grace, (a) mercy, [and] peace, from God our Father and Jesus Christ our Lord.

(a) There is as much difference between mercy and grace, as is between the effect and the cause: for grace is that free good will of God, by which he chose us in Christ, and mercy is that free justification which follows it.

1 Timothy 1:3

ti1 1:3

(2) As I besought thee to abide still at Ephesus, when I went into Macedonia, that thou mightest charge some that they teach no other doctrine,

(2) This whole epistle consists in admonitions, in which all the duties of a faithful pastor are plainly set out. And the first admonition is this, that no innovation is made either in the apostle's doctrine itself, or in the manner of teaching it.

1 Timothy 1:4

ti1 1:4

(3) Neither give heed to fables and endless (b) genealogies, which minister questions, rather than godly edifying which is in faith: [so do].

(3) The doctrine is corrupted not only by false opinions, but also by vain and curious speculations: the declaration and utterance of which can help our faith in no way.

(b) He makes note of one type of vain question.

1 Timothy 1:5

ti1 1:5

(4) Now the end of the (c) commandment is (d) charity out of a pure heart, and [of] a good conscience, and [of] faith unfeigned:

(4) The second admonition is, that the right use and practice of the doctrine must be joined with the doctrine. And that consists in pure charity, and a good conscience, and true faith.

(c) Of the Law.

(d) There is neither love without a good conscience, nor a good conscience without faith, nor faith without the word of God.

1 Timothy 1:6

ti1 1:6

(5) From which some having swerved have turned aside unto vain jangling;

(5) That which he spoke before generally of vain and curious controversies, he applies to those who, pretending a zeal of the Law, dwelled upon outward things, and never made an end of babbling of foolish trifles.

1 Timothy 1:7

ti1 1:7

(6) Desiring to be teachers of the law; understanding neither what they say, nor whereof they affirm.

(6) There are none more unlearned, and more impudent in usurping the name of holiness, than foolish babblers, who reason fallaciously.

1 Timothy 1:8

ti1 1:8

(7) But we know that the law [is] good, if a man use it lawfully;

(7) The taking away of an objection: he does not condemn the Law, but requires the right use and practice of it.

1 Timothy 1:9

ti1 1:9

(8) Knowing this, that the law is not made for a (e) righteous man, but for the lawless and disobedient, for the ungodly and for (f) sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers,

(8) He indeed escapes the curse of the Law, and therefore does not abhor it, who fleeing and avoiding those things which the Law condemns, gives himself with all his heart to observe it: and he does not make a vain babbling of outward and curious matters.

(e) And such a one is he, whom the Lord has endued with true doctrine, and with the Holy Spirit.

(f) To those who make an art, as it were, of sinning.

1 Timothy 1:11

ti1 1:11

(9) According to the glorious gospel of the blessed God, (10) which was committed to my trust.

(9) He contrasts fond and vain babbling with, not only the Law, but the Gospel also, which does not condemn, but greatly commends the wholesome doctrine contained in the commandments of God. And therefore he calls it a glorious Gospel, and the Gospel of the blessed God, the power of which these babblers did not know.

(10) A reason why neither any other Gospel is to be taught than he has taught in the Church, neither after any other way, because there is no other Gospel besides that which God committed to him.

1 Timothy 1:12

ti1 1:12

(11) And I thank Christ Jesus our Lord, who hath (g) enabled me, for that he counted me faithful, putting me into the ministry;

(11) He maintains of necessity his apostleship against some that did find fault with his former life, debasing himself even to hell, to advance only Christ's only, with which he abolished all those his former doings.

(g) Who gave me strength, not only when I had no will to do well, but also when I was wholly given to evil.

1 Timothy 1:13

ti1 1:13

Who was before a (h) blasphemer, and a persecutor, and injurious: but I obtained mercy, because I did [it] ignorantly in unbelief.

(h) These are the meritorious works which Paul brags of.

1 Timothy 1:14

ti1 1:14

And the grace of our Lord was exceeding abundant (12) with faith and love which is in Christ Jesus.

(12) He proves this change by the effects, because he who was a profane man, has become a believer: and he that did most outrageously persecute Christ, burns now in love towards him.

1 Timothy 1:15

ti1 1:15

(13) This [is] a (i) faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief.

(13) He turns the reproach of the adversaries upon their own head, showing that this singular example of the goodness of God, contributes greatly to the benefit of the whole Church.

(i) Worthy to be believed.

1 Timothy 1:17

ti1 1:17

(14) Now unto the King eternal, immortal, invisible, the (k) only wise God, [be] honour and glory for ever and ever. Amen.

(14) He breaks out into an exclamation, even because of the very zeal of his mind, because he cannot satisfy himself in amplifying the grace of God.

(k) See Joh 17:3

1 Timothy 1:18

ti1 1:18

(15) This charge I commit unto thee, son Timothy, according to the prophecies which went before on thee, that thou by (l) them mightest war a good warfare;

(15) The conclusion of both the former fatherly admonitions, that is, that Timothy striving bravely against all stops, being called to the ministry according to many prophecies which went before of him, should both maintain the doctrine which he had received, and keep also a good conscience.

(l) By the help of them.

1 Timothy 1:19

ti1 1:19

Holding (m) faith, and a good conscience; (16) which some having put away concerning faith have made shipwreck:

(m) Wholesome and sound doctrine.

(16) Whoever does not keep a good conscience, loses also by little and little, the gift of understanding. And this he proves by two most lamentable examples.

1 Timothy 1:20

ti1 1:20

Of whom is Hymenaeus and Alexander; (17) whom I have (n) delivered unto Satan, that they may (o) learn not to blaspheme.

(17) Those who fall from God, and his religion, are not to be endured in the Church, but rather ought to be excommunicated.

(n) Cast out of the Church, and so delivered them to Satan.

(o) That by their pain they might learn how serious it is to blaspheme.

1 Timothy Chapter 2

1 Timothy 2:1

ti1 2:1

I (1) exhort therefore, that, first of all, supplications, prayers, intercessions, [and] giving of thanks, be made for all men;

(1) Having dispatched those things which pertain to doctrine, he speaks now in the second place of the other part of the ministry of the word, that is, of public prayers. And first of all, answering the question for whom we ought to pray, he teaches that we must pray for all men, and especially for every type of magistrate. And this thing was at that time somewhat doubted of, seeing that kings, indeed, and most of the magistrates, were at that time enemies of the Church.

1 Timothy 2:2

ti1 2:2

For kings, and [for] all that are in authority; (2) that we may lead a quiet and peaceable life in all godliness and (a) honesty.

(2) An argument taken of the end: that is, because magistrates are appointed to this end, that men might peaceably and quietly live in all godliness and honesty: and therefore we must commend them especially to God, that they may faithfully execute so necessary an office.

(a) This word includes every type of duty, which is to be used by men in all their affairs.

1 Timothy 2:3

ti1 2:3

(3) For this [is] good and acceptable in the sight of God our Saviour;

(3) Another argument, why churches or congregations ought to pray for all men, without any difference of nation, type, age, or order: that is, because the Lord by calling of all types, indeed sometimes those that are the greatest enemies to the Gospel, will have his Church gathered together after this manner, and therefore prayer is to be made for all.

1 Timothy 2:5

ti1 2:5

(4) For [there is] one God, and one mediator between God and men, the (b) man Christ Jesus;

(4) God should not otherwise be manifested to be the only God of all men, unless he should show his goodness in saving all types of men. Neither should Christ be seen to be the only mediator between God and all types of men, by having taken upon him that nature of man which is common to all men, unless he had satisfied for all types of men, and made intercession for all.

(b) Christ Jesus who was made man.

1 Timothy 2:6

ti1 2:6

Who gave himself a ransom for all, (5) to be testified in due time.

(5) A confirmation, because even to the Gentiles is the secret of salvation now revealed and made manifest, the apostle himself being appointed for this office, which he faithfully and sincerely executes.

1 Timothy 2:7

ti1 2:7

Whereunto I am ordained a preacher, and an apostle, (I speak the truth in Christ, [and] lie not;) a teacher of the Gentiles in (c) faith and verity.

(c) Faithfully and sincerely: and by faith he means wholesome and sound doctrine, and by truth, an upright and sincere handling of it.

1 Timothy 2:8

ti1 2:8

(6) I will therefore that men pray every where, (d) lifting up holy hands, without (e) wrath and (f) doubting.

(6) He has spoken of the persons for whom we must pray: and now he teaches that the difference of places is taken away: for in times past, only one nation, and in one certain place, came together to public service. But now churches or congregations are gathered together everywhere, (orderly and decently), and men come together to serve God publicly with common prayer. Neither must we strive for the nation, or for the purification of the body, or for the place, but for the mind, to have it clear from all offence, and full of sure trust and confidence.

(d) He talks of the sign for the thing itself, the lifting up of hands for the calling upon God.

(e) Without the griefs and offences of the mind, which hinder us from calling upon God with a good conscience.

(f) Doubting, which is against faith; (Jam 1:6).

1 Timothy 2:9

ti1 2:9

(7) In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array;

(7) Thirdly, he appoints women to learn in the public assemblies with silence and modesty, being dressed pleasantly, without any overindulgence or excess in their clothing.

1 Timothy 2:12

ti1 2:12

But I suffer not a woman to teach, (8) nor to usurp authority over the man, but to be in silence.

(8) The first argument, why it is not lawful for women to teach in the congregation, because by this means they would be placed above men, for they would be their masters: and this is against God's ordinance.

1 Timothy 2:13

ti1 2:13

(9) For Adam was first formed, then Eve.

(9) He proves this ordinance of God, by which the woman is subject to man, first because God made the woman after man, for man's sake.

1 Timothy 2:14

ti1 2:14

(10) And Adam was not (g) deceived, but the woman being deceived was in the transgression.

(10) Then, because after sin, God gave the woman this punishment, because the man was deceived by her.

(g) Adam was deceived, but through his wife's means, and therefore she is worthily for this reason subject to her husband, and ought to be.

1 Timothy 2:15

ti1 2:15

(11) Notwithstanding she shall be saved in childbearing, if they continue in faith and charity and holiness with sobriety.

(11) He adds a comfort by the way, that their subjection does not hinder women from being saved as well as men, if they behave themselves in those duties of marriage in a holy and modest manner, with faith and charity.

1 Timothy Chapter 3

1 Timothy 3:1

ti1 3:1

This (1) [is] a true saying, (2) If a man (a) desire the office of a bishop, he desireth a good work.

(1) Having completed the treatise of doctrine and of the manner of handling of it, as well also of public prayer, he now in the third place comes to the persons themselves, speaking first of pastors, and afterwards of deacons. And he uses a preface, so that the church may know that these are certain and sure rules. (2) The office of bishop, or the ministry of the word is not an idle dignity, but a work, and that an excellent work: and therefore a bishop must be furnished with many virtues both at home and abroad. Therefore it is necessary before he is chosen to examine well his learning, his gifts, his abilities, and his life.

(a) He does not speak here of ambitious seeking, of which there cannot be a worse fault in the Church, but generally of the mind and disposition of man, prepared and disposed to help and edify the Church of God, when and wherever it will please the Lord.

1 Timothy 3:2

ti1 3:2

A bishop then must be blameless, the husband of (b) one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach;

(b) Therefore he that shuts out married men from the office of bishops, only because they are married, is antichrist.

1 Timothy 3:3

ti1 3:3

Not (c) given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous;

(c) A common drinker and one that will often partake of it.

1 Timothy 3:6

ti1 3:6

Not a novice, lest being lifted up with pride he fall into the (d) condemnation of the devil.

(d) Lest by reason that he is advanced to that position, he takes occasion to be proud, which will undo him, and so he fall into the same condemnation that the devil himself has fallen into.

1 Timothy 3:8

ti1 3:8

(3) Likewise [must] the (e) deacons [be] grave, not doubletongued, not given to much wine, not greedy of filthy lucre;

(3) Likewise the deacons must first be proved, that there may be a good trial of their honesty, truth, sobriety, mind void of covetousness, that they are well instructed in the doctrine of faith, and to be short, of their good conscience and integrity.

(e) These are those that had to look after the poor.

1 Timothy 3:9

ti1 3:9

Holding the (f) mystery of the faith in a pure conscience.

(f) The doctrine of the Gospel, which is indeed a mystery: for flesh and blood do not reveal it.

1 Timothy 3:11

ti1 3:11

(4) Even so [must their] wives [be] grave, not slanderers, sober, faithful in all things.

(4) Regard must also be had for the pastor's and deacon's wives.

1 Timothy 3:12

ti1 3:12

(5) Let the deacons be the husbands of one wife, ruling their children and their own houses well.

(5) They that have than one wife, at one time, must neither by called to be ministers, nor to be deacons.

1 Timothy 3:13

ti1 3:13

For they that have used the office of a deacon well purchase to themselves a good (g) degree, and (h) great boldness in the faith which is in Christ Jesus.

(g) Honour and estimation.

(h) Bold and assured confidence without fear.

1 Timothy 3:14

ti1 3:14

(6) These things write I unto thee, hoping to come unto thee shortly:

(6) Paul purposing to add many particular things pertaining to the daily office of a pastor, speaks first a word or two concerning his coming to Timothy, that he should be so much the more careful, lest at his coming he might be reprov'd of negligence.

1 Timothy 3:15

ti1 3:15

But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the (7) house of God, which is the church of the living God, the (i) pillar and ground of the truth.

(7) The pastor always has to consider how he carries out his duties in the house of the living God, in which the treasure of the truth is kept.

(i) That is, with regard to man: for the Church rested upon that cornerstone, Christ, and is the preserver of the truth, but not the mother.

1 Timothy 3:16

ti1 3:16

(8) And without controversy great is the mystery of godliness: God was manifest in the flesh, (k) justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.

(8) There is nothing more excellent than this truth, of which the Church is the keeper and preserver here among men, the ministry of the word being appointed to that end and purpose: for it teaches us the greatest matters that may be thought, that is, that God has become visible in the person of Christ by taking our nature upon him, whose majesty, even though in such great weakness, was manifested in many ways, in so much that the sight of it pierced the very angels. And to conclude, he being preached to the Gentiles was received by them, and is now placed above in unspeakable glory.

(k) The power of the Godhead showed itself so marvellously in the weak flesh of Christ, that even though he was a weak man, yet all the world knows he was and is God.

1 Timothy Chapter 4

1 Timothy 4:1

ti1 4:1

Now (1) the Spirit speaketh expressly, that in the latter times some shall depart from the (a) faith, giving heed to seducing spirits, and doctrines of devils;

(1) He contrasts that true doctrine, with false opinions, which he foretells that certain ones who shall fall away from God and his religion, will bring in by the suggestion of Satan, and so that a great number will give ear to them.

(a) From the true doctrine of God.

1 Timothy 4:2

ti1 4:2

(2) Speaking lies in (b) hypocrisy; having their (c) conscience seared with a hot iron;

(2) Even though heretics pretend holiness ever so much, yet they have no conscience.

(b) For they will as it were practise the art of disguised persons and players, so that we may not think they will lie lurking in some one corner or keep any resemblance of being shameful.

(c) Whose conscience became so hard, that there grew a callous over it, and so became to have a canker in it, and now at length required by very necessity to be burned with a hot iron.

1 Timothy 4:3

ti1 4:3

(3) Forbidding to marry, [and commanding] to abstain from meats, (4) which God hath created (5) to be received (6) with thanksgiving of them which believe and know the truth.

(3) He sets down two types of this false doctrine, that is, the law of single life, and the difference of meats. (4) He proves that he justly called such doctrines devilish, first, because the teachers of them make laws of things which are not their own: for have they created the meats? (5) Secondly, because they overthrow with their decrees the reason why they were created by God, that is, that we should use them. (6) Thirdly, because by this means they rob God of his glory, who will be honoured in the use of them. And here with this, the apostle declares that we must use the liberality of God solemnly, and with a good conscience.

1 Timothy 4:4

ti1 4:4

(7) For every creature of God [is] good, and nothing to be refused, if it be received with thanksgiving:

(7) He sets an apostolic rule for taking away the difference of meats, against that false doctrine.

1 Timothy 4:5

ti1 4:5

(8) For it is (d) sanctified by the (e) word of God and prayer.

(8) He properly uses God's benefits who acknowledges the giver of them by his word, and calls upon him.

(d) It is so made pure and holy in respect of us, so that we may use it with a good conscience, as received from the Lord's hands.

(e) We confess and acknowledge that God is the maker and giver of those creatures which we use. Secondly, that we are of the number of those, who through Christ's benefit, have recovered that right over all creatures, which Adam lost by his fall. Thirdly, by our prayers we crave of the Lord that we may use those meats with a good conscience, which we receive from his hands. Fourthly, we make an end of our eating and drinking, with thanksgiving and prayer: and so are our meats sanctified to us.

1 Timothy 4:6

ti1 4:6

(9) If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith and of good doctrine, whereunto thou hast (f) attained.

(9) The conclusion with an exhortation to Timothy, to propound these things diligently to the churches, which he had gotten from the apostle even as though he were being fed.

(f) Never departing from it in the least.

1 Timothy 4:7

ti1 4:7

(10) But refuse profane and old wives' fables, (11) and exercise thyself [rather] unto (g) godliness.

(10) He contrasts again true doctrine not only with the false and apostate doctrine, but also with all vain and curious wiles.

(11) It is not only necessary that the minister of the word be sound in doctrine, but also that his life is godly and religious.

(g) In the true serving of God.

1 Timothy 4:8

ti1 4:8

(12) For bodily exercise profiteth little: but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come.

(12) Godliness consists in spiritual exercise, and not in outward strictness of life, which though it is something to be esteemed, if it is used correctly, yet it is in no way comparable with godliness. For it

profits not in and of itself, but through the benefit of another; but godliness has the promise both of the present life, and of that which is to come.

1 Timothy 4:9

ti1 4:9

(13) This [is] a faithful saying and worthy of all acceptance.

(13) He goes a little from his matter, and shows that those who give themselves to godliness, even though they are afflicted and reproached, are nonetheless not to be considered miserable as other men are, because they are not afflicted for that reason that other men are, and the end of them both is far different one from the other. For how can God forsake his own, who is bountiful even towards his enemies? And he wishes that this doctrine is well learned by them.

1 Timothy 4:12

ti1 4:12

(14) Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.

(14) Now he returns to that exhortation, showing what are the true virtues of a pastor, by which he may come to be revered even though he is young, that is, such speech and life as are witnesses of charity, zeal, faith, and purity. But here there is no mention made of the hooked staff, ring, cloak, and such other foolish and childish toys.

1 Timothy 4:13

ti1 4:13

(15) Till I come, give attendance to reading, to exhortation, to doctrine.

(15) The private exercise of pastors, is the continual reading of the scriptures, from which they may draw water out of wholesome doctrine and exhortation, both for themselves and for others.

1 Timothy 4:16

ti1 4:16

Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both (h) save thyself, and them that hear thee.

(h) Faith is by hearing, and hearing by preaching: and therefore the ministers of the word are so said to save themselves and others, because in them the Lord has put the word of reconciliation.

1 Timothy Chapter 5

1 Timothy 5:1

ti1 5:1

Rebuke (1) not an elder, but intreat [him] as a father; [and] the younger men as brethren;

(1) Of giving personal reprehensions appropriately, according to the degrees of ages and gender.

1 Timothy 5:3

ti1 5:3

(2) (a) Honour widows that are widows indeed.

(2) The apostle gives these rules concerning the care of widows.

(a) Have care of those widows who have need of help.

1 Timothy 5:4

ti1 5:4

(3) But if any widow have children or nephews, let them learn first to shew piety (4) at home, and (5) to requite their parents: (6) for that is good and acceptable before God.

(3) Widow's children and nephews must take care of their parents according to their ability. (4) The first reason, because that which they bestow upon their parents, they bestow it upon themselves. (5) Another, because nature itself teaches us to repay our parents. (6) The third: because this duty pleases God.

1 Timothy 5:5

ti1 5:5

(7) Now she that is a widow indeed, and desolate, trusteth in God, and continueth in supplications and prayers night and day.

(7) The second rule. Let the church take care of those who are indeed widows, that is to say, those who are poor and destitute of help from their own friends, and live godly and religiously.

1 Timothy 5:6

ti1 5:6

(8) But she that liveth in pleasure is dead while she liveth.

(8) The third rule: let widows that live in pleasure, and neglect the care of their own family, be held and considered as fallers away from God and his religion, and worse than the unfaithful themselves.

1 Timothy 5:9

ti1 5:9

(9) Let not a widow be taken into the number under threescore years old, having been the wife of (b) one man,

(9) The fourth rule: let none under sixty years old be taken into the number of widows, to serve the congregations or churches. And they must be those who are free from every reproach of immorality, and are well reported of, for their diligence, charity, and integrity.

(b) That has only ever had one husband at a time.

1 Timothy 5:10

ti1 5:10

Well reported of for good works; if she have brought up children, if she have lodged strangers, if she have (c) washed the saints' feet, if she have relieved the afflicted, if she have diligently followed every good work.

(c) This is spoken with regard to the manner of those countries.

1 Timothy 5:11

ti1 5:11

(10) But the younger widows (d) refuse: for when they have begun to wax wanton against Christ, they will marry;

(10) The first reason why younger widows are not to be admitted to this ministry, that is, because of the unsteadiness of their age they will at length shake off the burden that Christ has laid upon them, and think rather upon marrying again: and so will forsake the ministry to which they had bound themselves.

(d) Take them not into the assembly of widows.

1 Timothy 5:13

ti1 5:13

(11) And withal they learn [to be] idle, wandering about from house to house; and not only idle, but tattlers also and busybodies, speaking things which they ought not.

(11) Another reason: because they are for the most part gossips and busybodies, and idly roving up and down, neglecting their charge and duty.

1 Timothy 5:14

ti1 5:14

(12) I will therefore that the younger women marry, bear children, guide the house, give none occasion to the adversary to speak reproachfully.

(12) The fifth rule: let younger widows marry and govern their houses in a godly way.

1 Timothy 5:16

ti1 5:16

(13) If any man or woman that believeth have widows, let them relieve them, and let not the church be charged; that it may relieve them that are widows indeed.

(13) The sixth rule: let the faithful help their widows at their own expense as much as they can, and do not let the congregation be burdened with these expenses.

1 Timothy 5:17

ti1 5:17

(14) Let the elders that rule well be counted worthy of (e) double honour, (f) especially they who labour in the word and doctrine.

(14) Now he gives rules, and shows how he ought to behave himself with the elders, that is to say, with the pastors, and those who have the governance in the discipline of the church, who is president of their company. The first rule: let the church or congregation see to this especially, as God himself has commanded, that the elders that do their duty well, are honestly supported.

(e) We must be more concerned for them, than for the rest.

(f) There were two types of elders: the one dealt with the government only, and looked to the behaviour of the congregation; the other in addition to that, dealt with both preaching and prayers, to and for the congregation.

1 Timothy 5:19

ti1 5:19

(15) Against an elder receive not an accusation, but before two or three witnesses.

(15) The second rule: allow no accusation to be considered against an elder, unless there are two or three witnesses.

1 Timothy 5:20

ti1 5:20

(16) Them that sin rebuke before all, that others also may fear.

(16) The third rule: let the leaders so convicted be openly rebuked, so that they may be an example to others.

1 Timothy 5:21

ti1 5:21

(17) I charge [thee] before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things without preferring one before another, doing nothing by partiality.

(17) The fourth rule: let sincerity be used without any prejudice or respect of persons in ecclesiastical proceedings (especially against the elders), because God himself is present there, and the Lord Jesus Christ with a multitude of angels.

1 Timothy 5:22

ti1 5:22

(18) Lay hands (g) suddenly on no man, neither be partaker of other men's sins: keep thyself pure.

(18) The fifth rule: let the minister lay hands suddenly on no man. Let him not be faulty in this, either by favouring any man's folly, or perverse affection. If anything is not done well by his fellow elders, let him keep his conscience pure.

(g) As much as you are able, do not rashly admit anyone at all to any ecclesiastical function.

1 Timothy 5:23

ti1 5:23

(19) Drink no longer water, but use a little wine for thy stomach's sake and thine often infirmities.

(19) The sixth rule: let the elders have consideration for their health, in their diet.

1 Timothy 5:24

ti1 5:24

(20) Some men's sins are open beforehand, going before to judgment; and some [men] they follow after.

(20) Because hypocrites sometimes creep into the ministry, even though there is ever so great diligence used, the apostle wishes the pastors not to be therefore troubled, or slack at all in their diligence in trying and examining, because the Lord has appointed a time to discover the faults of such men, and it is our duty to take heed that we do not offend in our trying and examining.

1 Timothy 5:25

ti1 5:25

(21) Likewise also the good works [of some] are manifest beforehand; and they that are otherwise cannot be hid.

(21) Another comfort belonging to them, who are sometimes slandered and misreported.

1 Timothy Chapter 6

1 Timothy 6:1

ti1 6:1

Let (1) as many servants as are under the yoke count their own masters worthy of all honour, (2) that the name of God and [his] doctrine be not blasphemed.

(1) He adds also rules for the servant's duty towards their masters: upon which matter there were no doubt many questions asked by those who took occasion by the Gospel to trouble the normal manner of life. And this is the first rule: let servants that have come to the faith and have the unfaithful for their masters, serve them nonetheless with great faithfulness. (2) The reason: lest God should seem by the doctrine of the Gospel to stir up men to rebellion and all wickedness.

1 Timothy 6:2

ti1 6:2

(3) And they that have believing masters, let them not despise [them], because they are brethren; but rather do [them] service, because they are faithful and beloved, (a) partakers of the benefit. (4) These things teach and exhort.

(3) The second rule: let not servants that have come to the faith, and have also masters of the same profession and religion, abuse the name of brotherhood, but let them so much the rather obey them.

(a) Let this be sufficient, that with regard to those things which pertain to everlasting life, they are partakers of the same good will and love of God, as their masters themselves are. (4) A general conclusion, that these things ought not only to be simply taught, but must with exhortations be diligently learned by them.

1 Timothy 6:3

ti1 6:3

(5) If any man teach otherwise, and consent not to wholesome words, [even] the words of our Lord Jesus Christ, and to the doctrine which is according to godliness;

(5) He severely condemns and excommunicates or casts out of the Church as proud men, those who do not content themselves with Christ's doctrine, (that is to say, the doctrine of godliness) but weary both themselves and others, in vain questions (for all other things are vain), because they do not content themselves in Christ's doctrine. He condemns them as lying deceivers, because they savour or sound of nothing but vanity: as mad men, because they trouble themselves so much in matters of nothing: as evil plagues, because they cause great contentions, and corrupt men's minds and judgment. To be short, he condemns them as profane and wicked, because they abuse the precious name of godliness and religion, for the sake of wicked gain.

1 Timothy 6:4

ti1 6:4

He is proud, knowing nothing, but dotting about questions and (b) strifes of words, whereof cometh envy, strife, railings, evil surmisings,

(b) Strivings about words, and not about matter: and by words he means all those things which do not have substance in them, and by which we can reap no profit.

1 Timothy 6:5

ti1 6:5

Perverse (c) disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself.

(c) Such as we see in those shameless schools of popery, which are nothing else but vain babbling and foolish talking.

1 Timothy 6:6

ti1 6:6

(6) But godliness with contentment is great gain.

(6) He properly dismisses the name of gain and lucre, confessing that godliness is great gain, but in a far different manner, that is, because it brings true sufficiency.

1 Timothy 6:7

ti1 6:7

(7) For we brought nothing into [this] world, [and it is] certain we can carry nothing out.

(7) He mocks the folly of those who do so greedily hunger after frail things, who can in no way be satisfied, and yet nonetheless cannot enjoy their excess.

1 Timothy 6:9

ti1 6:9

(8) But they that will be rich fall into temptation and a snare, and [into] many foolish and hurtful lusts, which drown men in destruction and perdition.

(8) He puts fear into Timothy to avoid covetousness using a different reasoning, that is, because it draws with it an infinite sort of lusts and those very hurtful, with which covetous men do torment themselves to the degree that in the end, they cast away from them their faith and salvation.

1 Timothy 6:10

ti1 6:10

For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and (d) pierced themselves through with many sorrows.

(d) Sorrow and grief do as it were pierce through the mind of man, and are the harvest and true fruits of covetousness.

1 Timothy 6:11

ti1 6:11

(9) But thou, O (e) man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness.

(9) A peculiar exhortation to various virtues, with which it appropriate for the pastors especially to be furnished.

(e) Whom the Spirit of God rules.

1 Timothy 6:13

ti1 6:13

(10) I give thee charge in the sight of God, who quickeneth all things, and [before] Christ Jesus, who before Pontius Pilate witnessed a good confession;

(10) A most earnest request and charge, to observe and keep all the things faithfully, with our eyes set upon the coming of Jesus Christ, whose glory we have to contrast with the vain glittering of this world, and his power with all the terrors of the wicked.

1 Timothy 6:15

ti1 6:15

Which in his times he shall shew, [who is] the (f) blessed and only Potentate, the King of kings, and Lord of lords;

(f) He combines many words together for one purpose: by which he confirms the power of God, which if we trust steadfastly in, we will not be moved out of our position.

1 Timothy 6:17

ti1 6:17

(11) Charge them that are rich in (g) this world, that they be not highminded, nor trust in uncertain riches, but in the (h) living God, who giveth us richly all things to enjoy;

(11) He adds as an overabundance as it were a sharp admonition to the rich, that they mainly take heed of two evils, that is, of pride, and deceitful hope, against which he sets three excellent virtues, hope in the living God, liberality towards their neighbour, and gentle conditions.

(g) In things pertaining to this life, with whom those men are compared who are rich in good works.

(h) Who alone is, and that everlasting: for he sets the frail nature of riches against God.

1 Timothy 6:19

ti1 6:19

(12) Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life.

(12) The praise of liberality, by the effects of it, because it is a sure testimony of the Spirit of God who dwells in us, and therefore of the salvation that will be given to us.

1 Timothy 6:20

ti1 6:20

(13) O Timothy, keep that which is committed to thy trust, avoiding profane [and] vain babblings, and oppositions of science falsely so called:

(13) He repeats the most important of all the former exhortations, which ought to be deeply imprinted in the minds of all ministers of the word, that is, that they avoid all vain babblings of false wisdom, and continue in the simplicity of sincere doctrine.

1 Timothy 6:21

ti1 6:21

Which some (i) professing have erred concerning the faith. Grace [be] with thee. Amen. "[The first to Timothy was written from Laodicea, which is the chiefest city of Phrygia Pacatiana.]"

(i) Not only in word, but also in appearance and gesture: to be short, while their behaviour was such that even when they held their peace they would make men believe, their heads were occupied about nothing but high and lofty matters, and therefore they erred concerning the faith.

2 Timothy

2 Timothy Chapter 1

2 Timothy 1:1

ti2 1:1

Paul, an apostle of Jesus Christ by the will of God, (a) according to the promise of life which is in Christ Jesus,

(a) Sent of God to preach that life which he promised in Christ Jesus.

2 Timothy 1:3

ti2 1:3

(1) I thank God, whom I serve from [my] (b) forefathers with pure conscience, that without ceasing I have remembrance of thee in my prayers night and day;

(1) The purpose that he aims at in this epistle is to confirm Timothy to continue constantly and bravely even to the end. And he sets first before him the great good will he has for him, and then reckons up the excellent gifts which God would as it were have to be in Timothy by inheritance, and his ancestors, which might so much the more make him bound to God.

(b) From Abraham, Isaac, and Jacob: for he speaks not of Pharisaism, but of Christianity.

2 Timothy 1:6

ti2 1:6

(2) Wherefore I put thee in remembrance that thou (c) stir up the gift of God, which is in thee by the putting on of my hands.

(2) He urges us to set the invincible power of the Spirit which God has given us, against those storms which may, and do come upon us.

(c) The gift of God is as it were a certain living flame kindled in our hearts, which the flesh and the devil go about to put out: and therefore we as their opponents must labour as much as we can to foster and keep it burning.

2 Timothy 1:7

ti2 1:7

For God hath not given us the spirit of (d) fear; but of power, and of love, and of a sound mind.

(d) To pierce us through, and terrify us, as men whom the Lord will destroy.

2 Timothy 1:8

ti2 1:8

(3) Be not thou therefore ashamed of the testimony of our Lord, nor of me (e) his prisoner: but be thou partaker of the afflictions of the (f) gospel according to the (g) power of God;

(3) He proves that the ignominy or shame of the cross is not to be ashamed of, and also that it is glorious and most honourable: first, because the Gospel for which the godly are afflicted is the testimony of Christ: and secondly because at length the great virtue and power of God appears in them.

(e) For his sake.

(f) This Gospel is said to be in a way afflicted in those that preach it.

(g) Through the power of God.

2 Timothy 1:9

ti2 1:9

(4) Who hath saved us, and called [us] with an holy calling, not according to our works, but according to his own purpose and grace, which was (h) given us in Christ Jesus (i) before the world began,

(4) He shows with how great benefits God has bound us to maintain boldly and constantly his glory which is joined with our salvation, and reckons up the causes of our salvation, that is, that free and eternal purpose of God, to save us in Christ who was to come. And by this it would come to pass, that we would at length be freely called by God through the preaching of the Gospel, to Christ the destroyer of death and author of immortality.

(h) He says that that grace was given to us from everlasting, to which we were predestinated from everlasting. So that the doctrine of foreseen faith and foreseen works is completely contrary to the doctrine which preaches and teaches the grace of God.

(i) Before the beginning of years, which has run on ever since the beginning of the world.

2 Timothy 1:10

ti2 1:10

But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to (k) light through the gospel:

(k) Has caused life and immortality to appear.

2 Timothy 1:11

ti2 1:11

(5) Whereunto I am appointed a preacher, and an apostle, and a teacher of the Gentiles.

(5) That is, the Gospel which the apostle preached.

2 Timothy 1:12

ti2 1:12

(6) For the which cause I also suffer these things: (7) nevertheless I am not ashamed: for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day.

(6) He confirms his apostleship by a strange argument, that is, because the world could not abide it, and therefore it persecuted him that preached it. (7) By setting his own example before us, he shows us how it may be, that we will not be ashamed of the cross of Christ, that is, if we are sure that God both can and will keep the salvation which he has as it were laid up in store by himself for us against that day.

2 Timothy 1:13

ti2 1:13

(8) Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus.

(8) He shows in what he ought to be most constant, that is, both in the doctrine itself, the essential parts of which are faith and charity, and next in the manner of teaching it, a living pattern and shape of which Timothy knew in the apostle.

2 Timothy 1:14

ti2 1:14

(9) That good thing which was committed unto thee keep (10) by the Holy Ghost which dwelleth in us.

(9) An amplification, taken from the dignity of so great a benefit committed to the ministers.

(10) The taking away of an objection. It is a hard thing to do it, but the Spirit of God is mighty, who has inwardly endued us with his power.

2 Timothy 1:15

ti2 1:15

(11) This thou knowest, that all they which are in Asia be turned away from me; of whom are Phygellus and Hermogenes.

(11) He prevents an offence which arose by the means of certain ones that fell from God and the faith, and utters also their names that they might be known by all men. But he sets against them the singular faith of one man, that one good example alone might counterbalance and weigh down all evil examples.

2 Timothy Chapter 2

2 Timothy 2:1

ti2 2:1

Thou (1) therefore, my son, be strong in the grace that is in Christ Jesus.

(1) The conclusion of the former exhortation which has also a declaration added to it: how those who do not keep that worthy thing that is committed to them, who keep it to themselves, but rather those who do most freely communicate it with others, to the end that many may be partakers of it, without any man's loss or hindrance.

2 Timothy 2:2

ti2 2:2

And the things that thou hast heard of me among (a) many witnesses, the same commit thou to faithful men, who shall be able to teach others also.

(a) When many were there, who can bear witness of these things.

2 Timothy 2:3

ti2 2:3

(2) Thou therefore endure hardness, as a good soldier of Jesus Christ.

(2) Another admonition: that the ministry of the word is a spiritual warfare, which no man can so travail in that he pleases his captain, unless he abstains from and parts with all hindrances which might draw him away from it.

2 Timothy 2:4

ti2 2:4

No man that warreth entangleth himself with the affairs of (b) [this] life; that he may please him who hath chosen him to be a soldier.

(b) With affairs of household, or other things that belong to other ordinary businesses.

2 Timothy 2:5

ti2 2:5

(3) And if a man also strive for masteries, [yet] is he not crowned, except he strive lawfully.

(3) The third admonition: the ministry is similar to a game in which men strive for the victory, and no man is crowned, unless he strive according to the laws which are prescribed, be they ever so hard and painful.

2 Timothy 2:6

ti2 2:6

(4) The husbandman that laboureth must be first partaker of the fruits.

(4) Another similarity with respect to the same matter: no man may look for the harvest, unless he first take pains to plow and sow his ground.

2 Timothy 2:7

ti2 2:7

(5) Consider what I say; and the Lord give thee understanding in all things.

(5) All these things cannot be understood, and much less practised, unless we ask of God and he gives us understanding.

2 Timothy 2:8

ti2 2:8

(6) Remember that Jesus Christ of the seed of David was raised from the dead according to my gospel:

(6) He confirms plainly two principles of our faith, which are always assaulted by heretics, the one of which (that is, that Christ is the true Messiah, made man of the seed of David) is the ground of our salvation: and the other is the highest part of it, that is, that he is risen again from the dead.

2 Timothy 2:9

ti2 2:9

(7) Wherein I suffer trouble, as an evil doer, [even] unto bonds; but the word of God is not bound.

(7) The taking away of an objection: it is true that he is kept in prison as an evildoer, yet there is no reason why some should therefore go about to take away credit from his Gospel. And this is because God has blessed his ministry; indeed, the example of this his captivity and patience, did rather in different ways strengthen and encourage his Church in the hope of a better life.

2 Timothy 2:11

ti2 2:11

(8) [It is] a faithful saying: For if we be (c) dead with [him], we shall also live with [him]:

(8) The fourth admonition: we ought not to contend upon words and questions, which are not only unprofitable, but also for the most part hurtful: but rather upon this, how we may compose ourselves to every manner of patience, and to die also with Christ (that is to say, for Christ's name) because that is the plain way to the most glorious life. And contrary to this, the falling away of men can diminish no part of the truth of God, even though by such means they procure most certain destruction to themselves.

(c) If we are afflicted with Christ, and for Christ's sake.

2 Timothy 2:14

ti2 2:14

Of these things put [them] in remembrance, (d) charging [them] before the Lord that they strive not about words to no profit, [but] to the subverting of the hearers.

(d) Call God to witness, or as a Judge: as Moses, Joshua, Samuel, and Paul himself did, in Acts 13.

2 Timothy 2:15

ti2 2:15

(9) Study to shew thyself approved unto God, a workman that needeth not to be ashamed, (e) rightly dividing the word of truth.

(9) The fifth admonition: a minister must not be an idle disputer, but a faithful steward in correctly dividing the word of truth, in so much that he must stop the mouths of other vain babblers.

(e) By adding nothing to it, neither deleting anything, neither mangling it, nor rending it apart, nor distorting it: but marking diligently what his hearers are able to bear, and what is fit to edifying.

2 Timothy 2:16

ti2 2:16

(f) But shun profane [and] vain babblings: (10) for they will increase unto more ungodliness.

(f) Mark and watch, and see that they do not creep on further.

(10) He reveals the subtilty of Satan, who beginning with these principles, draws us by little and little to ungodliness through the means of that wicked and profane babbling, which gradually increases. And this he proves by the horrible example of those that taught that the resurrection was already past.

2 Timothy 2:19

ti2 2:19

(11) Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, Let every one that (g) nameth the name of Christ depart from iniquity.

(11) A digression, in which he heals the offence that rose by their falling away. Firstly, he shows that the elect are out of all danger of any such falling away. Secondly, that they are known to God, and not to us: and therefore it is no marvel if we often mistake hypocrites for true brethren. But we must take heed that we are not like them, but rather that we are indeed such as we are said to be.

(g) That serves and worships him, and as it were named of him, a faithful man or Christian.

2 Timothy 2:20

ti2 2:20

(12) But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honour, and some to dishonour.

(12) The taking away of an objection: it is not dishonour to the good man of the house, that he has not in a great house all vessels of one sort and for one service, but we must look to this, that we are found vessels prepared to honour.

2 Timothy 2:21

ti2 2:21

If a man therefore (h) purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the master's use, [and] prepared unto every good work.

(h) By these words is meant the execution of the matter, and not the cause: for in that we purge ourselves, it is not to be attributed to any free will that is in us, but to God, who freely and wholly works in us, a good and an effectual will.

2 Timothy 2:22

ti2 2:22

(13) Flee also youthful lusts: but follow righteousness, faith, charity, (14) peace, with them that call on the Lord out of a pure heart.

(13) Returning to the matter from where he digressed in (Ti2 2:16), he warns him to exercise himself in serious matters, and such as pertain to godliness.

(14) The sixth admonition: we must above all things avoid all bitterness of mind, both in teaching all men, and also in calling those back who have gone out of the way.

2 Timothy 2:24

ti2 2:24

And the servant of the Lord must not strive; but be gentle unto all [men], apt to teach, (i) patient,

(i) To win them through our patient bearing with them, but not to please them or excuse them in their wickedness.

2 Timothy 2:25

ti2 2:25

In meekness instructing those that (k) oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth;

(k) He means those who do not yet see the truth.

2 Timothy Chapter 3

2 Timothy 3:1

ti2 3:1

This (1) know also, that in the last days perilous times shall come.

(1) The seventh admonition: we may not hope for a Church in this world without corruption: but there will be rather great abundance of most wicked men even in the very bosom of the Church, who will nonetheless make a show and countenance of great holiness, and charity.

2 Timothy 3:2

ti2 3:2

For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, (a) unholy,

(a) Who make no account, either of right or honesty.

2 Timothy 3:5

ti2 3:5

Having a form of godliness, but denying the power thereof: (2) from such turn away.

(2) We must not tarry with those men who resist the truth not from simple ignorance, but from a perverse mind, (which thing appears by their fruits which he graphically displays here); rather, we must turn away from them.

2 Timothy 3:9

ti2 3:9

(3) But they shall proceed no further: for their folly shall be manifest unto all [men], as theirs also was.

(3) He adds a comfort: the Lord will at length take off all their masks.

2 Timothy 3:10

ti2 3:10

(4) But thou hast (b) fully known my doctrine, manner of life, purpose, faith, longsuffering, charity, patience,

(4) So that we are not deceived by such hypocrites, we must set before us the virtues of the holy servants of God, and we must not be afraid of persecution which they suffered willingly, and which always follows true godliness. But we must especially hold fast the doctrine of the apostles, the sum of which is this, that we are saved through faith in Christ Jesus.

(b) You thoroughly know not only what I taught and did, but also how I thought and was inclined.

2 Timothy 3:11

ti2 3:11

Persecutions, afflictions, which came unto me at (c) Antioch, at Iconium, at Lystra; what persecutions I endured: but out of [them] all the Lord delivered me.

(c) Which is in Pisidia.

2 Timothy 3:13

ti2 3:13

But evil men and seducers shall wax (d) worse and worse, deceiving, and being deceived.

(d) Their wickedness will daily increase.

2 Timothy 3:16

ti2 3:16

(5) All scripture [is] given by inspiration of God, and [is] profitable for doctrine, for reproof, for correction, for instruction in righteousness:

(5) The eighth admonition which is most precious: a pastor must be wise by the word of God alone: in which we have perfectly delivered to us, whatever pertains to discerning, knowing and establishing true opinions, and to prove which opinions are false: and furthermore, to correct evil manners, and to establish good.

2 Timothy 3:17

ti2 3:17

That the (e) man of God may be perfect, throughly furnished unto all good works.

(e) The Prophets and expounders of God's will are properly and distinctly called, men of God.

2 Timothy Chapter 4

2 Timothy 4:1

ti2 4:1

I (1) charge [thee] therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom;

(1) The principal and chief of all admonitions, being therefore proposed with a most earnest charge, is this: that the word of God is explained and set forth with a certain holy urgent exhorting, as necessity requires: but in such a way that a good and true ground of the doctrine is laid, and the vehemency is tempered with all holy meekness.

2 Timothy 4:3

ti2 4:3

(2) For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears;

(2) Faithful pastors in times past took all occasions they could, because men were very prompt and ready to return to their fables.

2 Timothy 4:4

ti2 4:4

And they shall turn away [their] ears from the truth, and shall be turned unto (a) fables.

(a) To false and unprofitable doctrines which the world is now so bewitched with, that it would rather have the open light of the truth completely put out, than it would come out of darkness.

2 Timothy 4:5

ti2 4:5

(3) But watch thou in all things, endure afflictions, do the work of an evangelist, (b) make full proof of thy ministry.

(3) The wickedness and falling away of the world ought to cause faithful ministers to be so much the more careful.

(b) Prove and show by good and substantial proof, that you are the true minister of God.

2 Timothy 4:6

ti2 4:6

(4) For I am now ready to be (c) offered, and the time of my departure is at hand.

(4) He foretells his death to be at hand, and sets before them an excellent example, both of invincible constancy, and sure hope.

(c) To be offered for a drink offering; and he alludes to the pouring out of blood or wine which was used in sacrifices.

2 Timothy 4:9

ti2 4:9

(5) Do thy diligence to come shortly unto me:

(5) The last part of the epistle, setting forth grievous complaints against certain ones, and examples of singular godliness in every place, and of a mind never wearied.

2 Timothy 4:10

ti2 4:10

For Demas hath forsaken me, having (d) loved this present world, and is departed unto Thessalonica; Crescens to Galatia, Titus unto Dalmatia.

(d) Contented himself with this world.

2 Timothy 4:17

ti2 4:17

Notwithstanding the Lord stood with me, and strengthened me; that by me the preaching might be fully known, and [that] all the Gentiles might hear: and I was delivered out of the mouth of the (e) lion.

(e) Of Nero.

2 Timothy 4:18

ti2 4:18

And the Lord shall deliver me from every (f) evil work, and will preserve [me] unto his (g) heavenly kingdom: to whom [be] glory for ever and ever. Amen.

(f) Preserve me pure from committing anything unworthy of my apostleship.

(g) To make me partaker of his kingdom.

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Titus

Titus Chapter 1

Titus 1:1

tit 1:1

Paul, (1) a (a) servant of God, and an apostle of Jesus Christ, according to the faith of God's (b) elect, (2) and the acknowledging of the truth which is after godliness;

(1) He vouches his apostleship (not for Titus, but for the Cretian's sake) both by the testimony of his outward calling, and by his consent in which he agrees with all the elect from the beginning of the world.

(a) A minister, as Christ himself, in his office of minister and head of the Prophets, is called a servant; (Isa 43:10).

(b) Of those whom God has chosen. (2) The faith in which all the elect agree, is the true and sincere knowledge of God for this purpose, that worshipping God correctly, they may at length obtain everlasting life according to the promise of God, who is true, which promise was exhibited in Christ in due time according to his eternal purpose.

Titus 1:2

tit 1:2

In (c) hope of eternal life, which God, that cannot lie, (d) promised before the (e) world began;

(c) Hope is the end of faith.

(d) Freely and only from his generosity.

(e) See Ti2 1:9

Titus 1:3

tit 1:3

(3) But hath in due times manifested his word through preaching, which is committed unto me according to the commandment of God our (f) Saviour;

(3) This truth is not to be sought anywhere else, but in the preaching of the apostles.

(f) This word "Saviour" does not only signify a preserver of life, but also a giver of life.

Titus 1:4

tit 1:4

(4) To Titus, [mine] own son after the common faith: (5) Grace, mercy, [and] peace, from God the Father and the Lord Jesus Christ our Saviour.

(4) The apostle exhorts the Cretians to hear Titus, by setting forth his consent and agreement with them in the faith, and in addition shows by what special note we may distinguish true ministers from false. (5) There is but one way of salvation, common both to the pastor and the flock.

Titus 1:5

tit 1:5

(6) For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee:

(6) The first admonition: to ordain elders in every church.

Titus 1:6

tit 1:6

If any be blameless, the husband of one wife, having faithful children not accused of riot or (g) unruly.

(g) This word is used of horses and oxen, who will not tolerate the yoke.

Titus 1:7

tit 1:7

(7) For a bishop must be blameless, as the (h) steward of God; not (i) selfwilled, not soon angry, not given to wine, no striker, not given to filthy lucre;

(7) The second admonition: what faults pastors (whom he referred to before under the word elders) ought to be void of, and what virtues they ought to have.

(h) Whom the Lord has appointed steward of his gifts.

(i) Not stubborn and hard to please.

Titus 1:8

tit 1:8

But a lover of hospitality, a lover of good men, (k) sober, just, holy, temperate;

(k) Cautious, and of a sound judgment, and of a singular example of moderation.

Titus 1:9

tit 1:9

(8) Holding fast the faithful word as he hath been taught, (9) that he may be able by sound doctrine both to exhort and to convince the gainsayers.

(8) The third admonition: the pastor must hold fast that doctrine which the apostles delivered, and pertains to salvation, leaving behind all curious and vain matters. (9) The fourth admonition: to apply the knowledge of true doctrine to use, which consists in two things, that is, in governing those who show themselves able to learn, and confuting the obstinate.

Titus 1:10

tit 1:10

(10) For there are many unruly and vain talkers and deceivers, specially they of the (l) circumcision:

(10) An applying of the general proposition to a particular: the Cretians above all others need sharp reprehensions: both because their minds are naturally given to lies and slothfulness, and because of certain covetous Jews, who under a pretence of godliness, partly combined certain vain traditions, and partly old ceremonies with the Gospel.

(l) Of the Jews, or rather of those Jews who went about to join Christ and the Law.

Titus 1:12

tit 1:12

(m) One of themselves, [even] a prophet of their own, said, The Cretians [are] always liars, evil beasts, slow bellies.

(m) Epimenides, who was considered a prophet amongst them. See Laertius, and Cicero in his first book of divination.

Titus 1:13

tit 1:13

This witness is true. Wherefore rebuke them (n) sharply, that they may be sound in the faith;

(n) Clearly and plainly, and do not go about the bush with them.

Titus 1:15

tit 1:15

(11) Unto the pure all things [are] pure: but unto them that are defiled and unbelieving [is] nothing pure; but even their (o) mind and conscience is defiled.

(11) He shows in few words, that purity consists not in any external worship, and that which is according to the old Law (as indifferance of meats, and washings, and other such things which are abolished) but in the mind and conscience. And whoever teaches otherwise, does not know what true religion really is, and also is not to be heeded.

(o) If our minds and consciences are unclean, what cleanness is there in us before regeneration?

Titus Chapter 2

Titus 2:1

tit 2:1

But (1) speak thou the things which become sound doctrine:

(1) The fifth admonition: the doctrine must not only be generally pure, but also be applied to all ages and orders of men, according to the diversity of circumstances.

Titus 2:2

tit 2:2

(2) That the aged men be sober, grave, temperate, sound in faith, in charity, in patience.

(2) What are the principal virtues for old and young, both men and women: and how they ought to be stirred up to do them continually.

Titus 2:5

tit 2:5

[To be] discreet, chaste, (a) keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed.

(a) Not roving about idly.

Titus 2:7

tit 2:7

(3) In all things shewing thyself a pattern of good works: in doctrine [shewing] uncorruptness, (b) gravity, sincerity,

(3) The sixth admonition: that both the pastor's life and doctrine must be sound.

(b) Not such a gravity as may drive men from coming to the minister, but such as may cause them to come in a most reverent and honest way.

Titus 2:9

tit 2:9

(4) [Exhort] servants to be obedient unto their own masters, [and] to please [them] well in all (c) [things]; not answering again;

(4) The seventh admonition, concerning the duty of servants to their masters.

(c) Which may be done without offence to God.

Titus 2:11

tit 2:11

(5) For the grace of God that bringeth salvation hath appeared to all men,

(5) The eighth admonition belongs to all the godly: seeing that God calls all men to the Gospel, and Christ has so justified us, that he has also sanctified us, all of us must therefore give ourselves to true godliness, and righteousness, setting before us a sure hope of that immeasurable glory. And this thing must be so learned by them that the deniers also must be reprov'd, by the authority of the mighty God.

Titus 2:12

tit 2:12

Teaching us that, denying ungodliness and (d) worldly lusts, we should live soberly, righteously, and godly, in this present world;

(d) Lusts of the flesh, which belong to the present state of this life and world.

Titus 2:13

tit 2:13

(e) Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ;

(e) Christ is here most plainly called that mighty God, and his appearance and coming is called by the figure of speech metonymy, our hope.

Titus 2:14

tit 2:14

Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a (f) peculiar people, zealous of good works.

(f) As it were a thing peculiarly laid aside for himself.

Titus 2:15

tit 2:15

These things speak, and exhort, and rebuke with all (g) authority. Let no man despise thee.

(g) With all authority possible.

Titus Chapter 3

Titus 3:1

tit 3:1

Put (1) them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work,

(1) He declares particularly and separately that which he said before generally, noting out certain main and principal duties which men owe to men, and especially subjects to their magistrates.

Titus 3:3

tit 3:3

(2) For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, [and] hating one another.

(2) He confirms again the former exhortation by propounding the free benefit of our regeneration, the symbol of which is our baptism. (Ed.)

Titus 3:5

tit 3:5

Not by works of (a) righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the (b) Holy Ghost;

(a) Literally, "of works which are done in righteousness": and this passage fully refutes the doctrine of meritorious works.

(b) Which the power of the Holy Spirit works.

Titus 3:8

tit 3:8

(3) [This is] a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain (c) good works. These things are good and profitable unto men.

(3) Again with great earnestness emphasises how we ought to give ourselves to true godliness and avoid all vain questions, which serve to nothing but to cause strife and debate.

(c) Give themselves earnestly to good works.

Titus 3:10

tit 3:10

(4) A man that is an heretick after the first and second admonition reject;

(4) The ministers of the word must at once cast off heretics, that is, those who stubbornly and seditiously disquiet the Church, and will pay no attention to ecclesiastical admonitions.

Titus 3:12

tit 3:12

(5) When I shall send Artemas unto thee, or Tychicus, be diligent to come unto me to Nicopolis: for I have determined there to winter.

(5) Last of all, he writes a word or two regarding personal matters, and commends certain men.

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Philemon

Philemon Chapter 1

Philemon 1:6

plm 1:6

That the (a) communication of thy faith may become effectual by the (b) acknowledging of every good thing which is in you in Christ Jesus.

(a) By fellowship of faith, he means those duties of charity which are given to the saints, and flow from a productive faith.

(b) That by this means all men may perceive how rich you are in Christ, that is, in faith, charity, and all bountifulness.

Philemon 1:7

plm 1:7

For we have great joy and consolation in thy love, because the (c) bowels of the saints are refreshed by thee, brother.

(c) Because you did so dutifully and cheerfully refresh the saints, that they conceived inwardly a marvellous joy: for by this word

(bowels) is meant not only the inward feeling of wants and miseries that men have of one another's state, but also that joy and comfort which enters into the very bowels, as though the heart were refreshed and comforted.

Philemon 1:9

plm 1:9

(1) Yet for love's sake I rather beseech [thee], being such an one as Paul the aged, and now also a prisoner of Jesus Christ.

(1) An example of a Christian exercise and commendation for another man.

Philemon 1:12

plm 1:12

Whom I have sent again: thou therefore receive him, that is, mine own (d) bowels:

(d) As my own son, and as if I had begotten him from my own body.

Philemon 1:14

plm 1:14

But without thy mind would I do nothing; that thy benefit should not be as it were of (e) necessity, but willingly.

(e) That you might not seem to have lent me your servant on constraint, but willingly.

Philemon 1:15

plm 1:15

For perhaps he therefore (f) departed for (g) a season, that thou shouldest receive him for ever;

(f) He uses a more gentle type of speech, but in reality, he ran away.

(g) For a little time.

Philemon 1:16

plm 1:16

Not now as a servant, but above a servant, a brother beloved, specially to me, but how much more unto thee, both in the (h) flesh, and in the Lord?

(h) Because he is your servant, as other servants are, and because he is the Lord's servant, you must love him both for the Lord's sake and for your own sake.

Philemon 1:20

plm 1:20

(i) Yea, brother, let me have joy of thee in the Lord: refresh my bowels in the Lord.

(i) Good brother let me obtain this benefit at your hand.

Hebrews

Hebrews Chapter 1

Hebrews 1:1

heb 1:1

God, who at (1) sundry times and in divers manners spake in time past unto the fathers by the prophets,

The purpose of this epistle, is to show that Jesus Christ the Son of God both God and man is that true eternal and only Prophet, King and High Priest, that was shadowed by the figures of the old law, and is now indeed exhibited of whom the whole Church ought to be taught, governed and sanctified.

(1) The first part of the general proposition of this epistle the son of God is indeed that prophet or teacher, who has actually now performed that which God after a sort and in shadows signified by his prophets, and has fully revealed his Father's will to the world.

Hebrews 1:2

heb 1:2

Hath in these (a) last days spoken unto us by [his] (b) Son, (2) whom he hath appointed (c) heir of all things, by whom also he made the (d) worlds;

(a) So that the former declaration made by the prophets was not complete, and nothing must be added to this latter.

(b) That one Son is God and man. (2) The second part of the same statement: The same Son is appointed by the Father to be our king and Lord, by whom also he made all things: and in whom only he sets forth his glory, yea and himself also to be under obligation to us, who upholds and supports all things by his will and pleasure.

(c) Possessor and equal partner of all things with the Father.

(d) That is, whatever has been at any time, is, or shall be.

Hebrews 1:3

heb 1:3

Who being the (e) brightness of [his] glory, and the express image of his (f) person, and (g) upholding all things by the word of his power, (3) when he had by himself purged our sins, (h) sat down on the right hand of the Majesty on high;

(e) He in whom the glory and majesty of the Father shines, who is otherwise infinite, and cannot be under obligation.

(f) His Father's person.

(g) Sustains, defends and cherishes. (3) The third part of the same proposition: The same Son executed the office of the High Priest in offering up himself, and is our only and most mighty Mediator in heaven.

(h) This shows that the savour of that his sacrifice is not only most acceptable to the Father, but also is everlasting, and furthermore how far this High Priest surpasses all the other high priests.

Hebrews 1:4

heb 1:4

(4) Being made so much better than the angels, as he hath by inheritance obtained a more excellent (i) name than they.

(4) Before he comes to declare the office of Christ, he sets forth the excellency of his person. First of all he shows him to be man, and that in addition he is God also.

(i) Dignity and honour.

Hebrews 1:5

heb 1:5

(5) For unto which of the angels said he at any time, Thou art my Son, (k) this day have I begotten thee? (6) And again, I will be to him a Father, and he shall be to me a Son?

(5) He proves and confirms the dignity of Christ revealed in the flesh, by these six evident testimonies by which it appears that he far surpasses all angels, so much so that he is called both Son, and God in (Heb 1:5-8, Heb 1:10, Heb 1:13).

(k) The Father begat the Son from everlasting, but that everlasting generation was revealed and represented to the world in his time, and therefore he added this word "Today" (6) He proves and confirms the dignity of Christ revealed in the flesh, by these six evident testimonies by which it appears that he far surpasses all angels, so much so that he is called both Son, and God in (Heb 1:5-8, Heb 1:10, Heb 1:13).

Hebrews 1:6

heb 1:6

(7) And (l) again, when he bringeth in the firstbegotten into the world, he saith, And let all the angels of God worship him.

(7) He proves and confirms the dignity of Christ revealed in the flesh, by these six evident testimonies by which it appears that he far surpasses all angels, so much so that he is called both Son, and God in (Heb 1:5-8, Heb 1:10, Heb 1:13).

(l) The Lord was not content to have spoken it once, but he repeats it in another place.

Hebrews 1:7

heb 1:7

(8) And of the angels he saith, Who maketh his angels (m) spirits, and his ministers a (n) flame of fire.

(8) He proves and confirms the dignity of Christ revealed in the flesh, by these six evident testimonies by which it appears that he far surpasses all angels, so much so that he is called both Son, and God in (Heb 1:5-8, Heb 1:10, Heb 1:13).

(m) Cherub, (Psa 18:11).

(n) Seraph, (Isa 6:2).

Hebrews 1:8

heb 1:8

But unto the Son [he saith], Thy (o) throne, O God, [is] for ever (p) and ever: a (q) sceptre of righteousness [is] the sceptre of thy kingdom.

(o) The throne is proper for princes and not for servants.

(p) For everlasting, for this repeating of the word increases the significance of it beyond all measure.

(q) The government of your kingdom is righteous.

Hebrews 1:9

heb 1:9

Thou hast loved righteousness, and hated (r) iniquity; therefore God, [even] thy God, hath (s) anointed thee with the oil of gladness above thy (t) fellows.

(r) This type of speech in which the Jews use contrasting phrases, has great force in it.

(s) In that, that the word became flesh, by sending the Holy Spirit on him without measure.

(t) For he is the head and we are his members.

Hebrews 1:10

heb 1:10

(9) And, Thou, Lord, in the beginning hast (u) laid the foundation of the earth; and the heavens are the works of thine hands:

(9) He proves and confirms the dignity of Christ revealed in the flesh, by these six evident testimonies by which it appears that he far surpasses all angels, so much so that he is called both Son, and God in (Heb 1:5-8, Heb 1:10, Heb 1:13).

(u) Made the earth firm and sure.

Hebrews 1:13

heb 1:13

(10) But to which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool?

(10) He proves and confirms the dignity of Christ revealed in the flesh, by these six evident testimonies by which it appears that he far surpasses all angels, so much so that he is called both Son, and God in (Heb 1:5-8, Heb 1:10, Heb 1:13).

Hebrews 1:14

heb 1:14

Are they not all (x) ministering spirits, sent forth to minister for them who shall be heirs of salvation?

(x) By that name by which we commonly call princes messengers, he here calls the spirits.

Hebrews Chapter 2

Hebrews 2:1

heb 2:1

Therefore (1) we ought to give the more earnest heed to the things which (a) we have heard, lest at any time we (b) should let [them] slip.

(1) Now pausing to show to what end and purpose all these things were spoken, that is, to understand by the excellency of Christ above all creatures, that his doctrine, majesty and priesthood, is most perfect, he uses an exhortation taken from a comparison.

(a) He makes himself a hearer.

(b) They are said to let the word run out, who do not hold it securely and remember the word when they have heard it.

Hebrews 2:2

heb 2:2

For if the (c) word spoken by angels was stedfast, and every transgression and disobedience received a just recompence of reward;

(c) The Law which appointed punishment for the offenders: and which Paul says was given by angels, (Gal 3:19) and by Stephen also in, (Act 7:53).

Hebrews 2:3

heb 2:3

How shall we escape, if we neglect so great salvation; (2) which at the first began to be spoken by the Lord, and was confirmed unto us by (d) them that heard [him];

(2) If the neglect and disobedience of the word spoken by angels was not left unpunished, much less will it be tolerated if we neglect the gospel which the Lord of angels preached, and was confirmed by the voice of the apostles, and with so many signs and wonders from heaven, and especially with great and mighty working of the Holy Spirit.

(d) By the apostles.

Hebrews 2:4

heb 2:4

God also bearing [them] witness, both with (e) signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will?

(e) This is the true purpose of miracles. Now they are called signs, because they appear as one thing, and represent another: and they are called wonders, because they represent some strange and unaccustomed thing: and powers because they give us a glimpse of God's mighty power.

Hebrews 2:5

heb 2:5

(3) For unto the angels hath he not put in subjection the (f) world to come, whereof we speak.

(3) If it was an atrocious matter to condemn the angels who are but servants, it is much more atrocious to condemn that most mighty King of the restored world.

(f) The world to come, of which Christ is Father, (Isa 9:6) or the Church, which as a new world, was to be gathered together by the gospel.

Hebrews 2:6

heb 2:6

(4) But one in a certain place testified, saying, (g) What is man, that thou art mindful of him? or the (h) son of man, that thou visitest him?

(4) He shows that the use of this kingly dignity exists in this, that men might not only in Christ recognise the dignity which they have lost, but also might be through him advanced above all things, which dignity of men David describes most excellently.

(g) What is there in man that you should have such a great regard for him, and do him that honour?

(h) He refers to all the citizens of the heavenly kingdom as they are considered to be, before God gives them the freedom of that city in Christ, man, and sons of man.

Hebrews 2:7

heb 2:7

Thou (i) madest him a little lower than the angels; thou crownedst him with (k) glory and honour, and didst set him over the works of thy hands:

(i) This is the first honour of the citizens of the world to come, that they are beside the angels.

(k) For they will be greatly honoured when they partake of the kingdom. He speaks of the thing that will be, as though it were already, because it is so certain.

Hebrews 2:8

heb 2:8

Thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing [that is] not put under him. (5) But now we see not yet all things put under him.

(5) An objection: But where is this great rule and dominion?

Hebrews 2:9

heb 2:9

(6) But we (l) see Jesus, who was made a little (m) lower than the angels (7) for the (n) suffering of death, crowned with glory and honour; that he by the grace of God should (o) taste death for (8) every man.

(6) The answer: this is already fulfilled in Jesus Christ our head, who was temporarily for our sakes inferior to the angels, being made man: but now is advanced into most high glory.

(l) By his virtue and power which appears revealed in the Church.

(m) Who abased himself for a time, and took the position of a servant. (7) He shows the cause of this subjection, that is, to taste death for our sakes, that in so doing the part of a redeemer, he might not only be our Prophet and King, but also our High Priest.

(n) That he might die.

(o) Feel death. (8) In this exists the force of the argument: for we could not eventually be glorified with him, unless he was abased for us, even for all the elect. By this event the apostle comes to the other part of the declaration of Christ's person, in which he proved him to be God and also man.

Hebrews 2:10

heb 2:10

(9) For it became (p) him, for whom [are] all things, and by whom [are] all things, (10) in bringing many sons unto glory, (11) to make the (q) captain of their salvation perfect through sufferings.

(9) He proves moreover by other arguments why it suited the Son of God who is true God (as he proved a little before) to become man nonetheless, subject to all miseries, with the exception of sin.

(p) God.

(10) First of all because the Father, to whose glory all these things are to be referred, purposed to bring many sons to glory. How could he have men for his sons, unless his only begotten son had become a brother to men?

(11) Secondly the Father determined to bring those sons to glory, that is, out of that shame in which they existed before. Therefore the son should not have been seen plainly to be made man, unless he had been made like other men, that he might come to glory in the same way, he would bring others: indeed rather, it suited him who was prince of the salvation of others, to be consecrated above others through those afflictions, Prophet, King, and Priest, which are the offices of that government, for the salvation of others.

(q) The Chieftain who as he is chiefest in dignity, so he is first begotten from the dead, among many brethren.

Hebrews 2:11

heb 2:11

(12) For both he that (r) sanctifieth and they who are sanctified [are] all of (s) one: for which cause he is not ashamed to call them brethren,

(12) The basis for both of the former arguments, for we could not be sons through him, neither could he be consecrated through afflictions, unless he had been made man like us. But because this sonship depends not only on nature, for no man is accounted the son of God, unless he is also a

son of a man, he is also Christ's brother, (which is by sanctification, that is, by becoming one with Christ, who sanctifies us through faith) therefore the apostle makes mention of the sanctifier, that is, of Christ, and of them that are sanctified, that is, of all the elect, who Christ condescends to call brethren.

(r) He uses the time to show us that we are still going on, and increasing in this sanctification: and by sanctification he means our separation from the rest of the world, our cleansing from sin, and our dedication wholly to God, all which Christ alone works in us.

(s) One, of the same nature of man.

Hebrews 2:12

heb 2:12

(13) Saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee.

(13) That which he taught before about the incarnation of Christ, he applies to the prophetic office.

Hebrews 2:13

heb 2:13

(14) And again, I will put my (t) trust in him. And again, (u) Behold I and the children which God hath given me.

(14) He applies the same to the kingly power of Christ, in delivering his own from the power of the devil and death.

(t) I will commit myself to him, and to his defence.

(u) This Isaiah speaks of himself and his disciples but signifying by this all ministers, as also his disciples signify the whole Church. Therefore seeing Christ is the head of the prophets and ministers, these words are more rightly confirmed by him, than by Isaiah.

Hebrews 2:14

heb 2:14

Forasmuch then as the children are (x) partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the (y) power of death, that is, the (z) devil;

(x) Are made of flesh and blood, which is a frail and delicate nature.

(y) The devil is said to have the power of death, because he is the author of sin: and from sin comes death, and because of this he daily urges us to sin.

(z) He speaks of him as of a prince, placing over all his angels.

Hebrews 2:15

heb 2:15

And deliver them who through fear of (a) death were all their lifetime subject to bondage.

(a) By

(death) you must understand here, that death which is joined with the wrath of God, as it must be if it is without Christ, and there can be nothing devised that is more miserable.

Hebrews 2:16

heb 2:16

(15) For verily he took not on [him the (b) nature of] angels; but he took on [him] the (c) seed of Abraham.

(15) He explains those words of flesh and blood, showing that Christ is true man, and not by changing his divine nature, but by taking on man's nature. He names Abraham, regarding the promises made to Abraham in this behalf.

(b) The nature of angels.

(c) The very nature of man.

Hebrews 2:17

heb 2:17

(16) Wherefore in (d) all things it behoved him to be made like unto [his] brethren, that he might be a (e) merciful and (f) faithful high priest in things [pertaining] to God, to make reconciliation for the sins of the people.

(16) He applies the same to the priesthood, for which he would not have been suited, unless he had become man, and like us in all things, sin being the exception.

(d) Not only concerning nature, but qualities too.

(e) That he might be truly touched with the feeling of our miseries.

(f) Doing his office sincerely.

Hebrews 2:18

heb 2:18

For in that he himself hath suffered being (g) tempted, he is able to succour them that are tempted.

(g) Was tried and urged to wickedness by the devil.

Hebrews Chapter 3

Hebrews 3:1

heb 3:1

Wherefore, (1) holy brethren, partakers of the heavenly calling, consider the (a) Apostle and High Priest of our (b) profession, Christ Jesus;

(1) Having laid the foundation that is to say, declared and proved both the natures of one Christ, he gives him three offices, that is, the office of a Prophet, King and Priest, and concerning the office of teaching, and governing, compares him with Moses and Joshua from (Hebrews 3:1-4:14), and with Aaron concerning the priesthood. He proposes that which he intends to speak of, with a grave exhortation, that all our faith may be directed towards Christ, as the only everlasting teacher, governor, and High Priest.

(a) The ambassador or messenger, as in (Rom 15:8) he is called the minister of circumcision.

(b) Of the doctrine of the gospel which we profess.

Hebrews 3:2

heb 3:2

(2) Who was faithful to him that (c) appointed him, (3) as also Moses [was faithful] in all his house.

(2) He confirms his exhortation with two reasons, first of all because Christ Jesus was appointed as such by God: secondly, because he thoroughly executed the offices that his Father commanded him.

(c) Apostle and High Priest. (3) Now he comes to the comparison with Moses, and he makes them like one another other in this, that they were both appointed rulers over God's house, and executed faithfully their office: but he later shows that there is great dissimilarity in the same comparison.

Hebrews 3:3

heb 3:3

(4) For this [man] was counted worthy of more glory than Moses, inasmuch as he who hath builded the house hath more honour than the house.

(4) The first comparison: The builder of the house is better than the house itself, therefore Christ is better than Moses. The reason for the conclusion is this: because the builder of the house is God, which cannot be attributed to Moses; and therefore Moses was not the builder, but a part of the house: but Christ as Lord and God, made the house.

Hebrews 3:5

heb 3:5

And (5) Moses verily [was] faithful in all his house, as a servant, for a testimony of those things which were to be spoken after;

(5) Another comparison: Moses was a faithful servant in this house, that is, in the Church, serving the Lord that was to come, but Christ rules and governs his house as Lord.

Hebrews 3:6

heb 3:6

But Christ as a son over his own house; (6) whose (d) house are we, if we hold fast the (e) confidence and the rejoicing of the hope firm unto the end.

(6) He applies the former doctrine to his purpose, exhorting all men by the words of David to hear the Son speak, and to give full credit to his words, seeing that otherwise they cannot enter into that eternal rest.

(d) That is, Christ's.

(e) He calls confidence the excellent effect of faith (by which we cry Abba, that is, Father), and to confidence he adds hope.

Hebrews 3:7

heb 3:7

Wherefore (as the Holy Ghost saith, To day if ye (f) will hear his voice,

(f) So that God was to speak once again after Moses.

Hebrews 3:8

heb 3:8

Harden not your hearts, as in the (g) provocation, in the day of temptation in the wilderness:

(g) In the day that they troubled the Lord, or struggled with him.

Hebrews 3:10

heb 3:10

Wherefore I was grieved with that generation, and said, They do alway (h) err in [their] heart; and they have not known my ways.

(h) They are brutish and angry.

Hebrews 3:12

heb 3:12

(7) Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God.

(7) Now consider in the words of David, he shows first by this word "today" that we must not ignore the opportunity while we have it: for that word is not to be limited to David's time, but it encompasses all the time in which God calls us.

Hebrews 3:13

heb 3:13

But exhort one another daily, (i) while it is called To day; lest any of you be hardened through the deceitfulness of sin.

(i) While today lasts, that is to say, so long as the gospel is offered to us.

Hebrews 3:14

heb 3:14

(8) For we are made partakers of Christ, if we hold the (k) beginning of our confidence stedfast unto the end;

(8) Now he considers these words, "If you hear his voice" showing that they are spoken and meant of the hearing of faith, opposite which he places hardening through unbelief.

(k) That beginning of trust and confidence: in the speech of the Hebrews, he calls "beginning" that which is chiefest.

Hebrews 3:15

heb 3:15

(l) While it is said, To day if ye will hear his voice, harden not your hearts, as in the provocation.

(l) So long as this voice sounds out.

Hebrews Chapter 4

Hebrews 4:2

heb 4:2

(1) For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being (a) mixed with faith in them that heard [it].

(1) By these words "His voice" he shows that David meant the preaching of Christ, who was then also preached, for Moses and the prophets honoured no one else.

(a) He compares the preaching of the gospel to drink, which being drunk, that is to say, heard, profits nothing, unless it is mixed with faith.

Hebrews 4:3

heb 4:3

(2) For we which have believed do enter into rest, as he said, As I have sworn in my wrath, if they shall enter into my rest: although the works were finished from the foundation of the world.

(2) Lest any man should object, that those words spoke refer to the land of Canaan and doctrine of Moses, and therefore cannot applied to Christ and to eternal life, the apostle shows that there are two types of rest spoken of in the scriptures: one being the seventh day, in which God is said to have rested from all his works, the other is said to be the rest into which Joshua led the people. This rest is not the last rest to which we are called, proven through two reasons. David long after, speaking to the people which were then placed in the land of Canaan, uses these words "Today" and threatens them still that they will not enter into the rest of God if they refuse the voice of God that sounded in their ears. We must say that he meant another time than that of Moses, and another rest than the land of Canaan. That rest is the everlasting rest, in which we begin to live to God, after the race of this life ceases. God rested the seventh day from his works, that is to say, from making the world. Moreover the apostle signifies that the way to this rest, which Moses and the land of Canaan, and all the order of the Law foreshadowed, is revealed in the Gospel only.

Hebrews 4:8

heb 4:8

For if (b) Jesus had given them rest, then would he not afterward have spoken of another day.

(b) He speaks of Joshua the son of Nun: and as the land of Canaan was a figure of our true rest, so was Joshua a figure of Christ.

Hebrews 4:10

heb 4:10

(c) For he that is entered into his rest, he also hath ceased from his own works, as God [did] from his.

(c) As God rested the seventh day, so must we rest from our works, that is, from those things that proceed from our corrupt nature.

Hebrews 4:11

heb 4:11

(3) Let us labour therefore to enter into that rest, lest (d) any man fall after the same example of unbelief.

(3) He returns to an exhortation.

(d) Lest any man become a similar example of infidelity.

Hebrews 4:12

heb 4:12

(4) For the (e) word of God [is] (f) quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of (g) soul and (h) spirit, and of the joints and marrow, and [is] a discerner of the thoughts and intents of the heart.

(4) An amplification taken from the nature of the word of God, so powerful that it enters even to the deepest and most inward and secret parts of the heart, fatally wounding the stubborn, and openly reviving the believers.

(e) The doctrine of God which is preached both in the law and in the gospel.

(f) He calls the word of God living, because of the effect it has on those to whom it is preached.

(g) He calls the seat of emotions "soul".

(h) By "spirit" he means the mind.

Hebrews 4:13

heb 4:13

Neither is there any creature that is not manifest in (i) his sight: but all things [are] naked and opened unto the eyes of him with whom we have to do.

(i) In God's sight.

Hebrews 4:14

heb 4:14

(5) Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us (k) hold fast [our] profession.

(5) Now he compares Christ's priesthood with Aaron's, and declares even in the very beginning the marvellous excellency of this priesthood, calling him the Son of God, and placing him in the seat of God in heaven, plainly and openly contrasting him with Aaron's priests, and the transitory tabernacle. He expands on these comparisons in later passages.

(k) And let it not go out of our hands.

Hebrews 4:15

heb 4:15

(6) For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as [we are, yet] without sin.

(6) Lest he appear by the great glory of our High Priest, to prevent us from going to him, he adds after, that he is nonetheless our brother indeed, (as he proved before) and that he counts all our miseries as his own, to call us boldly to him.

Hebrews Chapter 5

Hebrews 5:1

heb 5:1

For (1) every high priest taken from among men is ordained for men in things [pertaining] to God, (2) that he may offer both (a) gifts and (b) sacrifices for sins:

(1) The first part of the first comparison of Christ's high priesthood with Aaron's: Other high priests are taken from among men, and are called after the order of men. (2) The first part of the second comparison: Others though weak, are made high priests, to the end that feeling the same infirmity in themselves which is in all the rest of the people, they should in their own and the peoples name offer gifts and sacrifices, which are witnesses of common faith and repentance.

(a) Offering of things without life.

(b) Beasts which were killed, but especially in the sacrifices for sins and offences.

Hebrews 5:2

heb 5:2

Who (c) can have compassion on the ignorant, and (d) on them that are out of the way; for that he himself also is (e) compassed with infirmity.

(c) Fit and meet.

(d) On them that are sinful: for in the Hebrew tongue, under ignorance and error is every sin meant, even that sin that is voluntary.

(e) He carries with him a nature subject to the same inconveniences and vices.

Hebrews 5:4

heb 5:4

(3) And no man taketh this honour unto himself, but he that is called of God, as [was] Aaron.

(3) The third comparison which is complete: The others are called by God and so was Christ, but in another order than Aaron. For Christ is called the Son, begotten by God and a Priest for ever after the order of Melchizedek.

Hebrews 5:6

heb 5:6

As he saith also in another [place], Thou [art] a priest for ever after the (f) order of Melchisedec.

(f) After the likeness or manner as it is later declared.

Hebrews 5:7

heb 5:7

(4) Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to (h) save him from death, and was heard in that he feared;

(4) The other part of the second comparison: Christ being exceedingly afflicted and exceedingly merciful did not pray because of his sins, for he had none, but for his fear, and obtained his request, and offered himself for all who are his.

(h) To deliver him from death.

Hebrews 5:8

heb 5:8

Though he were a Son, yet (i) learned he obedience by the things which he suffered;

(i) He learned in deed what it is to have a Father, whom a man must obey.

Hebrews 5:9

heb 5:9

(5) And being made (k) perfect, he became the author of eternal salvation unto all them that obey him;

(5) The other part of the first comparison: Christ was consecrated by God the Father as the author of our salvation, and an High Priest for ever, and therefore he is a man, though nonetheless he is far above all men.

(k) See (Heb 2:10).

Hebrews 5:11

heb 5:11

(6) Of whom we have many things to say, and hard to be uttered, seeing ye are dull of hearing.

(6) A digression until he comes to the beginning of the seventh chapter; (Hebrews 5:11-6:20): in which he partly holds the Hebrews in the diligent consideration of those things which he has said, and partly prepares them for the understanding of those things of which he will speak.

Hebrews 5:12

heb 5:12

(7) For when for the time ye ought to be teachers, ye have need that one teach you again which [be] the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat.

(7) An example of an apostolic exhortation.

Hebrews 5:13

heb 5:13

For every one that useth milk [is] unskilful in the (l) word of righteousness: for he is a babe.

(l) In the word that teaches righteousness.

Hebrews 5:14

heb 5:14

But strong meat belongeth to them that are of full age, [even] those who by reason of use have their
(m) senses exercised to discern both good and evil.

(m) All their power by which they understand and judge.

Hebrews Chapter 6

Hebrews 6:1

heb 6:1

Therefore leaving the (a) principles of the doctrine of Christ, let us go on unto perfection; (1) not laying again the foundation of repentance from dead works, and of faith toward God,

(a) The first principle of Christian religion, which we call the catechism. (1) Certain principles of a catechism, which comprehend the sum of the doctrine of the gospel, were given in few words and briefly to the poor and unlearned, that is, the profession of repentance and faith in God. The articles of this doctrine were required from those who were not yet members of the Church on the days appointed for their baptism. Of those articles, two are by name recited: the resurrection of the dead, and eternal judgment. (Ed.)

Hebrews 6:4

heb 6:4

(2) For [it is] (b) impossible for those who were once enlightened, and have (c) tasted of the heavenly gift, and were made partakers of the Holy Ghost,

(2) He adds a vehemency to his exhortation, and a sharp threatening of the certain destruction that will come to them who fall away from God and his religion.

(b) He speaks of a general backsliding and those who fall away from the faith completely, not of sins committed through the weakness of a man against the first and the second table of the law.

(c) We must note the force of this word, for it is one thing to believe as Lydia did, whose heart God opened in (Act 16:13) and another thing to have some taste.

Hebrews 6:6

heb 6:6

If they shall fall away, to renew them again unto repentance; seeing they (d) crucify to themselves the Son of God afresh, and put [him] to an open shame.

(d) As men that hate Christ, and as though they crucified him again, making a mockery of him to all the world, to their own destruction, as Julian the Apostate or backslider did.

Hebrews 6:7

heb 6:7

(3) For the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God:

(3) He lays out the former threatening with a comparison.

Hebrews 6:9

heb 6:9

(4) But, beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak.

(4) He moderates and calms all that sharpness, expecting better things of those to whom he writes.

Hebrews 6:10

heb 6:10

(5) For God [is] not unrighteous to forget your work and labour of love, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister.

(5) He praises them for their charity, by this encouraging them to go forward, and to hold out to the end.

Hebrews 6:12

heb 6:12

(6) That ye be not slothful, but followers of them who through faith and patience inherit the promises.

(6) He shows in these verses that they need to go forward constantly, for their own good: that is, of charity, and patience; and lest any man should object and say that these things are impossible to do, he asks them to consider the examples of their ancestors and to follow them.

Hebrews 6:13

heb 6:13

(7) For when God made promise to Abraham, because he could swear by no greater, he sware by himself,

(7) Another encouragement, to push them onward because the hope of the inheritance is certain, if we continue to the end, for God has not only promised it, but also promised it with an oath.

Hebrews 6:14

heb 6:14

Saying, Surely (e) blessing I will bless thee, and multiplying I will multiply thee.

(e) I will heap many benefits on you.

Hebrews 6:17

heb 6:17

Wherein God, willing more (f) abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed [it] by an oath:

(f) More than was needed, were it not for the wickedness of men who do not believe God, even though he swears.

Hebrews 6:19

heb 6:19

(8) Which [hope] we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the veil;

(8) He compares hope to an anchor because in the same way that an anchor when cast into the bottom of the sea secures the whole ship, so hope also enters even into the very secret places of heaven. He makes mention of the sanctuary, alluding to the old tabernacle and by this returns to the comparison of the priesthood of Christ with the Levitical priesthood.

Hebrews 6:20

heb 6:20

(9) Whither the forerunner is for us entered, [even] Jesus, made an high priest for ever after the order of Melchisedec.

(9) He repeats David's words, in which all those comparisons that he mentioned before are signified, as he declares in all the next chapter.

Hebrews Chapter 7

Hebrews 7:1

heb 7:1

For this (1) Melchisedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and (a) blessed him;

(1) Declaring those words, "According to the order of Melchizedek" upon which the comparison of the priesthood of Christ with the Levitical priesthood rests: first, Melchizedek himself is considered to be the type of Christ and these are the points of that comparison. Melchizedek was a king and a priest, as is Christ alone. He was a king of peace and righteousness as is Christ alone.

(a) With a solemn and priestly blessing.

Hebrews 7:3

heb 7:3

(2) Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually.

(2) Another type: Melchizedek is set before us to be considered as one without beginning and without ending, for neither his father, mother, ancestors, or his death are written of. Such a one is indeed the Son of God, that is, an everlasting Priest: as he is God, begotten without mother, and man, conceived without father.

Hebrews 7:4

heb 7:4

(3) Now consider how great this man [was], unto whom even the patriarch Abraham gave the tenth of the spoils.

(3) Another figure: Melchizedek in his priesthood was above Abraham for he took tithes from him, and blessed him as a priest. Such a one indeed is Christ, on whom depends even Abraham's sanctification and all the believers, and whom all men should worship and reverence as the author of all.

Hebrews 7:5

heb 7:5

And verily they that are of the sons of Levi, who receive the office of the priesthood, have a commandment to take tithes of the people according to the law, that is, of their brethren, though they (b) come out of the loins of Abraham:

(b) Were begotten by Abraham.

Hebrews 7:7

heb 7:7

And (c) without all contradiction the less is blessed of the better.

(c) He speaks of the public blessing which the priests used.

Hebrews 7:9

heb 7:9

(4) And as I may so say, Levi also, who receiveth tithes, payed tithes in Abraham.

(4) A twofold amplification: The first, that Melchizedek took the tithes as one immortal (that is, in respect that he is the figure of Christ, for his death is not mentioned, and David sets him forth as an everlasting Priest) but the Levitical priests, took tithes as mortal men, for they succeed one another: the second, that Levi himself, though yet in Abraham, was tithed by Melchizedek. Therefore the priesthood of Melchizedek (that is, Christ's, who is pronounced to be an everlasting Priest according to this order) is more excellent than the Levitical priesthood.

Hebrews 7:11

heb 7:11

(5) If therefore (d) perfection were by the Levitical priesthood, (for under it the people received the law,) what further need [was there] that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron?

(5) The third treatise of this Epistle, in which after he has proved Christ to be a King, Prophet and a Priest, he now handles distinctly the condition and excellency of all these offices, showing that all these were shadows, but in Christ they are true and perfect. He begins with the priesthood that the former treatise ended with, that by this means all the parts of the debate may better hold together. First of all he proves that the Levitical priesthood was imperfect because another priest is promised later according to an other order, that is, of another rule and fashion.

(d) If the priesthood of Levi could have made any man perfect.

Hebrews 7:12

heb 7:12

(6) For the priesthood being changed, there is made of necessity a change also of the (e) law.

(6) He shows how by the institution of the new priesthood, not only the imperfection of the priesthood of Levi was declared, but also that it was changed for this: for these two cannot stand together, because the first appointment of the tribe of Levi shut out the tribe of Judah and made it inferior to Levi: and this latter passage places the priesthood in the tribe of Judah.

(e) Of the institution of Aaron.

Hebrews 7:13

heb 7:13

For he of whom these things are spoken pertaineth to another tribe, of which no man (f) gave attendance at the altar.

(f) Had anything to do with the altar.

Hebrews 7:15

heb 7:15

(7) And it is yet far more evident: for that after the similitude of Melchisedec there ariseth another priest,

(7) Lest any man object, the priesthood was indeed translated from Levi to Judah. Nonetheless the same still remains, he both considers and explains those words of David "for ever, according to the order of Melchizedek" by which also a different institution of priesthood is understood.

Hebrews 7:16

heb 7:16

(8) Who is made, not after the (g) law of a carnal commandment, but after the power of an endless life.

(8) He proves the diversity and excellency of the institution of Melchizedek's priesthood, by this that the priesthood of the law rested on an outward and bodily anointing: but the sacrifice of Melchizedek is set out to be everlasting and more spiritual.

(g) Not after the ordination, which commands frail ad temporary things, as was done in Aaron's consecration, and all of that whole priesthood.

Hebrews 7:18

heb 7:18

(9) For there is verily a disannulling of the (h) commandment going before for the weakness and unprofitableness thereof.

(9) Again, that no man object that the last priesthood was added to make a perfect one by joining them both together, he proves that the first was made void by the later as unprofitable, by the nature of them both. For how could those material and transitory things sanctify us, either by themselves, or by being joined with another?

(h) The ceremonial law.

Hebrews 7:20

heb 7:20

(10) And inasmuch as not without an oath [he was made priest]:

(10) Another argument, by which he proves that the priesthood of Christ is better than the priesthood of Levi, because his was established with an oath, but theirs was not so.

Hebrews 7:23

heb 7:23

(11) And they truly were many priests, because they were not suffered to continue by reason of death:

(11) Another argument for the same purpose. The Levitical priests (as mortal men) could not be everlasting, but Christ, as he is everlasting, so has he also an everlasting priesthood, making most effectual intercession for them who come to God by him.

Hebrews 7:24

heb 7:24

But this [man], because he continueth ever, hath an (i) unchangeable priesthood.

(i) Which cannot pass away.

Hebrews 7:25

heb 7:25

Wherefore he is (k) able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.

(k) He is fit and sufficient.

Hebrews 7:26

heb 7:26

(12) For such an high priest became us, [who is] holy, harmless, undefiled, separate from sinners, and made higher than the heavens;

(12) Another argument: There are required in an high priest innocency and perfect pureness, which may separate him from sinners, for whom he offers. The Levitical high priests are not found to be such, for they offer first for their own sins: but only Christ is such a one, and therefore the only true High Priest.

Hebrews 7:27

heb 7:27

Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: (13) for (l) this he did (m) once, when he offered up himself.

(13) Another argument, which nonetheless he handles afterward: The Levitical priests offered sacrifice after sacrifice, first for themselves, and then for the people. Christ offered not for himself, but for others, not sacrifices, but himself, not repeatedly, but once. This should not seem strange, he says, for they are weak, but this man is consecrated as an everlasting Priest, and that by an oath.

(l) That sacrifice which he offered.

(m) It was done so that it need not be repeated or offered again any more.

Hebrews 7:28

heb 7:28

For the law maketh men high priests which have infirmity; but the (n) word of the oath, (14) which (o) was since the law, [maketh] the Son, who is consecrated for evermore.

(n) The commandment of God which was bound with an oath.

(14) Another argument taken by the time: Former things are taken away by the later.

(o) Exhibited.

Hebrews Chapter 8

Hebrews 8:1

heb 8:1

Now (1) of the things which we have spoken [this is] the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens;

(1) He briefly repeats that to which all these things are to be referred, that is, that we have another High Priest than those Levitical high priests, even such a one as sits at the right hand of the Most High God in heaven.

Hebrews 8:2

heb 8:2

(2) A minister of the (a) sanctuary, (3) and of the (b) true tabernacle, which the Lord pitched, and not man.

(2) They of Levi were high priests in an earthly sanctuary, but Christ is in the heavenly.

(a) Of heaven. (3) They of Levi exercised their priesthood in a frail tabernacle, but Christ bears about with him another tabernacle, that is, his body, which God himself made everlasting, as shall later be declared in (Heb 9:11).

(b) Of his body.

Hebrews 8:3

heb 8:3

(4) For every high priest is ordained to offer gifts and sacrifices: wherefore [it is] of necessity that this man have somewhat also to offer.

(4) He brings a reason why it must be that Christ should have a body (which he calls a tabernacle which the Lord built, and not man) that is, that he might have that to offer: for otherwise he could not be an High Priest. The body is both the tabernacle and the sacrifice.

Hebrews 8:4

heb 8:4

(5) For if he were on earth, he should not be a priest, seeing that there are priests that offer gifts according to the law:

(5) He gives a reason why he said that our High Priest is in the heavenly sanctuary, and not in the earthly: because, says he, if he were now on the earth, he could not minister in the earthly sanctuary, seeing there are still Levitical priests who are appointed for him, that is to say, to be patterns of that perfect example. To what purpose should the patterns serve, when the true and original example is present?

Hebrews 8:6

heb 8:6

(6) But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises.

(6) He enters into the comparison of the old and transitory Testament or covenant, being but for a time, of which the Levitical priests were mediators, with the new, the everlasting Mediator of which is Christ, to show that this is not only better than that in all respects, but also that that was made void by this.

Hebrews 8:7

heb 8:7

(7) For if that first [covenant] had been faultless, then should no place have been sought for the second.

(7) He proves by the testimony of Jeremiah that there is a second Testament or covenant, and therefore that the first was not perfect.

Hebrews 8:8

heb 8:8

For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the (c) house of Israel and with the house of Judah:

(c) He calls it a house, as it were one family of the whole kingdom: for while the kingdom of David was divided into two sections, the Prophet would have us understand that through the new Testament they shall be joined together again in one.

Hebrews 8:13

heb 8:13

(8) In that he saith, A new [covenant], he hath made the first old. Now that which decayeth and waxeth old [is] ready to vanish away.

(8) The conclusion: Therefore by the later and the new, the first and old is taken away, for it could not be called new, if it did not differ from the old. Again, that same is at length taken away, which is subject to corruption, and therefore imperfect.

Hebrews Chapter 9

Hebrews 9:1

heb 9:1

Then verily (1) the first [covenant] had also ordinances of divine service, and a (a) worldly sanctuary.

(1) A division of the first tabernacle which he calls worldly, that is to say, transitory, and earthly, into two parts, that is, into the holy places, and the Holiest of all.

(a) An earthy and a fleeting.

Hebrews 9:3

heb 9:3

And after (b) the second veil, the tabernacle which is called the (c) Holiest of all;

(b) He calls it the second veil, not because there were two veils, but because it was behind the sanctuary or the first tabernacle.

(c) The holiest sanctuary.

Hebrews 9:5

heb 9:5

And over it the cherubims of glory shadowing the (d) mercyseat; of which we cannot now speak particularly.

(d) The Hebrews call the cover of the ark of the covenant the mercy seat, which both the Greeks and we do also.

Hebrews 9:6

heb 9:6

(2) Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service [of God].

(2) Now he comes to the sacrifices which he divides into those daily sacrifices and that yearly and solemn sacrifice with which the high priest only but once every year entering into the Holiest of all with blood, offered for himself and the people.

Hebrews 9:7

heb 9:7

But into the second [went] the high priest alone once every year, not without blood, which he offered for himself, and [for] the (e) errors of the people:

(e) For the sins, see (Heb 5:2).

Hebrews 9:8

heb 9:8

(3) The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing:

(3) Of that yearly rite and the ceremony, he gathers that the way into heaven was not opened by such sacrifices, which was shadowed by the Holiest of all. For why did only the high priest enter in, excluding all others, to offer sacrifices there both for himself and for others, and after, shut the Holiest of all again?

Hebrews 9:9

heb 9:9

(4) Which [was] a figure (f) for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience;

(4) An objection: If the way to heaven was not opened by those sacrifices (that is to say, if the worshippers were not purged by them) why then were those ceremonies used? That is, that men might be called back to that spiritual example, that is to say, to Christ who would correct all those things at his coming.

(f) For that time that that figure had to last.

Hebrews 9:10

heb 9:10

(5) [Which stood] only in meats and drinks, and divers washings, and carnal ordinances, (g) imposed [on them] until the time of reformation.

(5) Another reason why they could not clear the conscience of the worshipper is because they were outward and carnal or material things.

(g) For they were as you would say, a burden, from which Christ delivered us.

Hebrews 9:11

heb 9:11

(6) But Christ being come an high priest of good things to come, (7) by a (h) greater and more perfect tabernacle, not made with hands, that is to say, not of this building;

(6) Now he enters into the declaration of the types, and first of all comparing the Levitical high priest with Christ, (that is to say, the figure with the thing itself) he attributes to Christ the administration of good things to come, that is, everlasting, which those carnal things had respect to.

(7) Another comparison of the first corrupt tabernacle with the latter, (that is to say, with the human nature of Christ) which is the true incorruptible temple of God, into which the Son of God entered, as the Levitical high priests into the other which was frail and transitory.

(h) By a more excellent and better.

Hebrews 9:12

heb 9:12

(8) Neither by the blood of (i) goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption [for us].

(8) Another comparison of the blood of the sacrifices with Christ, the Levitical high priests entering by their holy places into the sanctuary, offered corruptible blood for one year only: but Christ entering into that holy body of his, entered by it into heaven itself, offering his own most pure blood for an everlasting redemption: for Christ is both the High Priest, Tabernacle, Sacrifices and Offerings themselves, indeed all those both truly and for ever.

(i) For in this yearly sacrifice of reconciliation, there were two kinds of sacrifices, the one a goat, the other a heifer, or calf.

Hebrews 9:13

heb 9:13

(9) For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the (k) purifying of the flesh:

(9) If the outward sprinkling of blood and ashes of beasts was a true and effectual sign of purifying and cleansing, how much more shall the thing itself and the truth being present which in times past was shadowed by those external sacraments do it? That is to say, his blood, which is man's blood and also the blood of the Son of God, and therefore has an everlasting power of purifying and cleansing.

(k) He considers the signs separately, being separate from the thing itself.

Hebrews 9:14

heb 9:14

How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from (l) dead works to serve the living God?

(l) From sins which proceed from death, and bring forth nothing but death.

Hebrews 9:15

heb 9:15

(10) And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions [that were] under the first testament, they which are called might receive the promise of eternal inheritance.

(10) The conclusion of the former argument: therefore seeing the blood of beasts did not purge sins, the new Testament which was promised before, to which those outward things had respect, is now indeed established by the power by which all transgressions might be taken away, and heaven indeed opened to us. It follows that Christ shed his blood also for the fathers, for he was foreshadowed by these old ceremonies, otherwise, unless they served to represent him, they were not at all profitable.

Therefore this Testament is called the latter, not concerning the power of it, (that is to say, remission of sins) but in respect of that time in which the thing itself was finished, that is to say, in which Christ was exhibited to the world, and fulfilled all things necessary for our salvation.

Hebrews 9:16

heb 9:16

(11) For where a testament [is], there must also of necessity be the death of the testator.

(11) A reason why the testament must be established by the death of the Mediator, because this testament has the condition of a testament or gift, which is made effective by death, and therefore that it might be effective, it must be that he that made the Testament, should die.

Hebrews 9:18

heb 9:18

(12) Whereupon neither the first [testament] was dedicated without blood.

(12) There must be a proportion between those things which purify and those which are purified: Under the law all those figures were earthly, the tabernacle, the book, the vessels, the sacrifices, although they were the signs of heavenly things. Therefore it was required that all those should be purified with some matter and ceremony of the same nature, that is, with the blood of beasts, with water, wool, hyssop. But under Christ all things are heavenly, a heavenly tabernacle, heavenly sacrifice, heavenly people, heavenly doctrine, and heaven itself is set open before us for an eternal home. Therefore all these things are sanctified in a similar way, that is, with the everlasting offering of the quickening blood of Christ.

Hebrews 9:19

heb 9:19

For when Moses had spoken every precept to all the people (m) according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and (n) sprinkled both the book, and all the people,

(m) As the Lord had commanded.

(n) He used to sprinkle.

Hebrews 9:23

heb 9:23

[It was] therefore necessary that the (o) patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these.

(o) The counterparts of heavenly things were earthly, and therefore they were to be set forth with earthly things, as with the blood of beasts, wool and hyssop. But under Christ all things are heavenly, and therefore they could not be sanctified with the offering of his living blood.

Hebrews 9:24

heb 9:24

(13) For Christ is not entered into the holy places made with hands, [which are] the figures of the true; but into heaven itself, now to appear in the presence of God for us:

(13) Another twofold comparison: the Levitical high priest entered into the sanctuary, which was made indeed by the commandment of God, but yet with men's hands, that it might be a pattern of another more excellent, that is, of the heavenly place, but Christ entered into heaven itself. Again he appeared before the ark, but Christ before God the Father himself.

Hebrews 9:25

heb 9:25

(14) Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others;

(14) Another double comparison: the Levitical high priest offered other blood, but Christ offered his own: he every year once repeated his offering: Christ offering himself but once, abolished sin altogether, both of the former ages and of the ages to come.

Hebrews 9:26

heb 9:26

(15) For then must he often have suffered since the foundation of the world: but now once in the (p) end of the world hath he appeared to put away (q) sin by the sacrifice of himself.

(15) An argument to prove that Christ's offering should not be repeated: seeing that sins were to be purged from the beginning of the world, and it is proved that sins cannot be purged, but by the blood of Christ: he would have needed to have died repeatedly, since the beginning of the world. But a man can die only once: therefore Christ's sacrifice which was once done in the later days, neither could nor can be repeated. Seeing that it is so, surely the power of it extends both to sins that were before, and to sins that are after his coming.

(p) In the later days.

(q) That whole root of sin.

Hebrews 9:27

heb 9:27

And as it is appointed unto men (r) once to die, but after this the judgment:

(r) He speaks of the natural state and condition of man: For though Lazarus and certain others died twice, that was no usual thing, but extraordinary: and as for them that shall be changed, their changing is a kind of death. See Co1 15:51

Hebrews 9:28

heb 9:28

So Christ was once offered to bear the sins of (s) many; (16) and unto them that look for him shall he appear the second time without sin unto salvation.

(s) Thus the general promise is restrained to the elect only: and we have to seek the testimony of our election, not in the secret counsel of God, but in the effects that our faith works, and so we must climb up from the lowest step to the highest, there to find such comfort as is most certain, and shall never be moved.

(16) Shortly by the way he sets Christ as Judge, partly to terrify those who are not trusting in the only sacrifice of Christ once made, and partly to keep the faithful in their duty, so that they will not go back.

Hebrews Chapter 10

Hebrews 10:1

heb 10:1

For (1) the law having a shadow of good things to (a) come, [and] not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect.

(1) He prevents a private objection. Why then were those sacrifices offered? The apostle answers, first concerning the yearly sacrifice which was the solemnest of all, in which (he says) there was made every year a remembrance again of all former sins. Therefore that sacrifice had no power to sanctify: for to what purpose should those sins which are purged be repeated again, and why should new sins come to be repeated every year, if those sacrifices abolished sin?

(a) Of things which are everlasting, which were promised to the fathers, and exhibited in Christ.

Hebrews 10:5

heb 10:5

(2) Wherefore when he (b) cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a (c) body hast thou prepared me:

(2) A conclusion following those things that went before, and encompassing also the other sacrifices. Seeing that the sacrifices of the law could not do it, therefore Christ speaking of himself as of our High Priest manifested in the flesh, witnesses plainly that God rests not in the sacrifices, but in the obedience of his Son our High Priest, in whose obedience he offered up himself once to his Father for us.

(b) The Son of God is said to come into the world, when he was made man.

(c) It is word for word in the Hebrew text, "You have pierced my ears through" that is, "you have made me obedient and willing to hear".

Hebrews 10:9

heb 10:9

Then said he, Lo, I come to do thy will, O God. He taketh away the (d) first, that he may establish the second.

(d) That is, the sacrifices, to establish the second, that is, the will of God.

Hebrews 10:11

heb 10:11

(3) And every priest standeth (e) daily ministering and offering oftentimes the same sacrifices, which can never take away sins:

(3) A conclusion, with the other part of the comparison: The Levitical high priest repeats the same sacrifices daily in his sanctuary: upon which it follows that neither those sacrifices, nor those offerings, nor those high priests could take away sins. But Christ having offered one sacrifice once for the sins of all men, and having sanctified his own for ever, sits at the right hand of the Father, having all power in his hands.

(e) At the altar.

Hebrews 10:13

heb 10:13

(4) From henceforth expecting till his enemies be made his footstool.

(4) He prevents a private objection, that is, that yet nonetheless we are subject to sin and death, to which the apostle answers, that the full effect of Christ's power has not yet shown itself, but shall eventually appear when he will at once put to flight all his enemies, with whom we still struggle.

Hebrews 10:15

heb 10:15

(5) [Whereof] the Holy Ghost also is a witness to us: for after that he had said before,

(5) Although there remains in us relics of sin, yet the work of our sanctification which is to be perfected, hangs on the same sacrifice which never shall be repeated: and that the apostle proves by referring again to the testimony of Jeremiah, thus: Sin is taken away by the new testament, seeing the Lord says that it shall come to pass, that according to the form of it, he will no more remember our sins: Therefore we need now no purging sacrifice to take away that which is already taken away, but we must rather take pains, that we may now through faith be partakers of that sacrifice.

Hebrews 10:17

heb 10:17

And their sins and iniquities will I remember (f) no more.

(f) Why then, where is the fire of purgatory, and that popish distinction of the fault, and the punishment?

Hebrews 10:18

heb 10:18

Now where remission of these [is, there is] no more offering for (g) sin.

(g) He said well, for sin: for there remains another offering, that is, of thanksgiving.

Hebrews 10:19

heb 10:19

(6) Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus,

(6) The sum of the former treatise: We are not shut out from the holy place, as the fathers were, but we have an entrance into the true holy place (that is, into heaven) seeing that we are purged with the blood, not of beasts, but of Jesus. Neither as in times past, does the High Priest shut us out by setting the veil against us, but through the veil, which is his flesh, he has brought us into heaven itself, so that we have now truly an High Priest who is over the house of God.

Hebrews 10:20

heb 10:20

By a new and living way, which he hath consecrated for us, through the veil, that is to say, his (h) flesh;

(h) So Christ's flesh shows us the Godhead as if it were under a veil, For otherwise we could not stand the brightness of it.

Hebrews 10:22

heb 10:22

(7) Let us draw near with a (i) true heart in full assurance of faith, having our (k) hearts sprinkled from an evil conscience, and our bodies washed with (l) pure water.

(7) A most grave exhortation, in which he shows how the sacrifice of Christ may be applied to us: that is, by faith which also he describes by the consequence, that is, by sanctification of the Spirit, which causes us to hope in God, and to procure by all means possible one another's salvation, through the love that is in us one towards another.

(i) With no double and counterfeit heart, but with such a heart as is truly and indeed given to God.

(k) This is it which the Lord says, Be ye holy, for I am holy.

(l) With the grace of the Holy Spirit.

Hebrews 10:25

heb 10:25

Not forsaking the assembling of ourselves together, as the manner of some [is]; but exhorting [one another]: (8) and so much the more, as ye see the day approaching.

(8) Having mentioned the last coming of Christ, he stirs up the godly to the meditation of a holy life, and cites the faithless fallers from God to the fearful judgment seat of the Judge, because they wickedly rejected him in whom only salvation consists.

Hebrews 10:26

heb 10:26

For if we sin (m) wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins,

(m) Without any cause or occasion, or show of occasion.

Hebrews 10:27

heb 10:27

But a certain fearful looking for of judgment and fiery indignation, which shall devour the (n) adversaries.

(n) For it is another matter to sin through the frailty of man's nature, and another thing to proclaim war on God as on an enemy.

Hebrews 10:28

heb 10:28

(9) He that despised Moses' law died without mercy under two or three witnesses:

(9) If the breach of the law of Moses was punished by death, how much more worthy of death is it to fall away from Christ?

Hebrews 10:30

heb 10:30

(10) For we know him that hath said, Vengeance [belongeth] unto me, I will recompense, saith the Lord. And again, The Lord shall (o) judge his people.

(10) The reason of all these things is, because God is a revenger of those who despise him: otherwise he could not rightly govern his Church. Now there is nothing more horrible then the wrath of the living God.

(o) Rule or govern.

Hebrews 10:32

heb 10:32

(11) But call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions;

(11) As he terrified the fallers away from God, so does he now comfort them that are constant and stand firm, setting before them the success of their former fights, so stirring them up to a sure hope of a full and ready victory.

Hebrews 10:33

heb 10:33

Partly, whilst ye were made a (p) gazingstock both by reproaches and afflictions; and partly, whilst ye became (q) companions of them that were so used.

(p) You were brought forth to be shamed.

(q) In taking their miseries, to be your miseries.

Hebrews 10:34

heb 10:34

For ye had compassion of me in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and an enduring (r) substance.

(r) Goods and riches.

Hebrews 10:37

heb 10:37

For yet a (s) little while, and he that shall come will come, and will not tarry.

(s) He will come within this very little while.

Hebrews 10:38

heb 10:38

(12) Now the just shall live by faith: but if [any man] draw back, my soul shall have no pleasure in him.

(12) He commends the excellency of a sure faith by the effect, because it is the only way to life, which sentence he sets forth and amplifies by contrast.

Hebrews Chapter 11

Hebrews 11:1

heb 11:1

Now (1) faith is the substance of things hoped for, the evidence of things not seen.

(1) An excellent description of faith by the effects, because it represents things which are but yet in hope, and sets as it were before our eyes things that are invisible.

Hebrews 11:2

heb 11:2

(2) For by it the (a) elders obtained a good report.

(2) He shows that the fathers ought to be accounted of by this virtue.

(a) That is, those fathers from whom we came: and whose authority and example ought to move us very much.

Hebrews 11:3

heb 11:3

(3) Through faith we understand that the worlds were framed by the word of God, so that things which are (b) seen were not made of things which do appear.

(3) He shows the property of faith, by setting before us most cautious examples of those who from the beginning of the world excelled in the Church.

(b) So that the world which we see, was not made from any matter that appeared or was before, but from nothing.

Hebrews 11:4

heb 11:4

(4) By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh.

(4) Abel.

Hebrews 11:5

heb 11:5

(5) By faith Enoch was translated that he should not (c) see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God.

(5) Enoch.

(c) That he should not die.

Hebrews 11:6

heb 11:6

But without faith [it is] impossible to please [him]: for he that cometh to God must believe that he is, and [that] he is a (d) rewarder of them that diligently seek him.

(d) This reward is not referred to our merits, but to the free promise, as Paul teaches in Abraham the father of all the faithful, (Rom 4:4).

Hebrews 11:7

heb 11:7

(6) By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith.

(6) Noah.

Hebrews 11:8

heb 11:8

(7) By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went.

(7) Abraham and Sarah.

Hebrews 11:10

heb 11:10

For he looked for a city which hath (e) foundations, whose builder and maker [is] God.

(e) This foundation is contrasted with their tabernacle.

Hebrews 11:12

heb 11:12

Therefore sprang there even of one, and him as good as (f) dead, [so many] as the stars of the sky in multitude, and as the sand which is by the sea shore innumerable.

(f) As unlikely to bear children, as if he had been dead.

Hebrews 11:13

heb 11:13

These all died in (g) faith, not having received the (h) promises, but having seen them afar off, and were persuaded of [them], and (i) embraced [them], and confessed that they were strangers and pilgrims on the earth.

(g) In faith, which they had while they lived, and followed, them even to their grave.

(h) This is the figure metonymy, for the things promised.

(i) For the patriarchs were given to profess their religion by building an altar and calling on the name of the Lord when they received the promises.

Hebrews 11:17

heb 11:17

By faith Abraham, when he was (k) tried, offered up Isaac: and he that had received the (l) promises offered up his only begotten [son],

(k) Tried by the Lord.

(l) Although the promises of life were made in that only begotten son Isaac, yet he appointed him to die; and so against hope he believed in hope.

Hebrews 11:19

heb 11:19

Accounting that God [was] able to raise [him] up, even from the dead; from (m) whence also he received him in (n) a figure.

(m) From which death.

(n) For there was not the true and very death of Isaac, but as it were the death, by means of which he seemed also to have risen again.

Hebrews 11:20

heb 11:20

(8) By faith Isaac blessed Jacob and Esau concerning things to come.

(8) Isaac.

Hebrews 11:21

heb 11:21

(9) By faith Jacob, when he was a dying, blessed both the sons of Joseph; and worshipped, [leaning] upon the top of his staff.

(9) Jacob.

Hebrews 11:22

heb 11:22

(10) By faith Joseph, when he died, made mention of the departing of the children of Israel; and gave commandment concerning his bones.

(10) Joseph.

Hebrews 11:23

heb 11:23

(11) By faith Moses, when he was born, was hid three months of his parents, because they saw [he was] a proper child; and they were not (o) afraid of the king's commandment.

(11) Moses.

Hebrews 11:25

heb 11:25

Choosing rather to suffer affliction with the people of God, than to enjoy the (p) pleasures of sin for a season;

(p) Such pleasures as he could not enjoy, unless he provoked God's wrath against him.

Hebrews 11:29

heb 11:29

(12) By faith they passed through the Red sea as by dry [land]: which the Egyptians assaying to do were drowned.

(12) The Red Sea.

Hebrews 11:30

heb 11:30

(13) By faith the walls of Jericho fell down, after they were compassed about seven days.

(13) Jericho.

Hebrews 11:31

heb 11:31

(14) By faith the (q) harlot Rahab perished not with them that believed not, when she had received the (r) spies with peace.

(14) Rahab.

(q) A notable example of God's goodness.

(r) Courteously and friendly, so that not only did she not hurt them, but also kept them safe.

Hebrews 11:32

heb 11:32

(15) And what shall I more say? for the time would fail me to tell of Gedeon, and [of] Barak, and [of] Samson, and [of] Jephthae; [of] David also, and Samuel, and [of] the prophets:

(15) Gideon, Barak and other judges and prophets.

Hebrews 11:33

heb 11:33

Who through faith subdued kingdoms, wrought righteousness, obtained (s) promises, stopped the mouths of lions,

(s) The fruit of the promises.

Hebrews 11:35

heb 11:35

(t) Women received their dead raised to life again: and others were (u) tortured, not accepting deliverance; that they might obtain a better resurrection:

(t) He seems to mean the story of that woman of Sarepta, whose son Elijah raised again from the dead, and the Shunammite, whose son Elisha restored to his mother.

(u) He means that perfection which Antiochus wrought.

Hebrews 11:37

heb 11:37

They were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in (x) sheepskins and goatskins; being destitute, afflicted, tormented;

(x) In vile and rough clothing, so were the saints brought to extreme poverty, and constrained to live like beasts in the wilderness.

Hebrews 11:39

heb 11:39

(16) And these all, having obtained a good report through faith, received (y) not the promise:

(16) An amplification taken from the circumstance of the time: their faith is so much the more to be marvelled at, by how much the promises of things to come were more dark, yet at length were indeed exhibited to us, so that their faith and ours is as one, as is also their consecration and ours.

(y) But saw Christ afar off.

Hebrews 11:40

heb 11:40

God having provided some better thing for us, that they (z) without us should not be made perfect.

(z) For their salvation depended on Christ, who was exhibited in our days.

Hebrews Chapter 12

Hebrews 12:1

heb 12:1

Wherefore seeing we also are compassed about with so great a cloud of witnesses, (1) let us lay aside every weight, and the sin which (a) doth so easily beset [us], and let us run with patience the race that is set before us,

(1) An applying of the former examples, by which we ought to be stirred up to run the whole race, casting away all hindrances and impediments.

(a) For sin besieges us on all sides, so that we cannot escape.

Hebrews 12:2

heb 12:2

(2) (b) Looking unto Jesus the author and finisher of [our] faith; who for the (c) joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.

(2) He sets before us, as the mark of this race, Jesus himself our captain, who willingly overcame all the roughness of the same way.

(b) As it were upon the mark of our faith.

(c) While he had every type of blessedness in his hand and power, yet suffered willingly the shame of the cross.

Hebrews 12:3

heb 12:3

(3) For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds.

(3) An amplification, taken from the circumstance of the person and the things themselves, which he compares between themselves: for how great is Jesus in comparison of us, and how far more grievous things did he suffer than we?

Hebrews 12:4

heb 12:4

(4) Ye have not yet resisted unto blood, striving against sin.

(4) He takes an argument from the profit which comes to us by God's chastisements, unless we are at fault. First of all because sin, or that rebellious wickedness of our flesh, is by this means tamed.

Hebrews 12:5

heb 12:5

(5) And ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him:

(5) Secondly, because they are testimonies of his fatherly good will towards us, in that they show themselves to be illegitimate, if they cannot abide to be chastened by God.

Hebrews 12:9

heb 12:9

(6) Furthermore we have had fathers of our flesh which corrected [us], and we gave [them] reverence: shall we not much rather be in subjection unto the Father of spirits, and live?

(6) Thirdly, if all men yield this right to fathers, to whom next after God we owe this life, that they may rightfully correct their children, shall we not be much more subject to our Father, who is the author of spiritual and everlasting life?

Hebrews 12:10

heb 12:10

(7) For they verily for a few days chastened [us] after their own pleasure; but he for [our] profit, that [we] might be partakers of his holiness.

(7) An amplification of the same argument: Those fathers have corrected us after their fancy, for some frail and temporary good: but God chastens and instructs us for our singular good to make us partakers of his holiness: which although our senses do not presently perceive it, yet the end of the matter proves it.

Hebrews 12:12

heb 12:12

(8) Wherefore lift up the hands which (d) hang down, and the feeble knees;

(8) The conclusion: we must go forward courageously and keep always a right course and (as far forth as we may) without any staggering or stumbling.

(d) The description of a man that is out of heart and completely discouraged.

Hebrews 12:13

heb 12:13

And make (e) straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed.

(e) Keep a right course, and so, that you show examples of good life for others to follow.

Hebrews 12:14

heb 12:14

(9) Follow peace with all [men], and holiness, without which no man shall see the Lord:

(9) We must live in peace and holiness with all men.

Hebrews 12:15

heb 12:15

(10) Looking diligently lest any man fail of the grace of God; lest any (f) root of bitterness springing up trouble [you], and thereby many be defiled;

(10) We must study to edify one another both in doctrine and example of life.

(f) That no heresy, or backsliding be an offence.

Hebrews 12:16

heb 12:16

(11) Lest there [be] any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright.

(11) We must shun immorality, and a profane mind, that is, such a mind as does not give God his due honour, which wickedness, how severely God will at length punish, the horrible example of Esau teaches us.

Hebrews 12:17

heb 12:17

For ye know how that afterward, when he would have inherited the blessing, he was rejected: for he found no (g) place of repentance, though he sought it carefully with tears.

(g) There was no room left for his repentance: and it appears by the effects, what his repentance really was, for when he left his father's presence, he threatened to kill his brother.

Hebrews 12:18

heb 12:18

(12) For ye are not come unto the mount that might be (h) touched, and that burned with fire, nor unto blackness, and darkness, and tempest,

(12) Now he applies the same exhortation to the prophetic and kingly office of Christ compared with Moses, after this sort. If the majesty of the law was so great, how great do you think the glory of Christ and the gospel is? This comparison he declares also particularly.

(h) Which might be touched with hands, which was of a gross and earthly matter.

Hebrews 12:21

heb 12:21

And so terrible was the (i) sight, [that] Moses said, I exceedingly fear and quake:)

(i) The shape and form which he saw, which was no counterfeit and forged shape, but a true one.

Hebrews 12:23

heb 12:23

To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made (k) perfect,

(k) So he calls them that are taken up to heaven, although one part of them sleeps in the earth.

Hebrews 12:25

heb 12:25

(13) See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more [shall not] we [escape], if we turn away from him that [speaketh] from heaven:

(13) The applying of the former comparison: If it were not lawful to condemn his word which was spoken on the earth, how much less his voice which is from heaven?

Hebrews 12:26

heb 12:26

(14) Whose voice then shook the earth: but now he hath promised, saying, (l) Yet once more I shake not the earth only, but also heaven.

(14) He compares the steadfast majesty of the gospel, with which the whole world was shaken, and even the very frame of heaven was astonished, with the small and vanishing sound of the governance by the law.

(l) It appears evidently in this that the prophet speaks of the calling of the Gentiles, that these words must refer to the kingdom of Christ.

Hebrews 12:28

heb 12:28

(15) Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with (m) reverence and godly (n) fear:

(15) A general exhortation to live reverently and religiously under the most happy subjection of so mighty a King, who as he blesses his most mightily, so does he most severely revenge the rebellious. This is the sum of a Christian life, respecting the first table of the law.

(m) By reverence is meant that honest modesty which keeps them in their duties.

(n) Religious and godly fear.

Hebrews Chapter 13

Hebrews 13:1

heb 13:1

Let (1) brotherly love continue.

(1) He comes to the second table of the law, the sum of which is charity, especially toward strangers and such as are afflicted.

Hebrews 13:3

heb 13:3

Remember them that are in bonds, as bound with them; [and] them which suffer adversity, as (a) being yourselves also in the body.

(a) Be so touched, as if their misery were yours.

Hebrews 13:4

heb 13:4

(2) Marriage [is] honourable in all, and the bed undefiled: but whoremongers and adulterers God will judge.

(2) He commends chaste matrimony in all sorts of men, and threatens utter destruction from God against whoremongers and adulterers.

Hebrews 13:5

heb 13:5

(3) [Let your] conversation [be] without covetousness; [and be] content with such things as ye have: for (b) he hath said, I will never leave thee, nor forsake thee.

(3) Covetousness is condemned, against which is set a contented mind with that which the Lord has given.

(b) Even the Lord himself.

Hebrews 13:6

heb 13:6

So that we may boldly say, The Lord [is] my helper, and I will not fear what (c) man shall do unto me.

(c) He contrasts man with God.

Hebrews 13:7

heb 13:7

(4) Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of [their] conversation.

(4) We have to set before us the examples of valiant captains, whom we ought diligently to follow.

Hebrews 13:8

heb 13:8

(5) Jesus Christ the same yesterday, and to day, and for ever.

(5) He repeats the sum of the doctrine, that is, the only ground of all precepts of conduct, and that is this: That we ought to quiet and content ourselves in Christ only: for there has never been any man saved without the knowledge of him, neither is there today, nor shall there be ever.

Hebrews 13:9

heb 13:9

Be not carried about with divers and strange doctrines. (6) For [it is] a good thing that the heart be established with grace; not with (d) meats, which have not profited them that have been (e) occupied therein.

(6) He speaks to those who mixed an external worship and especially the difference of meats with the gospel which he clearly condemns as repugnant to the benefit of Christ.

(d) By this one form which concerns the difference of clean and unclean meat, we have to understand all the ceremonial worship.

(e) Who observed the difference of them superstitiously.

Hebrews 13:10

heb 13:10

(7) We have an (f) altar, whereof they have no right to eat which (g) serve the tabernacle.

(7) He refutes their error by an apt and fit comparison. They who in times past served the Tabernacle, did not eat of the sacrifices whose blood was brought for sin into the holy place by the high priest. Moreover these sacrifices represented Christ our offering. Therefore they cannot be partakers of him if they serve the tabernacle, that is, stand in the service of the law: but let us not be ashamed to follow him out of Jerusalem, from which he was cast out and suffered for in this also Christ, who is the truth, answers that type in that he suffered outside the gate.

(f) By the altar, he means the offerings.

(g) Of which they cannot be partakers, who stubbornly retain the rites of the law.

Hebrews 13:13

heb 13:13

(8) Let us go forth therefore unto him without the camp, bearing his reproach.

(8) He goes on further in this comparison, and shows that this also signified to us, that the godly followers of Christ must go out of the world bearing his cross.

Hebrews 13:15

heb 13:15

(9) By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of [our] lips giving thanks to his name.

(9) Now that those physical sacrifices are taken away, he teaches us that the true sacrifices of confession remain, which consist partly in giving thanks, and partly in liberality, with which sacrifices indeed God is now delighted.

Hebrews 13:17

heb 13:17

(10) Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that [is] unprofitable for you.

(10) We must obey the warnings and admonitions of our ministers and elders, who watch for the salvation of the souls that are committed to them.

Hebrews 13:18

heb 13:18

(11) Pray for us: for we trust we have a good conscience, in all things willing to live honestly.

(11) The last part of this epistle, in which he commends his ministry to the Hebrews, and wishes them steadfastness and increase of graces from the Lord: and excuses himself in that he has used but few words to comfort them having spent the epistle in disputing: and salutes certain brethren in a familiar and friendly manner.

Hebrews 13:21

heb 13:21

Make you (h) perfect in every good work to do his will, (i) working in you that which is wellpleasing in his sight, through Jesus Christ; to whom [be] glory for ever and ever. Amen.

(h) Make you fit or suitable.

(i) From this comes that saying of the fathers, that God crowns his work in us.

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James

James Chapter 1

James 1:1

jam 1:1

James, a servant of God and of the Lord Jesus Christ, to the (a) twelve tribes which are (b) scattered abroad, greeting.

(a) That is, written to no one man, city, or country, but to all the Jews generally, being now dispersed.

(b) To all the believing Jews, whatever tribe they are from, dispersed throughout the whole world.

James 1:2

jam 1:2

(1) My brethren, (c) count it all joy (2) when ye fall into divers temptations;

(1) The first place or part concerning comfort in afflictions, in which we should not be cast down and be faint hearted, but rather rejoice and be glad.

(c) Seeing their condition was miserable because of the scattering abroad, he does well to begin as he does. (2) The first argument, because our faith is tried through afflictions: which ought to be most pure, for so it suits us.

James 1:3

jam 1:3

(3) Knowing [this], that the (d) trying of your faith worketh patience.

(3) The second, because patience, a surpassing and most excellent virtue, is brought about in us by this means.

(d) That by this your faith is tried, that is, those various temptations.

James 1:4

jam 1:4

(4) But let patience have [her] perfect work, that ye may be perfect and entire, wanting nothing.

(4) The third argument, proposed in manner of an exhortation, that true and lasting patience may be discerned from false and temporary. Affliction is the instrument God uses to polish and refine us. Therefore through the work and effect of afflictions, we are perfected in Christ.

James 1:5

jam 1:5

(5) If any of you lack (e) wisdom, let him ask of God, that giveth to all [men] liberally, and upbraideth not; and it shall be given him.

(5) An answer to a private objection; It is easily said, but not so easily done. He answers that we need, in this case, a different type of wisdom than the wisdom of man, to determine those things that are best for us, since they are disagreeable to the flesh: but we shall easily obtain this gift of wisdom, if we ask correctly, that is, with a sure confidence in God, who is entirely bountiful and liberal.

(e) By wisdom he means the knowledge of that doctrine previously mentioned, that is, why we are afflicted by God, and the fruit we reap from affliction.

James 1:6

jam 1:6

But let him ask in faith, (f) nothing wavering. (6) For he that wavereth is like a wave of the sea driven with the wind and tossed.

(f) Why then, what need is there of another mediator or priest? (6) A digression or going aside from his matter, as compared to prayers which are conceived with a doubting mind, but we have a trustworthy promise from God, and this is the second part of the epistle.

James 1:8

jam 1:8

A double minded man [is] unstable in (g) all his ways.

(g) In all his thoughts and his deeds.

James 1:9

jam 1:9

(7) Let the brother of (h) low degree rejoice in that he is exalted:

(7) He returns to his purpose repeating the proposition, which is, that we must rejoice in affliction, for it does not oppress us, but exalt us.

(h) Who is afflicted with poverty, or contempt, or with any kind of calamity.

James 1:10

jam 1:10

(8) But the (i) rich, in that he is made low: (9) because as the flower of the grass he shall pass away.

(8) Before he concludes, he gives a doctrine contrasted to the former: that is, how we ought to use prosperity, that is, the abundance of all things: that is, so that no man pleases himself, but rather be humble.

(i) Who has all things at his will. (9) An argument taken from the very nature of the things themselves, for that they are empty and unreliable.

James 1:11

jam 1:11

For the sun is no sooner risen with a burning heat, but it withereth the grass, and the flower thereof falleth, and the grace of the fashion of it perisheth: so also shall the rich man fade away in his (k) ways.

(k) Whatever he purposes in his mind or does.

James 1:12

jam 1:12

(10) Blessed [is] the man that endureth (l) temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him.

(10) The conclusion: Therefore we must patiently bear the affliction: and he adds a fourth argument, which comprehends the sum of all the former, that is, we gain the crown of life in this way, yet by grace according to the promise.

(l) Affliction, by which the Lord tries him.

James 1:13

jam 1:13

(11) Let no man say when he is (m) tempted, I am tempted of God: (12) for God cannot be tempted with evil, neither tempteth he any man:

(11) The third part of this epistle, in which he descends from outward temptations, that is, from afflictions by which God tries us: to inward, that is, to those lusts by which we are stirred up to do evil. The sum is this: Every man is the author of these temptations by himself, and not God: for we carry in our bodies that wicked corruption, which seeks opportunity forever, to stir up evil in us, from which eventually proceeds wicked behaviour, and in conclusion follows death, the just reward of them.

(m) When he is provoked to do evil.

(12) Here a reason is shown, why God cannot be the author of evil behaviour in us, since he does not desire evil behaviour.

James 1:15

jam 1:15

Then when lust hath conceived, it bringeth forth (n) sin: and sin, when it is finished, bringeth forth death.

(n) By sin, in this place, he means actual sin.

James 1:16

jam 1:16

(13) Do not err, my beloved brethren.

(13) Another reason taken from opposites: God is the author of all goodness, and so, since he is always like himself; how then can he be thought to be the author of evil?

James 1:17

jam 1:17

Every good gift and every perfect gift is from above, and cometh down from the (o) Father of lights, with whom is no variableness, neither (p) shadow of turning.

(o) From him who is the fountain and author of all goodness.

(p) He goes on in the metaphor: for the sun by his many and various kinds of turning, makes hours, days, months, years, light and darkness.

James 1:18

jam 1:18

(14) Of his own (q) will begat he us with the word of truth, that we should be a kind of (r) firstfruits of his creatures.

(14) The fourth part concerning the excellency and fruit of the word of God, The sum is this: we must listen to the word of God most carefully and diligently, seeing it is the seed, through which God by his free favour and love has begotten us to himself, picking us out of the number of his creatures. The apostle condemns two faults, which greatly trouble us in this matter. For we so please ourselves, that we would rather speak ourselves, than hear God speaking. Indeed, we are angry when we are reproached and ignore it. Opposed to these faults, he sets a peaceable and quiet mind, and such as desires purity.

(q) This is what Paul calls gracious favour, an good will, which is the fountain of our salvation.

(r) As it were an holy type of offering, taken out of the remnant of men.

James 1:20

jam 1:20

For the wrath of man worketh not the (s) righteousness of God.

(s) That which God appoints.

James 1:21

jam 1:21

Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with (t) meekness the engrafted word, which is able to save your souls.

(t) By meekness he means modesty, and anything that is contrary to a haughty and proud spirit.

James 1:22

jam 1:22

(15) But be ye doers of the word, and not hearers only, (16) deceiving your own selves.

(15) Another admonition: therefore God's word is heard, that we may model our lives according to the laws it contains. (16) He adds reasons, and those most weighty: first, because they that do otherwise seriously harm themselves.

James 1:23

jam 1:23

(17) For if any be a hearer of the word, and not a doer, he is like unto a man beholding his (u) natural face in a glass:

(17) Secondly: because they lose the most important use of God's word, if they do not use it to correct the faults that they know.

(u) He alludes to that natural stain, which is contrary to the purity that we are born again into, the living image which we see in the law.

James 1:25

jam 1:25

But whoso looketh into the perfect law of liberty, and continueth [therein], he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his (x) deed.

(x) Behaviour: for works show faith.

James 1:26

jam 1:26

(18) If any man among you seem to be religious, and bridled not his tongue, but deceiveth his (y) own heart, this man's religion [is] vain.

(18) The third admonition: the word of God lays down a rule to not only do well, but also to speak well.

(y) The fountain of all babbling, cursed speaking, and impudence is this, that men do not know themselves.

James 1:27

jam 1:27

(19) Pure religion and undefiled before God and the Father is this, To (z) visit the fatherless and widows in their affliction, [and] to keep himself unspotted from the world.

(19) The fourth: the true service of God exists in charity towards our neighbours, especially those who need the help of others (fatherless and widows), and purity of life.

(z) To care for them and to help them as much as we can.

James Chapter 2

James 2:1

jam 2:1

My (1) brethren, have not the faith of our Lord Jesus Christ, [the Lord] of (a) glory, with respect of persons.

(1) The first: charity which proceeds from a true faith, cannot exist with the respecting of people: which he proves plainly by using the example of those who, while having reproach or disdain for the poor, honour the rich.

(a) For if we knew what Christ's glory is, and esteemed it as we should, there would not be the respecting of people that there is.

James 2:3

jam 2:3

And ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here in a (b) good place; and say to the poor, Stand thou there, or sit here under my footstool:

(b) In a worshipful and honourable place.

James 2:4

jam 2:4

Are ye not then partial in (c) yourselves, and are become judges of evil thoughts?

(c) Have you not within yourselves judged one man to be preferred over another (which you should not do) by means of this?

James 2:5

jam 2:5

(2) Hearken, my beloved brethren, Hath not God chosen the (d) poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him?

(2) He shows that those who prefer the rich over the poor are wicked and disobedient judges, since God on the other hand prefers the poor (whom he has enriched with true riches) over the rich.

(d) The needy and wretched, and (if we measure it after the opinion of the world) the most degraded of all men.

James 2:6

jam 2:6

But ye have despised the poor. (3) Do not rich men oppress you, and draw you before the judgment seats?

(3) Secondly, he proves them to be fools: since the rich men are rather to be held detestable and cursed, considering that they persecute the church, and blaspheme Christ: for he speaks of wicked and profane rich men, as most of them have always been, beside whom he contrasts the poor and degraded.

James 2:7

jam 2:7

Do not they blaspheme that worthy name by the which ye are (e) called?

(e) Literally, "which is called upon of you".

James 2:8

jam 2:8

(4) If ye fulfil the (f) royal law according to the scripture, Thou shalt love thy neighbour as thyself, ye do well:

(4) The conclusion: charity which God prescribes cannot agree with the respecting of people, seeing that we must walk in the king's highway.

(f) The law is said to be royal and like the king's highway, in that it is simple and without changes, and that the law calls everyone our neighbour without respect, whom we may help by any kind of duty.

James 2:10

jam 2:10

(5) For whosoever shall keep the whole law, and yet offend in one [point], he is guilty of (g) all.

(5) A new argument to prove the same conclusion: Those who neglect some and ambitiously honour others do not love their neighbours. For they do not obey God if they remove from the commandments of God those things that are not convenient for them. Rather they are guilty of breaking the whole law, even though they observe part of it.

(g) Not that all sins are equal, but because he who breaks one small part of the law, offends the majority of the given law.

James 2:11

jam 2:11

(6) For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law.

(6) A proof: because the Lawmaker is always one and the same, and the contents of the law cannot be divided.

James 2:12

jam 2:12

(7) So speak ye, and so do, as they that shall be judged by the law of liberty.

(7) The conclusion of the whole treatise: we are upon this condition delivered from the curse of the law by the mercy of God, that in the same way we should maintain and cherish charity and good will towards one another, and whoever does not do so, shall not taste of the grace of God.

James 2:13

jam 2:13

For he shall have judgment without mercy, that hath shewed no (h) mercy; and mercy rejoiceth against judgment.

(h) He that is harsh and short with his neighbour, or else does not help him, he shall find God a hard and rough judge to him.

James 2:14

jam 2:14

(8) What [doth it] profit, my brethren, though a man say he hath faith, and have not works? can faith save him?

(8) The fifth place which follows very well with the former treatise, concerning a true and living faith. The proposition of the place is this: Faith which does not bring forth works is not that faith by means of which we are justified, but an false image of that faith, or else this: they who do not show the effects of faith are not justified by faith.

James 2:15

jam 2:15

(9) If a brother or sister be naked, and destitute of daily food,

(9) The first reason taken from a comparison: if a man says to one who is hungry "Fill your belly" and yet gives him nothing, this is not true charity. If a man says he believes and does not bring forth works of his faith, this is not true faith, but truly a dead thing called with the name of faith, of which no man has room to brag, unless he will openly incur reprehension, since the cause is understood by the effects.

James 2:18

jam 2:18

Yea, (i) a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works.

(i) No, by this every man will be eaten up with pride.

James 2:19

jam 2:19

(10) Thou believest that there is one God; thou doest well: the devils also believe, and tremble.

(10) Another reason taken from an absurdity: if such a faith were the true faith by means of which we are justified, the demons would be justified, for they have that, but nonetheless they tremble and are not justified, therefore neither is that faith a true faith.

James 2:20

jam 2:20

(11) But wilt thou know, O vain man, that faith without works is dead?

(11) The third reason from the example of Abraham, who no doubt had a true faith: but he in offering his son, showed himself to have that faith which was not without works, and therefore he received a true testimony when it was laid, that faith was imputed to him for righteousness.

James 2:21

jam 2:21

Was not Abraham our father (k) justified by works, when he had offered Isaac his son upon the altar?

(k) Was he not by his works known and found to be justified? For he speaks not here of the causes of justification, but by what effects we may know that a man is justified.

James 2:22

jam 2:22

Seest thou how faith (l) wrought with his works, and by works was faith made (m) perfect?

(l) Was effectual and fruitful with good works.

(m) That the faith was declared to be a true faith, through works.

James 2:23

jam 2:23

And the scripture was (n) fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God.

(n) Then the Scripture was fulfilled, when it appeared plainly how truly it was written about Abraham.

James 2:24

jam 2:24

(12) Ye see then how that by works a man is (o) justified, and not by (p) faith only.

(12) The conclusion: Only he who has faith that has works following it is justified.

(o) Is proved to be just.

(p) Of that dead and fruitless faith which you boast of.

James 2:25

jam 2:25

(13) Likewise also was not Rahab the harlot justified by works, when she had received the messengers, and had sent [them] out another way?

(13) A forth reason taken from a similar example of Rahab the harlot, who was proved by her works that she was justified by a true faith.

James 2:26

jam 2:26

(14) For as the body without the spirit is dead, so faith without works is dead also.

(14) The conclusion repeated again: faith does not bring forth fruits and works is not faith, but a dead carcass.

James Chapter 3

James 3:1

jam 3:1

My (1) brethren, be not many masters, (2) knowing that we (a) shall receive the greater condemnation.

(1) The sixth part or place: Let no man usurp (as most men ambitiously do) authority to judge and censure others harshly. (2) A reason: Because they provoke God's anger against themselves, who do so eagerly and harshly condemn others, being themselves guilty and faulty.

(a) Unless we cease from this imperious and proud finding of fault with others.

James 3:2

jam 3:2

For in many things we offend all. (3) If any man offend not in word, the same [is] a perfect man, [and] able also to bridle the whole body.

(3) The seventh place, concerning the bridling of the tongue, joined with the former, so that it is revealed that there is no man in who can not justly be found fault as well, seeing as it is a rare virtue to bridle the tongue.

James 3:3

jam 3:3

(4) Behold, we put bits in the horses' mouths, that they may obey us; and we turn about their whole body.

(4) He shows by two comparisons, the one taken from the bridles of horses, the other from the rudder of ships, how great matters may be brought to pass by the good control of the tongue.

James 3:5

jam 3:5

Even so the tongue is a little member, and boasteth great things. (5) Behold, how great a matter a little fire kindleth!

(5) On the contrary part he shows how great inconveniences arise by the excesses of the tongue, throughout the whole world, to the end that men may so much the more diligently give themselves to control it.

James 3:6

jam 3:6

And the tongue [is] a fire, a (b) world of iniquity: so is the tongue among our members, that it defileth the whole body, and (c) setteth on fire the course of nature; and it is set on fire of hell.

- (b) A heap of all mischiefs.
- (c) It is able to set the whole world on fire.

James 3:9

jam 3:9

(6) Therewith bless we God, even the Father; and therewith curse we men, which are made after the (7) similitude of God.

(6) Among other faults of the tongue, the apostle chiefly reproveth slandering and speaking evil of our neighbours, even in those especially who otherwise will seem godly and religious. (7) He denies by two reasons, that God can be praised by the man who uses cursed speaking, or slandering: first because man is the image of God and whoever does not reverence him, does not honour God.

James 3:10

jam 3:10

(8) Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be.

(8) Secondly, because the order of nature which God has set in things, will not allow things that are so contrary to one another, to stand with one another.

James 3:13

jam 3:13

(9) Who [is] a wise man and endued with knowledge among you? let him shew out of a good conversation his works with meekness of wisdom.

(9) The eighth part, which goes with the former concerning meekness of mind, against which he sets envy and a contentious mind: in the beginning he shuts the mouth of the main fountain of all these mischiefs, that is, a false persuasion of wisdom, whereas nonetheless there is no true wisdom, but that which is heavenly, and shapes our minds to all types of true discipline and modesty.

James 3:17

jam 3:17

But the wisdom that is from above is first pure, then peaceable, gentle, [and] easy to be intreated, full of (d) mercy and good fruits, without partiality, and without hypocrisy.

(d) He sets mercy against the fierce and cruel nature of man, and shows that heavenly wisdom brings forth good fruits, for he that is heavenly wise, refers all things to God's glory, and the profit of his neighbours.

James 3:18

jam 3:18

(10) And the fruit of righteousness is sown in peace of them that make peace.

(10) Because the world persuades itself that they are miserable who live peaceably and simply: on the contrary, the apostle states that they shall eventually reap the harvest of peaceable righteousness.

James Chapter 4

James 4:1

jam 4:1

From (1) whence [come] wars and fightings among you? [come they] not hence, [even] of your lusts that war in your members?

(1) He advances the same argument, condemning certain other causes of wars and contentions, that is, unbridled pleasures and uncontrolled lusts, by their effects, for so much as the Lord does worthily make them come to no effect, so that they bring nothing to them in whom they reside, but incurable torments.

James 4:2

jam 4:2

Ye lust, and have not: ye kill, and desire to have, and cannot obtain: ye fight and war, yet ye have not, (2) because ye ask not.

(2) He reprehends them by name, who are not ashamed to make God the minister and helper of their lusts and pleasures, in asking things which are either in themselves unlawful or being lawful, ask for them out of wicked motives and uses.

James 4:4

jam 4:4

(3) Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God.

(3) Another reason why such unbridled lusts and pleasures are utterly to be condemned, that is, because he who gives himself to the world divorces himself from God, and breaks the band of that holy and spiritual marriage.

James 4:5

jam 4:5

(4) Do ye think that the scripture saith in vain, The spirit that dwelleth in us lusteth to envy?

(4) The taking away of an objection: in deed our minds run headlong into these vices, but we ought so much the more diligently take heed of them: whose care and study shall not be in vain, seeing that God resists the stubborn and gives the grace to the modest and humble that surmounts all those vices.

James 4:7

jam 4:7

(5) Submit yourselves therefore to God. Resist the devil, and he will flee from you.

(5) The conclusion: We must set the positive virtues against those vices, and therefore whereas we obeyed the suggestions of the devil, we must submit our minds to God and resist the devil with a certain and assured hope of victory. In short, we must endeavour to come near to God by purity and sincerity of life.

James 4:9

jam 4:9

(6) Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and [your] joy to (a) heaviness.

(6) He goes on in the same comparison of opposites, and contrasts those profane joys with an earnest sorrow of mind, and pride and arrogancy with holy modesty.

(a) By this word the Greeks mean a heaviness joined with shamefacedness, which is to be seen in a cast down countenance, and settled as it were upon the ground.

James 4:11

jam 4:11

(7) Speak not evil one of another, brethren. He that speaketh evil of [his] brother, and judgeth his brother, speaketh evil of the law, and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge.

(7) He reprehends most sharply another double mischief of pride. The one is, in that the proud and arrogant will have other men to live according to their will and pleasure. Therefore they do most arrogantly condemn whatever does not please them: which cannot be done without great injury to our only lawmaker. For through this his laws are found fault with, as not carefully enough written, and men challenge that to themselves which properly belongs to God alone, in that they lay a law upon men's consciences.

James 4:13

jam 4:13

(8) Go to now, ye that say, To day or to morrow we will go into such a city, and continue there a year, and buy and sell, and get gain:

(8) The other fault is this: That men do so confidently determine on these and those matters and businesses, as though every moment of their life did not depend on God.

James 4:17

jam 4:17

(9) Therefore to him that knoweth to do good, and doeth [it] not, to him it is sin.

(9) The conclusion of all the former treatise. The knowledge of the will of God does not only not at all profit, unless the life be answerable unto it, but also makes the sins far more grievous.

James Chapter 5

James 5:1

jam 5:1

Go (1) to now, [ye] rich men, weep and howl for your miseries that shall come upon [you].

(1) He denounces utter destruction to the wicked and profane rich men, and such as are drowned in their riotousness, mocking their foolish confidence when there is nothing indeed more vain than such things.

James 5:4

jam 5:4

Behold, the hire of the labourers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the (a) ears of the Lord of sabaoth.

(a) The Lord who is more mighty than ye are, hath heard them.

James 5:5

jam 5:5

Ye have lived in pleasure on the earth, and been wanton; ye have (b) nourished your hearts, as in a (c) day of slaughter.

(b) You have pampered yourselves.

(c) The Hebrews call a day that is appointed to solemn banqueting, a day of slaughter or feasting.

James 5:7

jam 5:7

(2) Be patient therefore, brethren, unto the coming of the Lord. (3) Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain.

(2) He applies that to the poor, which he spoke against the rich, warning them to wait for the Lord's coming patiently, who will avenge the injuries which the rich men do to them. (3) The taking away of an objection: Although his coming seems to linger, yet at the least we must follow the farmer, we who do patiently wait for the times that are fitting for the fruits of the earth. And again, God will not postpone the least bit of the time that he has appointed.

James 5:9

jam 5:9

(4) (d) Grudge not one against another, brethren, lest ye be condemned: (5) behold, the judge standeth before the door.

(4) He commends Christian patience, for that which others through impatience use to accuse one another, the faithful on the other hand, do not complain though they receive injury.

(d) By grudging he means a certain inward complaining which indicates impatience. (5) The conclusion: The Lord is at the door and will defend his own and avenge his enemies, and therefore we do not need to trouble ourselves.

James 5:10

jam 5:10

(6) Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience.

(6) Because most men will object, that it is good to repel injuries by whatever means, he contrasts that with the examples of the fathers whose patience had a most happy end, because God as a most bountiful Father, never forsakes his.

James 5:11

jam 5:11

Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the (e) end of the Lord; that the Lord is very pitiful, and of tender mercy.

(e) What end the Lord gave.

James 5:12

jam 5:12

(7) But above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath: but let (f) your yea be yea; and [your] nay, nay; lest ye fall into condemnation.

(7) Because even the best men sometimes through impatience slip and speak oaths sometimes lesser, sometimes greater, the apostle warns us to detest such wickedness, and to accustom our tongues to simple and true talk.

James 5:13

jam 5:13

(8) Is any among you afflicted? let him pray. Is any merry? let him sing psalms.

(8) He shows the best remedy against all afflictions, that is, prayers which have their place both in sorrow and joy.

James 5:14

jam 5:14

(9) Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with (g) oil in the (h) name of the Lord:

(9) He shows peculiarly, to what physicians especially we must go when we are diseased, that is, to the prayers of the elders, which then also could cure the body, (for so much as the gift of healing was then in force) and take away the main cause of sickness and diseases, by obtaining healing for the sick through their prayers and exhortations.

(g) This was a sign of the gift of healing: and now seeing we have the gift no more, the sign is no longer necessary.

(h) By calling on the name of the Lord.

James 5:15

jam 5:15

And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed (i) sins, they shall be forgiven him.

(i) He has reason in making mention of sins, for diseases are often sent because of sins.

James 5:16

jam 5:16

(10) Confess [your] faults one to another, and pray one for another, that ye may be healed. (11) The effectual fervent prayer of a righteous man availeth much.

(10) Because God pardons the sins of those who confess and acknowledge them, and not those who justify themselves. Therefore the apostle adds, we ought to freely confer with one another concerning those inward diseases, that we may help one another with our prayers.

(11) He commends prayers by the effects that come of them, that all men may understand that there is nothing more effectual than they are, so that they proceed from a pure mind.

James 5:19

jam 5:19

(12) Brethren, if any of you do err from the truth, and one (k) convert him;

(12) The taking away of an objection: all rebukes are not condemned, seeing that on the contrary there is nothing more acceptable to God than to call into the holy way, a brother that was wandering out of the way.

(k) Has called him back from his way.

1 Peter

1 Peter Chapter 1

1 Peter 1:2

pe1 1:2

(1) Elect according to the (a) foreknowledge of God the Father, through (b) sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied.

(1) Peter purposing to speak of the duties of a Christian life, reasons first of the principles and beginnings of all Christian actions, rising far higher than nature, and carrying us also far above the same. For he shows that we who are otherwise by nature sinners, were through the free mercy of God the Father first chosen from everlasting: then according to that everlasting decree. We were by a certain second creation made his sons in Christ his only begotten, by whose Spirit we are inwardly changed and by whose blood we are also reconciled. To the end, that as Christ himself rose again from the dead, we also might be received into that same heavenly and everlasting glory.

(a) Or, according to the purpose of God, who never alters nor changes the same.

(b) That being set apart from the rest of this wicked world, through the working of the Holy Spirit, they should be consecrated to God; (Eph 1:5)

1 Peter 1:3

pe1 1:3

Blessed [be] the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a (c) lively hope by the resurrection of Jesus Christ from the dead,

(c) Everlasting hope.

1 Peter 1:5

pe1 1:5

(2) Who are kept by the power of God through faith unto salvation ready to be revealed in the (d) last time.

(2) Now he shows by what way we come to that glory, that is, through all types of afflictions. Wherein nonetheless faith maketh us so secure, that we are not overcome with sorrow. But through the beholding of God himself (who otherwise is invisible) with the eyes of faith, we are made unspeakably joyful. Because all such things, as they are but for a time, so are they not applied unto us to destroy us, but as it were by fire to purge us, and to make us perfect that at length we may obtain salvation.

(d) This is that time which Daniel calls the time of the end, when the great restoring of all things shall be, which all creation looks for; (Rom 8:19)

1 Peter 1:7

pe1 1:7

That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the (e) appearing of Jesus Christ:

(e) He speaks of the second coming of Christ.

1 Peter 1:10

pe1 1:10

(3) Of which salvation the prophets have enquired and searched diligently, who prophesied of the grace [that should come] unto you:

(3) He makes a difference between true faith, that is to say, that faith which only has an eye to the doctrine of the prophets and apostles, and false faith. Afterward he makes two degrees of one and the same faith, according to the manner of the various revelations, when as in deed it is but one only faith. Thirdly, he says that the preaching of the apostles is the fulfilling of the preaching of the prophets, although the latter end of it be as yet looked for by the very angels.

1 Peter 1:12

pe1 1:12

Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost (f) sent down from heaven; which things the angels desire to look into.

(f) He alludes to the prophecy of Joel, which was exhibited upon the day of Pentecost, in the Apostles, as it were in the first fruits of the Holy Spirit, which this same prophecy Peter declares; (Act 2:6)

1 Peter 1:13

pe1 1:13

(4) Wherefore (g) gird up the loins of your mind, be sober, and (5) hope (h) to the end for the grace (6) that is to be brought unto you (7) at the revelation of Jesus Christ;

(4) He goes from faith to hope, which is indeed a companion that cannot be separated from faith. He uses an argument taken by comparison: We should not be wearied in looking for so excellent a thing, which the very angels wait for with great desire.

(g) This is a borrowed speech, taken from common use among them: for since they wore long garments, they could not travel unless they girded up themselves: and hence it is that Christ said, Let your loins be girded up. (5) He sets forth very briefly, what manner of hope ours ought to be, that is, continual, until we enjoy the thing we hope for: then, what we have to hope for, that is, grace (that is,

free salvation) revealed to us in the gospel, and not that, that men do rather and fondly promise to themselves.

(h) Soundly and sincerely. (6) An argument to stir up our minds, seeing that God does not wait until we seek him, but causes so great a benefit to be brought even unto us. (7) He sets out the end of faith, lest any man should promise himself, either sooner or latter, that full salvation, that is, the latter coming of Christ. In addition warns that that which we are now, is not yet revealed.

1 Peter 1:14

pe1 1:14

(8) As obedient children, not fashioning yourselves according to the former lusts in your ignorance:

(8) He passes from faith and hope, to the fruits of them both, which are understood in the name of obedience. It consists in two things, in renouncing our lusts, and living godly: which lusts have their beginning in that blindness in which all men are born: but holiness proceeds that the father and the children may be of one disposition.

1 Peter 1:16

pe1 1:16

(9) Because it is written, Be ye holy; for I am holy.

(9) He shows that sanctification does necessarily follow adoption.

1 Peter 1:17

pe1 1:17

(10) And if ye (i) call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning [here] in fear:

(10) As before he distinguished true faith and hope from false, so does he now obedience, setting the quick and sharp sight of God, against an outward mask, and earnest reverence against vain severity.

(i) If you will be called the sons of that father.

1 Peter 1:18

pe1 1:18

(11) Forasmuch as ye know that ye were not redeemed with corruptible things, [as] silver and gold, from your vain conversation [received] by tradition from your fathers;

(11) An exhortation, in which he sets forth the excellency and greatness of the benefit of God the Father in sanctifying us by the death of his own Son. And he partly sets the purifyings of the law against the thing itself, that is, against the blood of Christ, and partly also men's traditions, which he condemns as utterly vain and superstitious, be they never so old and ancient.

1 Peter 1:20

pe1 1:20

(12) Who verily was foreordained before the (k) foundation of the world, but was manifest in these last times for you,

(12) The taking away of an objection: what was done to the world, before Christ was sent into the world? was there no holiness before, and was there no Church? The apostle answers, that Christ was ordained and appointed to redeem and deliver mankind, before mankind was: much less was there any Church without him before his coming in the flesh: yet we are happiest about the rest, to whom Christ was exhibited indeed, in this that he having suffered and overcome death for us, does now most effectually work in us by the power of his Spirit, to create in us faith, hope, and charity.

(k) From everlasting.

1 Peter 1:22

pe1 1:22

(13) Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, [see that ye] love one another with a pure heart fervently:

(13) He commends the practice of obedience, that is, charity: earnestly repeating again, that he speaks not of any common charity, and such as proceeds from that our corrupt nature, but of that whose beginning is the Spirit of God, which purifies our souls through the word laid hold on by faith, and engenders also in us a spiritual and everlasting life, as God himself is most pure and truly living.

1 Peter 1:24

pe1 1:24

(14) For all (l) flesh [is] as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away:

(14) A reason why we need this heavenly birth, that is, because men, though their glory may not be great, are by nature void of all true and sound goodness.

(l) The word, "flesh", shows the weakness of our nature, which is chiefly to be considered in the flesh itself.

1 Peter 1:25

pe1 1:25

(15) But the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you.

(15) Again lest any man should seek that spiritual force and virtue in feigned imaginations, the apostle calls us back to the word of God: teaching us furthermore, that there is no other word of the Lord to be looked for than this that is preached, in which we must trust alone.

1 Peter Chapter 2

1 Peter 2:1

pe1 2:1

Wherefore (1) laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings,

(1) Having laid for the foundation the Spirit of God effectually working by the word, and having built on it three virtues which are the grounds of all Christian actions, that is, faith, hope, and charity: now he proceeds to a general exhortation the first part being that we flee all show of both secret and open malice.

1 Peter 2:2

pe1 2:2

(2) As (a) newborn babes, desire the sincere milk of the word, that ye may grow thereby:

(2) The second is, that being newly begotten and born of the new seed of the incorrupt word, drinking and sucking greedily the same word as milk, we should grow more and more in that spiritual life. And he calls it, sincere, not only because it is a most pure thing, but also that we should take heed of them which corrupt it.

(a) As it becomes new men.

1 Peter 2:3

pe1 2:3

(3) If so be ye have tasted that the Lord [is] gracious.

(3) He commends that spiritual nourishment for the sweetness and profit of it.

1 Peter 2:4

pe1 2:4

(4) To whom coming, [as unto] a living stone, disallowed indeed of men, but chosen of God, [and] precious,

(4) He advances the same exhortation, but uses another kind of borrowed speech, alluding to the temple. Therefore he says, that the company of the faithful is as a certain holy and spiritual building, built of the living stones, the foundation of which is Christ, as a living stone sustaining all that are joined to him with his living power and knitting them together with himself, although this great treasure is neglected by men.

1 Peter 2:5

pe1 2:5

Ye also, as lively stones, are built up a spiritual house, (5) an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.

(5) Continuing, he compares us now to priests, placed for this purpose in the spiritual temple, that we should serve him with a spiritual worship, that is, with holiness and righteousness: but as the temple, so is the priesthood built upon Christ, in who alone all our spiritual offerings are accepted.

1 Peter 2:6

pe1 2:6

(6) Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded.

(6) He proves it by the testimony of the prophet Isaiah.

1 Peter 2:7

pe1 2:7

(7) Unto you therefore which believe [he is] precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner,

(7) By setting the most blessed condition of the believers and triumphs over the other: and also prevents an offence which arises here, that none do more resist this doctrine of the gospel, than they who are chiefest among the people of God. In the time that Peter wrote these things, they were the priests, elders and scribes. Therefore he answers first of all, that there is no reason why any man should be astonished by their stubbornness, as though it were a strange matter, seeing as we have been foretold so long before, that it should so come to pass: and moreover, that it pleased God to create and make certain for this same purpose, that the Son of God might be glorified in their just condemnation. Thirdly, that the glory of Christ is hereby set forth greatly, whereas nonetheless Christ remains the sure head of his Church, and they that are offended by him, cast down and overthrow themselves, and not Christ. Fourthly, although they are created for this end and purpose, yet their fall and destruction is not to be attributed to God, but to their own obstinate stubbornness, which comes between God's decree, and the execution of it, or their condemnation, and is the true and proper cause of their destruction.

1 Peter 2:9

pe1 2:9

(8) But ye [are] a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light:

(8) On the other hand, he describes the singular excellency of the elect, and also lest any man should doubt whether he is chosen or not, the apostle calls us back to the effectual calling, that is, to the voice of the gospel sounding both in our ears and minds by the outward preaching and ordinances, by which we may certainly understand that everlasting decree of our salvation (which otherwise is most secret and hidden) and that through the only mercy of God who freely chooses and calls us.

Therefore only this remains, faith, that by all means possible we set forth the great goodness of the most mighty God.

1 Peter 2:11

pe1 2:11

(9) Dearly beloved, (10) I beseech [you] as strangers and pilgrims, (11) abstain from fleshly lusts, (12) which war against the soul;

(9) He returns to that general exhortation.

(10) A reason why we ought to live holy, that is, because we are citizens of heaven, and therefore we ought to live not according to the laws of this world, which is most corrupt, but of the heavenly city, although we are strangers in the world.

(11) Another argument: The children of God live not according to the flesh, that is, according to that corrupt nature, but according to the Spirit. Therefore fleshly actions should not rule us.

(12) The third argument: for although those lusts gratify us, yet they do not cease to fight against our salvation.

1 Peter 2:12

pe1 2:12

(13) Having your conversation honest among the Gentiles: that, whereas they speak against you as evildoers, they (14) may by [your] good works, which they shall behold, glorify God in the day of (b) visitation.

(13) The fourth argument, taken from the profit of so doing: for by this means also we provide for our good name and estimation, while we compel them at length to change their minds, who speak evil of us.

(14) The fifth argument, which is also of great force: because the glory of God is greatly set forth by that means, by example of our honest life, then the most corrupt men are brought to God, and submit themselves to him.

(b) When God shall have mercy on them.

1 Peter 2:13

pe1 2:13

(15) Submit yourselves to (c) every ordinance of man (16) for the Lord's sake: (17) whether it be to the king, as supreme;

(15) That which he spoke generally, he now expounds in detail, describing individually every man's duty. First, he speaks of the obedience that is due both to the laws, and also to the magistrates both higher and lower.

(c) By ordinance, is meant the inventing and ordering of civil government, which he calls ordinance of man, not because man invented it, but because it is proper for men.

(16) The first argument: because the Lord is the author and avenger of this policy of men, that is, which is set among men: and therefore the true servants of the Lord must above all others be diligent observers of this order.

(17) He prevents a frivolous objection which is made by some, who say they will obey kings and the higher magistrates, and yet condemn their ministers, as though their ministers were not armed with the authority of those who sent them.

1 Peter 2:14

pe1 2:14

Or unto governors, as unto them that are sent by him (18) for the punishment of evildoers, and for the praise of them that do well.

(18) The second argument taken from the end of this order, which is not only most profitable, but also very necessary: seeing that by that this means virtue is rewarded, and vice punished, in which the peacefulness and happiness if this life consists.

1 Peter 2:15

pe1 2:15

(19) For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men:

(19) He declares the first argument more amply, showing that Christian liberty does among all things least or not at all consist in this, that is, to cast off the bridle of laws (as at that time some altogether unskilful in the kingdom of God reported) but rather in this, that living holy lives according to the will of God, we should reveal to all men, that the gospel is not a cloak for sin and wickedness, seeing we are free of this sort, that yet we are still the servants of God, and not of sin.

1 Peter 2:17

pe1 2:17

(20) (d) Honour all [men]. Love the (e) brotherhood. Fear God. Honour the king.

(20) He divides the civil life of man, by occasion of those things of which he spoke, into two general parts: that is, into those duties which private men owe to private men, and especially the faithful to the faithful, and into that subjection by which inferiors are bound to their superiors, but so that kings are not made equal to God, seeing that fear is due to God, and honour to kings.

(d) Be charitable and dutiful towards all men.

(e) The assembly and fellowship of the brethren. (Zac 11:14)

1 Peter 2:18

pe1 2:18

(21) Servants, [be] subject to [your] masters with all fear; not only to the good and gentle, but also to the froward.

(21) He goes to the duty of servants towards their masters, which he describes with these bounds, that servants submit themselves willingly and not by force, not only to the good and courteous, but also to the perverse and severe matters.

1 Peter 2:19

pe1 2:19

(22) For this [is] thankworthy, if a man for (f) conscience toward God endure grief, suffering wrongfully.

(22) The taking away of an objection: indeed the condition of servants is hard, especially if they have perverse masters, but thus their subjection shall be so much more acceptable to God, if his will prevails more with servants, than the masters wrong treatment.

(f) Because he makes a conscience of it, to offend God, by whose good will and appointment he knows this burden is laid upon him.

1 Peter 2:21

pe1 2:21

(23) For even hereunto were ye called: because Christ also suffered for us, leaving us an (g) example, that ye should follow his steps:

(23) He alleviates the grievousness of servanthood, while he shows plainly that Christ died also for servants, that they should bear so much more patiently this inequality between men who are of the same nature: moreover setting before them Christ the Lord of lords for an example, he signifies that they cannot but seem too subdued, who show themselves more grieved in the bearing of injuries, than Christ himself who was most just, and most severely of all afflicted, and yet was most patient.

(g) A metaphor of speech taken from painters and schoolmasters.

1 Peter 2:23

pe1 2:23

Who, when he was reviled, reviled not again; when he suffered, he threatened not; but (24) committed [himself] to him (25) that judgeth righteously:

(24) He shows them a remedy against injuries, that is, that they commend their cause to God, by the example of Christ.

(25) He seems now to turn his speech to masters, who have also themselves a master and judge in heaven, who will justly avenge the injuries that are done to servants, without any respecting of people.

1 Peter 2:24

pe1 2:24

(26) Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed.

(26) He calls the servants back from considering the injuries which they are constrained to bear, to think instead on the greatness and the end of the benefit received from Christ.

1 Peter Chapter 3

1 Peter 3:1

pe1 3:1

Likewise, (1) ye wives, [be] in subjection to your own husbands; (2) that, if any obey not the word, they also may without the word be won by the conversation of the wives;

(1) In the third place he sets forth the wives' duties to their husbands, commanding them to be obedient. (2) He speaks namely of those who had husbands who were not Christians, who ought so much the more be subject to their husbands, that by their honest and chaste conversation, they may win them to the Lord.

1 Peter 3:3

pe1 3:3

(3) Whose adorning let it not be that outward [adorning] of plaiting the hair, and of wearing of gold, or of putting on of apparel;

(3) He condemns the unrestrained indulgences and excesses of women, and sets forth their true apparel, such as is precious before God, that is, the inward and incorruptible, which consists in a meek and quiet spirit.

1 Peter 3:4

pe1 3:4

But [let it be] the (a) hidden man of the heart, in that which is not corruptible, [even the ornament] of a meek and quiet spirit, which is (b) in the sight of God of great price.

(a) Who has his abiding place fastened in the heart: so that the hidden man is set against the outward adorning of the body.

(b) Precious indeed and so taken of God.

1 Peter 3:5

pe1 3:5

(4) For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands:

(4) An argument taken from the example of women, and especially of Sarah, who was the mother of all believers.

1 Peter 3:6

pe1 3:6

Even as Sara obeyed Abraham, calling him lord: whose daughters ye are, as long as ye do well, and are (5) not afraid with any amazement.

(5) Because women are by nature fearful, he gives them to understand that he requires of them that subjection, which is not wrung out from them either by force or fear.

1 Peter 3:7

pe1 3:7

(6) Likewise, ye husbands, (c) dwell with [them] according to (d) knowledge, (7) giving (e) honour unto the wife, as unto the weaker (f) vessel, (8) and as being heirs together of the (g) grace of life; (9) that your prayers be not hindered.

(6) He also teaches husbands their duties, that is, that the more understanding and wisdom they have, the more wisely and circumspectly they behave themselves.

(c) Do all the duties of wedlock.

(d) The more wisdom the husband has, the more circumspectly he must behave himself in bearing those inconveniences, which through the woman's weakness often cause trouble both to the husband and the wife. (7) The second argument: because the wife nonetheless is weaker by nature than the man, she is an excellent instrument of the man, made for far more excellent uses: upon which it follows that she is not therefore to be neglected, because she is weak, but on the contrary she ought to be so much more cared for.

(e) Having an honest care for her.

(f) The woman is called a vessel after the manner of the Hebrews, because the husband uses her as his friend and helper, to live faithfully before God. (8) The third argument: for that they are equal in that which is the most important (that is to say, in the benefit of eternal life) who otherwise are unequal concerning the leadership and conduct at home, and therefore they are not to be despised although they are weak.

(g) Of that gracious and free benefit, by which we have everlasting life given to us. (9) The fourth argument: All fighting and rebuking must be avoided, because they hinder prayers and the whole service of God, to which both the husband and wife are equally called.

1 Peter 3:8

pe1 3:8

(10) Finally, [be ye] all of one mind, having compassion one of another, love as brethren, [be] pitiful, [be] courteous:

(10) He turns to common exhortations, and commends harmony and whatever things pertain to the maintenance of peace and mutual love.

1 Peter 3:9

pe1 3:9

(11) Not rendering evil for evil, or railing for railing: but contrariwise blessing; (12) knowing that ye are thereunto called, that ye should inherit a blessing.

(11) We must not only not recompense injury for injury, but we must also recompense them with benefits.

(12) An argument taken by comparison: Seeing that we ourselves are unworthy of so great bountifulness, than forgive one another's faults? And from this verse to the end of the chapter, (Pe1 3:9-22), there is a digression, to exhort us valiantly to bear afflictions.

1 Peter 3:10

pe1 3:10

(13) For he that will love life, and (h) see good days, let him refrain his tongue from evil, and his lips that they speak no guile:

(13) A secret objection: But this our patience shall be nothing else but an inciting and hardening of the wicked in their wickedness, to make them set upon us more boldly and destroy us. Indeed (faith the apostle by the words of David) to live without doing harm, and to follow after peace when it flies away, is the way to that happy and quiet peace. If so be any man be afflicted for doing justly, the Lord marks all things, and will in his time deliver the godly, who cry to him, and will destroy the wicked.

(h) Lead a blessed and happy life.

1 Peter 3:12

pe1 3:12

For the eyes of the Lord [are] over the righteous, and his ears [are open] unto their prayers: but the (i) face of the Lord [is] against them that do evil.

(i) This word "face" after the manner of the Hebrews, is taken for "anger".

1 Peter 3:13

pe1 3:13

(14) And who [is] he that will harm you, if ye be followers of that which is good?

(14) The second argument: when the wicked are provoked, they are more wayward: therefore they must instead be won by good deeds. If they cannot be gained by that means also, yet nonetheless we shall be blessed if we suffer for righteousness sake.

1 Peter 3:14

pe1 3:14

But and if ye suffer for righteousness' sake, happy [are ye]: (15) and be not afraid of their (k) terror, neither be troubled;

(15) A most certain counsel in afflictions, be they never so terrible, to be of a steady mind and to stand fast. But how shall we attain to it? If we sanctify God in our minds and hearts, that is to say, if we rest upon him as one that is almighty that loves mankind, that is good and true indeed.

(k) Be not dismayed as they are.

1 Peter 3:15

pe1 3:15

But (l) sanctify the Lord God in your hearts: (16) and [be] ready always to [give] an answer to every man that asketh you a reason of the hope that is in you with meekness and fear:

(l) Give him all prayers and glory, and hang only on him.

(16) He will have us, when we are afflicted for righteousness sake, to be careful not for redeeming of our life, either with denying or renouncing the truth, or with like violence, or any such means: but rather to give an account of our faith boldly, and yet with a meek spirit, and full of godly reverence, that the enemies may not have anything justly to object, but may rather be ashamed of themselves.

1 Peter 3:17

pe1 3:17

(17) For [it is] better, if the will of God be so, that ye suffer for well doing, than for evil doing.

(17) A reason which stands upon two general rules of Christianity, which nonetheless all men do not allow. The one is, if we must suffer afflictions, it is better to suffer wrongfully than rightfully: the other is this, because we are so afflicted not by accident, but by the will of our God.

1 Peter 3:18

pe1 3:18

(18) For Christ also hath once suffered for sins, (19) the just for the unjust, (20) that he might bring us to God, (21) being put to death in the (m) flesh, but quickened by the Spirit:

(18) A proof of either of the rules, by the example of Christ himself our chief pattern, who was afflicted not for his own sins (which were none) but for ours, and that according to his Father's decree.

(19) An argument taken by comparison: Christ the just, suffered for us that are unjust and shall it grieve us who are unjust, to suffer for the cause of Christ.

(20) Another argument being partly taken of things coupled together, that is, because Christ brings us to his Father that same way that he went himself, and partly from the cause efficient: that is, because Christ is not only set before us for an example to follow, but also he holds us up by his power in all the difficulties of this life, until he bring us to his Father.

(21) Another argument taken from the happy end of these afflictions, in which Christ also goes before us both in example and power, as one who suffered most grievous torments even to death, although but only in one part of him, that is, in the flesh or man's nature: but yet became conqueror by virtue of his divinity.

(m) As touching his manhood, for his body was dead, and his soul felt the sorrows of death.

1 Peter 3:19

pe1 3:19

(22) By which also he went and preached unto the spirits in prison;

(22) A secret objection: Christ indeed might do this, but what is that to us? Indeed (faith the apostle) for Christ has showed his power in all ages both in the preservation of the godly, were they never so few and miserable, and in avenging the rebellion of his enemies, as it appears by the history of the flood: for Christ is he who in those days (when God through his patience appointed a time of repentance to the world) was present, not in corporal presence, but by his divine power, preaching repentance, even by the mouth of Noah himself who then prepared the ark, to those disobedient spirits who are now in prison, waiting for the full recompence of their rebellion, and saved those few, (that is, only eight people) in the water.

1 Peter 3:20

pe1 3:20

Which sometime were disobedient, when (n) once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight (o) souls were saved by water.

(n) This word "once" shows that there was a furthest day appointed, and if that were once past, there should be no more.

(o) Men.

1 Peter 3:21

pe1 3:21

(23) The like figure whereunto [even] baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward (p) God,) (24) by the resurrection of Jesus Christ:

(23) A proportional applying of the former example to the time which followed the coming of Christ: for the preservation of Noah in the waters, was a figure of our baptism, not as though the material water of baptism shows us, as those waters which bare up the ark saved Noah, but because Christ with his inward virtue, which the outward baptism shadows, preserves us being washed, so that we may call upon God with a good conscience.

(p) The conscience being sanctified, may freely call upon God.

(24) That same virtue, by which Christ rose again, and now being carried up into heaven has received all power, does at this day defend and preserve us.

1 Peter Chapter 4

1 Peter 4:8

pe1 4:8

(6) And above all things have fervent charity among yourselves: for charity shall cover the multitude of sins.

(6) He commends charity towards one another, because it buries a multitude of sins, and therefore preserves and maintains peace and harmony: for they who love one another easily forgive one another their offences.

1 Peter 4:9

pe1 4:9

(7) Use hospitality one to another without grudging.

(7) Of all the duties of charity, he commends one, namely that which was at that time most necessary, that is, hospitality, which he would have be voluntary and most courteous and bountiful.

1 Peter 4:10

pe1 4:10

(8) As every man hath received the gift, [even so] minister the same one to another, (9) as good stewards of the manifold grace of God.

(8) He shows the use of charity, that is, that every man bestow that gift which he hath received, to the profit of his neighbour. (9) A reason, because that whatever gift we have, we have received it from God on this condition, to be his disposers and stewards.

1 Peter 4:11

pe1 4:11

(10) If any man speak, [let him speak] as the oracles of God; if any man minister, [let him do it] as of the ability which God giveth: that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen.

(10) He reckons up two kinds of these gifts as chief, that is, the office of teaching in the Church, and the other ecclesiastical functions, in which two things especially are to be observed: that is, that the pure word of God be taught, and whatever is done, be referred to the glory of God the Father in Christ, as to the proper mark.

1 Peter 4:12

pe1 4:12

(11) Beloved, think it not (d) strange (12) concerning the fiery trial which is to try you, as though some strange thing happened unto you:

(11) Because that cross is joined with the sincere profession of religion, the apostle fitly repeats what he touched on before, warning us not to be troubled at persecutions and afflictions, as at a new and strange thing.

(d) As though some new thing had befallen you, which you never thought of before.

(12) The first reason: because the Lord does not mean to confuse us with his fire (as it were) but to purge us of our impurities and make us perfect.

1 Peter 4:13

pe1 4:13

(13) But rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy.

(13) Another reason: because the afflictions of the godly and the wicked differ very much, and chiefly in three points. First, because the godly communicate with Christ in the afflictions, and therefore shall in their time also be partakers of his glory.

1 Peter 4:14

pe1 4:14

(14) If ye be reproached for the name of Christ, happy [are ye]; for the (e) spirit of glory and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified.

(14) Secondly, although the infidels think otherwise, who in afflicting the godly blaspheme God, yet the godly in that they are so abused, are honoured by God with true spiritual glory, and their adoption is sealed by the Spirit of God.

(e) By "Spirit" he means the gifts of the Spirit.

1 Peter 4:15

pe1 4:15

(15) But let none of you suffer as a murderer, or [as] a thief, or [as] an evildoer, or as a busybody in other men's matters.

(15) The third difference: the godly are not afflicted for their evil doings, but for righteousness' sake as Christians: by which it comes to pass that the cross, seeing it is a testimony to them of faith and righteousness, ministers to them not an occasion of sorrow, but of unspeakable joy: now the apostle propounds this third difference under the form of an exhortation.

1 Peter 4:17

pe1 4:17

(16) For the time [is come] that judgment must begin at the house of God: and (17) if [it] first [begin] at us, what shall the end [be] of them that obey not the gospel of God?

(16) The third reason: because the Lord of all the world being especially watchful over those in his household, does therefore discipline them first of all, yet so that he keeps a measure in his greatest severity. As he always used to do until now, so he does now especially when he exhibited himself in person to his Church.

(17) Lest the godly should be offended and stumble at that vain shadow of happiness of the wicked, as though God were not the governor of the world, for that the wicked are in good case, and the godly in evil, the apostle teaches by an argument of a comparison of them together, that God who spares not his own, but nurtures them under the cross, will at length in his time handle the rebellious and wicked far otherwise, whom he has appointed to utter destruction.

1 Peter 4:19

pe1 4:19

(18) Wherefore let them that suffer according to the will of God commit the keeping of their souls [to him] in well doing, as unto a faithful Creator.

(18) The conclusion: seeing the godly are not afflicted by chance, but by the will of God, they ought not to despair, but go forward nonetheless in the way of holiness and well doing, commending themselves to God their faithful creator, that is to say, their Father.

1 Peter 4:1

pe1 4:1

Forasmuch (1) then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh hath ceased from sin;

(1) Having ended his digression and sliding from his matter, now he returns to the exhortation which he broke off, taking occasion by that which he said concerning the death and resurrection of Christ, so defining our sanctification, that to be sanctified, is all one has to suffer in the flesh, that is to say, to leave off from our wickedness and viciousness: and to rise again to God, that is to say, to be renewed by the virtue of the holy Spirit, that we may lead the rest of our life which remains after the will of God.

1 Peter 4:2

pe1 4:2

That he no longer should live the (a) rest of [his] time in the flesh to the lusts of men, but to the will of God.

(a) So much of this present life as remains yet to be passed over.

1 Peter 4:3

pe1 4:3

(2) For the time past of [our] life may suffice us to have wrought the (b) will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries:

(2) By putting us in mind of the dishonesty of our former life led in the filth of sin, he calls us to earnest repentance.

(b) Wickedly and licentiously after the manner of the Gentiles.

1 Peter 4:4

pe1 4:4

(3) Wherein they think it (c) strange that ye run not with [them] to the same excess of riot, speaking evil of [you]:

(3) That we be not moved with the enemies perverse and slanderous judgments of us, we have to set against them that last judgment of God which remains for them: for none, whether they be then found living or were dead before, shall escape it.

(c) They think it a new and strange matter.

1 Peter 4:6

pe1 4:6

(4) For this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit.

(4) A digression because he made mention of the last general judgement. He prevents an objection, that, seeing Christ came very lately, they may seem to be excusable who died before. But this the apostle denies: for (faith he) this same gospel was preached to them also (for he speaks to the Jews) and that to the same end that I now preach it to you, that is, that the flesh being abolished and put away (that is to say, that wicked and disobedient corruption which reigns in men) they should suffer themselves to be governed by the virtue of the Spirit of God.

1 Peter 4:7

pe1 4:7

(5) But the end of all things is at hand: be ye therefore sober, and watch unto prayer.

(5) He returns to his purpose, using an argument taken from the circumstance of the time. Because the last end is at hand, and therefore we must much more diligently watch and pray, with true sobriety of mind.

1 Peter Chapter 5

1 Peter 5:1

pe1 5:1

The (1) elders which are among you (2) I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed:

(1) He describes peculiarly the office of the Elders, that is to say, of them that have the care of the Church. (2) He uses a preface concerning the circumstance of his own person: that is, that he as their companion communes with them not of manners which he knows not, but in which he is as well experienced as any, and propounds to them no other condition but that which he himself has sustained before them, and still takes the same trouble, and also has the same hope together with them.

1 Peter 5:2

pe1 5:2

(3) (a) Feed the (4) flock of God which is (5) among you, (6) taking the oversight [thereof], not by constraint, but willingly; not for filthy lucre, but of a ready mind;

(3) The first rule: he that is a shepherd let him feed the flock.

(a)

(4) The second: Let not shepherd consider, that the flock is not his, but Gods. (5) The third: Let not shepherds invade other men's flocks, but let them feed that which God hath committed unto them. (6) Let the shepherds govern the Church with the word and example of godly and unblamable life, not by force but willingly, not for greedy gain, but with a ready mind, not as lords over God's portion and heritage, but as his ministers.

1 Peter 5:3

pe1 5:3

Neither as being lords over [God's] (b) heritage, but being ensamples to the flock.

(b) Which is the Christian people.

1 Peter 5:4

pe1 5:4

(7) And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away.

(7) That the shepherds' minds are not overcome either with the wickedness of men, or their cruelty, he warns them to continually look at the chief shepherd, and the crown which is laid up for them in heaven.

1 Peter 5:5

pe1 5:5

(8) Likewise, ye younger, submit yourselves unto the elder. Yea, all [of you] be subject one to another, and be clothed with humility: (9) for God resisteth the proud, and giveth grace to the humble.

(8) He commends many peculiar Christian virtues, and especially modesty: an admonition all of us need, but especially the younger ones by reason of the perverseness and pride of that age. (9) Because pride seems to many to be the way to the glory of this life, the apostle testifies to the opposite, that dishonour and shame is the reward of pride, and glory the reward of modesty.

1 Peter 5:6

pe1 5:6

Humble yourselves therefore (10) under the mighty hand of God, that he may exalt you in due time:

(10) Because those proud and lofty spirits threaten the modest and humble, the apostle warns us to set the power of God against the vanity of proud men, and to rely completely on his providence.

1 Peter 5:8

pe1 5:8

(11) Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour:

(11) The cruelty of Satan, who seeks by all means to devour us, is overcome by watchfulness and faith.

1 Peter 5:9

pe1 5:9

Whom resist stedfast in the faith, (12) knowing that the same afflictions are accomplished in your (c) brethren that are in the world.

(12) The persecutions which Satan stirs up, are neither new nor proper to any one man, but from old and ancient times common to the whole Church, and therefore we must suffer patiently, in which we have such and so many fellows of our conflicts and combats.

(c) Amongst your brethren which are dispersed throughout the world.

1 Peter 5:10

pe1 5:10

(13) But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle [you].

(13) He seals up as with a seal the former exhortation with a solemn prayer, again willing them to ask increase of strength at his hands, of whom they had the beginning, and hope to have the accomplishment: that is, of God the Father in Christ Jesus, in whom we are sure of the glory of eternal life.

1 Peter 5:12

pe1 5:12

(14) By Silvanus, a faithful brother unto you, as I suppose, I have written briefly, exhorting, and testifying that this is the true grace of God wherein ye stand.

(14) Continuance and perseverance in the doctrine of the apostles is the only ground and foundation of Christian strength: Now the sum of the apostles doctrine, is salvation freely given by God.

1 Peter 5:13

pe1 5:13

(15) The [church that is] at (d) Babylon, elected together with [you], saluteth you; and [so doth] Marcus my son.

(15) Familiar salutations.

(d) In that famous city of Assyria, where Peter the apostle of circumcision then was.

2 Peter

2 Peter Chapter 1

2 Peter 1:1

pe2 1:1

Simon (1) Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the (a) righteousness of God and our Saviour Jesus Christ:

(1) A greeting, in which he gives them to understand that he deals with them as Christ's ambassadors, and otherwise agrees with them in the same faith which is grounded on the righteousness of Jesus Christ, our God and Saviour.

(a) In that God, in standing by his promises, showed himself faithful, and therefore just to us.

2 Peter 1:2

pe2 1:2

Grace and peace be multiplied unto you (2) through the knowledge of God, and of Jesus our Lord,

(2) Faith is the acknowledging of God and Christ, from which all our blessedness issues and flows.

2 Peter 1:3

pe2 1:3

(3) According as his (b) divine power hath given unto us all things that [pertain] unto (c) life and godliness, through the (d) knowledge of him that hath called us to glory and virtue:

(3) Christ sets forth himself to us plainly in the Gospel, and that by his only power, and gives us all things which are required both for eternal life, in which he has appointed to glorify us, and also to godliness, in that he furnishes us with true virtue.

(b) He speaks of Christ, whom he makes God and the only Saviour.

(c) To salvation.

(d) This is the sum of true religion, to be led by Christ to the Father, as it were by the hand.

2 Peter 1:4

pe2 1:4

(4) Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the (e) divine nature, having escaped the corruption that is in the world through lust.

(4) An explanation of the former sentence, declaring the causes of so great benefits, that is, God and his free promise, from which all these benefits proceed, I say, these most excellent benefits, by

which we are delivered from the corruption of this world, (that is, from the wicked lusts which we carry about in us) and are made like God himself.

(e) By the divine nature he means not the substance of the Godhead, but the partaking of those qualities, by which the image of God is restored in us.

2 Peter 1:5

pe2 1:5

(5) And beside this, giving all diligence, (h) add to your faith virtue; and to virtue knowledge;

(5) Having laid the foundation (that is, having declared the causes of our salvation and especially of our sanctification) now he begins to exhort us to give our minds wholly to the true use of this grace. He begins with faith, without which nothing can please God, and he warns us to have it fully equipped with virtue (that is to say, with good and godly manners) being joined with the knowledge of God's will, without which, there is neither faith, neither any true virtue.

(h) Supply also, and support or aid.

2 Peter 1:6

pe2 1:6

(6) And to knowledge temperance; and to temperance patience; and to patience godliness;

(6) He brings up certain and other principal virtues, of which some pertain to the first table of the law, others to the last.

2 Peter 1:8

pe2 1:8

(7) For if these things be in you, and abound, they make [you that ye shall] neither [be] barren nor unfruitful in the knowledge of our Lord Jesus Christ.

(7) As those fruits do spring from the true knowledge of Christ, so in like sort the knowledge itself is fostered and grows by bringing forth such fruits, in so much that he that is unfruitful, did either never know the true light, or has forgotten the gift of sanctification which he has received.

2 Peter 1:9

pe2 1:9

But he that lacketh these things is blind, and (i) cannot see afar off, and hath forgotten that he was purged from his old sins.

(i) He that has not an effectual knowledge of God in him, is blind concerning the kingdom of God, for he cannot see things that are afar off, that is to say, heavenly things.

2 Peter 1:10

pe2 1:10

(8) Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall:

(8) The conclusion: Therefore seeing our calling and election is approved by those fruits, and is confirmed in us, and moreover seeing this is the only way to the everlasting kingdom of Christ, it remains that we set our minds wholly on that way.

2 Peter 1:12

pe2 1:12

(9) Wherefore I will not be negligent to put you always in remembrance of these things, though ye know [them], and be established in the present truth.

(9) An amplifying of the conclusion joined with a modest excuse, in which he declares his love towards them, and tells them of his death which is at hand.

2 Peter 1:13

pe2 1:13

Yea, I think it meet, as long as I am in this (k) tabernacle, to stir you up by putting [you] in remembrance;

(k) In this body.

2 Peter 1:16

pe2 1:16

(10) For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty.

(10) Another amplification taken from both the great certainty and also the excellency of his doctrine, of which our Lord Jesus Christ the Son of God is author, whose glory the apostle both saw and heard.

2 Peter 1:19

pe2 1:19

(11) We have also a more sure word of prophecy; (12) whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day (l) dawn, and the (m) day star arise in your hearts:

(11) The truth of the gospel is by this revealed, in that it agrees wholly with the foretellings of the prophets.

(12) The doctrine of the apostles does not contradict the doctrine of the prophets, for they confirm each other by each others testimonies, but the prophets were like candles which gave light to the blind, until the brightness of the gospel began to shine.

(l) A more full and open knowledge, than was under the shadows of the law.

(m) That clearer doctrine of the gospel.

2 Peter 1:20

pe2 1:20

(13) Knowing this first, that no prophecy of the (n) scripture is of any (o) private interpretation.

(13) The prophets are to be read, but so that we ask of God the gift of interpretation, for he who is the author of the writings of the prophets, is also the interpreter of them.

(n) He joins the Scripture and prophecy together, to distinguish true prophecies from false.

(o) For all interpretation comes from God.

2 Peter 1:21

pe2 1:21

For the prophecy came not in old time by the will of man: but (p) holy men of God spake [as they were] (q) moved by the Holy Ghost.

(p) The godly interpreters and messengers.

(q) Inspired by God: their actions were in very good order, and not as the actions of the profane soothsayers, and foretellers of things to come.

2 Peter Chapter 2

2 Peter 2:1

pe2 2:1

But (1) there were false prophets also among the (a) people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction.

(1) As in times past there were two kinds of prophets, the one true and the other false, so Peter tells them that there will be true and false teachers in the Church, so much so that Christ himself will be denied by some, who nonetheless will call him redeemer.

(a) Under the law, while the state and policy of the Jews was yet standing.

2 Peter 2:2

pe2 2:2

(2) And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of.

(2) There shall not only be heresies, but also many followers of them.

2 Peter 2:3

pe2 2:3

(3) And through covetousness shall they with feigned words make (b) merchandise of you: (4) whose judgment now of a long time lingereth not, and their damnation slumbereth not.

(3) Covetousness for the most part is a companion of heresy, and makes trade in souls.

(b) They will abuse you, and sell you as they sell cattle in an auction. (4) Comfort for the godly: God who cast the angels that fell away from him, headlong into the darkness of hell, to eventually be judged; and who burned Sodom, and saved Lot, will deliver his elect from these errors, and will utterly destroy those unrighteous.

2 Peter 2:4

pe2 2:4

For if God spared not the angels that sinned, but cast [them] down to (c) hell, and delivered [them] into (d) chains of darkness, to be reserved unto judgment;

(c) So the Greeks called the deep dungeons under the earth, which should be appointed to torment the souls of the wicked in.

(d) Bound them with darkness as with chains: and by darkness he means that most miserable state of life that is full of horror.

2 Peter 2:5

pe2 2:5

And spared not the (e) old world, but saved Noah the eighth [person], a (f) preacher of righteousness, bringing in the flood upon the world of the ungodly;

(e) Which was before the flood: not that God made a new world, but because the world seemed new.

(f) For one hundred and twenty years, he did not cease to warn the wicked both by word and deed, of the wrath of God hanging over their heads.

2 Peter 2:8

pe2 2:8

(For that righteous man dwelling among them, in (g) seeing and hearing, (h) vexed [his] righteous soul from day to day with [their] unlawful deeds;)

(g) Whatever way he looked, and turned his ears.

(h) He had a troubled soul, and being vehemently grieved, lived a painful life.

2 Peter 2:9

pe2 2:9

The Lord (i) knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished:

(i) Has been long practised in saving and delivering the righteous.

2 Peter 2:10

pe2 2:10

(5) But chiefly them that walk after the flesh in the lust of uncleanness, and despise government. Presumptuous [are they], selfwilled, they are not afraid to speak evil of (k) dignities.

(5) He goes to another type of corrupt men, who nonetheless are within the bosom of the Church, who are wickedly given, and do seditiously speak evil of the authority of magistrates (which the angels themselves that minister before God, do not discredit.) A true and accurate description of the Romish clergy (as they call it.)

(k) Princes and great men, be they ever so high in authority.

2 Peter 2:12

pe2 2:12

(6) But these, as natural brute beasts, (l) made to be taken and destroyed, speak evil of the things that they understand not; and shall utterly perish in their (m) own corruption;

(6) An accurate description of the same persons, in which they are compared to beasts who are made for destruction, while they give themselves to fill their bellies: For there is no greater ignorance than is in these men: although they most impudently find fault with those things of which they

know not: and it shall come to pass that they shall destroy themselves as beasts with those pleasures with which they are delighted, and dishonour and defile the company of the godly.

(l) Made to this end to be a prey to others: So do these men willingly cast themselves into Satan's snares.

(m) Their own wicked conduct shall bring them to destruction.

2 Peter 2:13

pe2 2:13

And shall receive the reward of unrighteousness, [as] they that count it pleasure to riot in the day time. Spots [they are] and blemishes, sporting themselves with their own deceivings (n) while they feast with you;

(n) When by being among the Christians in the holy banquets which the Church keeps, they would seem by that to be true members of the Church, yet they are indeed but blots on the Church.

2 Peter 2:14

pe2 2:14

(7) Having eyes full of adultery, and that cannot cease from sin; beguiling unstable souls: an heart they have exercised with covetous practices; cursed children:

(7) He condemns those men, showing even in their behaviour and countenance an unmeasurable lust, making trade of the souls of vain persons, as men exercised in all the crafts of covetousness, to be short, as men that sell themselves for money to curse the sons of God in the same way Balaam did, whom the dumb beast reproved.

2 Peter 2:17

pe2 2:17

(8) These are (o) wells without water, clouds that are carried with a tempest; to whom the mist of (p) darkness is reserved for ever.

(8) Another note by which it may be known what manner of men they are, because they have inwardly nothing but that which is utterly vain or very harmful, although they make a show of some great goodness, yet they shall not escape unpunished for it, because under pretence of false freedom, they draw men into the most miserable slavery of sin.

(o) Who boast of knowledge and have nothing in them.

(p) Most gross darkness.

2 Peter 2:18

pe2 2:18

For when they speak great (q) swelling [words] of vanity, they (r) allure through the lusts of the flesh, [through much] wantonness, those that were (s) clean escaped from them who live in error.

- (q) They deceive with vain and swelling words.
- (r) They take them, as fish are taken with the hook.
- (s) Unfeignedly and indeed, clean departed from idolatry.

2 Peter 2:20

pe2 2:20

(9) For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning.

(9) It is better to have never known the way of righteousness, than to turn back from it to the old filthiness: and men that do so, are compared to dogs and swine.

2 Peter Chapter 3

2 Peter 3:1

pe2 3:1

This (1) second epistle, beloved, I now write unto you; in [both] which I stir up your pure minds by way of remembrance:

(1) The remedy against those wicked enemies, both of true doctrine and holiness, is to be sought for by the continual meditation of the writings of the prophets and apostles.

2 Peter 3:3

pe2 3:3

(2) Knowing this first, that there shall come in the last days (a) scoffers, walking after their own lusts,

(2) He vouches the second coming of Christ against the Epicureans by name.

(a) Monstrous men, who will seem wise by their contempt of God, and wicked boldness.

2 Peter 3:4

pe2 3:4

(3) And saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as [they were] from the beginning of the creation.

(3) The reason that these mockers pretend that the course of nature is as it was from the beginning, therefore the world was from everlasting, and shall be forever.

2 Peter 3:5

pe2 3:5

(4) For this they willingly are ignorant of, that by the word of God the heavens were of old, and the (b) earth standing out of the water and in the water:

(4) He sets against them the creation of heaven and earth by the word of God, which these men are willingly ignorant of.

(b) Which appeared, when the waters were gathered together into one place.

2 Peter 3:6

pe2 3:6

(5) Whereby the world that then was, being overflowed with (c) water, perished:

(5) Secondly he sets against them the universal flood, which was the destruction of the whole world.

(c) For the waters returning into their former place, this world, that is to say, this beauty of the earth which we see, and all living creatures which live upon the earth, perished.

2 Peter 3:7

pe2 3:7

(6) But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men.

(6) Thirdly, he pronounces that it will not be harder for God to burn heaven and earth with fire, in that day which is appointed for the destruction of the wicked (which he will also do) than it was for him in times past to create them only with his word, and afterward to overwhelm them with water.

2 Peter 3:8

pe2 3:8

(7) But, beloved, be not ignorant of this one thing, that one day [is] with the Lord as a thousand years, and a thousand years as one day.

(7) The taking away of an objection: in that he seems to desire this judgment for a long time, in respect of us it is true, but not before God, which whom there is no time either long or short.

2 Peter 3:9

pe2 3:9

(8) The Lord is not slack concerning his promise, as some men count slackness; (9) but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance.

(8) The Lord will surely come, because he has promised: and neither sooner nor later than he has promised. (9) A reason why the last day does not come too soon, because God patiently waits until all the elect are brought to repentance, that none of them may perish.

2 Peter 3:10

pe2 3:10

(10) But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great (d) noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.

(10) A very short description of the last destruction of the world, but in such sort as nothing could be spoken more gravely.

(d) With the violence of a storm.

2 Peter 3:11

pe2 3:11

(11) [Seeing] then [that] all these things shall be dissolved, what manner [of persons] ought ye to be in [all] holy conversation and godliness,

(11) An exhortation to purity of life, setting before us that horrible judgment of God, both to bridle our wantonness, and also to comfort us, so that we are found watching and ready to meet him at his coming.

2 Peter 3:12

pe2 3:12

Looking for and (e) hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?

(e) He requires patience from us, yet such patience as is not slothful.

2 Peter 3:13

pe2 3:13

Nevertheless we, according to his promise, look for new heavens and a new earth, (f) wherein dwelleth righteousness.

(f) In which heavens.

2 Peter 3:14

pe2 3:14

Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in (g) peace, without spot, and blameless.

(g) that you may try to your benefit, how gently and profitable he is.

2 Peter 3:15

pe2 3:15

And account [that] the longsuffering of our Lord [is] salvation; (12) even as our beloved brother Paul also according to the wisdom given unto him hath written unto you;

(12) Paul's epistles are allowed by the express testimony of Peter.

2 Peter 3:16

pe2 3:16

As also in all [his] epistles, speaking in them of these things; (13) in which are some things hard to be understood, which they that are unlearned and unstable wrest, as [they do] also the other scriptures, unto their own destruction.

(13) There are some things that are obscure and dark which the ignorant use to overthrow men who are not established, wresting the testimony of the scripture for their own destruction. But this is the remedy against such deceit, to labour that we may daily more and more grow up and increase in the knowledge of Christ.

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1 John

1 John Chapter 1

1 John 1:1

jo1 1:1

That (1) which was from the beginning, which we have (a) heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the (b) Word of life;

(1) He begins with the description of the person of Christ who he makes one and not two: and him both God from everlasting (for he was with the Father from the beginning, and is that eternal life) and also made true man, whom John himself and his companions both heard, beheld, and handled.

(a) I heard him speak, I saw him myself with my eyes, I handled with my hands him that is true God, being made true man, and not I alone, but others also that were with me.

(b) That same everlasting Word by whom all things are made, and in whom only is there life.

1 John 1:2

jo1 1:2

(For the life was manifested, and we have seen [it], and bear witness, and (c) shew unto you that eternal life, which was with the Father, and was manifested unto us;)

(c) Being sent by him: and that doctrine is correctly said to be shown, for no man could so much as have thought of it, if it had not been thus shown.

1 John 1:3

jo1 1:3

That which we have seen and heard declare we unto you, (2) that ye also may have fellowship with us: and truly our fellowship [is] with the Father, and with his Son Jesus Christ.

(2) The use of this doctrine is this, that all of us being coupled and joined together with Christ by faith, might become the sons of God: in which only consists all true happiness.

1 John 1:5

jo1 1:5

(3) This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all.

(3) Now he enters into a question, by which we may understand that we are joined together with Christ, that is, if we are governed with his light, which is perceived by the ordering of our life. And thus he reasons, God is in himself most pure light, therefore he agrees well with them who are of the light, but with them that are of the darkness he has no fellowship.

1 John 1:7

jo1 1:7

But if we walk in the (d) light, as he is in the light, we have fellowship one with another, (4) and the blood of Jesus Christ his Son cleanseth us from all sin.

(d) God is said to be light by his own nature, and to be in light, that is to say, in that everlasting infinite blessedness: and we are said to walk in light in that the beams of that light shine to us in the Word. (4) A digression the matter at hand, to the remission of sins: for this our sanctification who walk in the light, is a testimony of our joining and knitting together with Christ: but because this our light is very dark, we must obtain another benefit in Christ, that is, that our sins may be forgiven us being sprinkled with his blood: and this in conclusion is the support and anchor of our salvation.

1 John 1:8

jo1 1:8

(5) If we say that we have no sin, we (e) deceive ourselves, and the (f) truth is not in us.

(5) There is none but need this benefit, because there is none that is not a sinner.

(e) This fully refutes that perfectness of works of supererogation (doing more than duty requires, the idea that excess good works can form a reserve fund of merit that can be drawn on in favour of sinners) which the papists dream of.

(f) So then, John speaks not thus for modesty's sake, as some say but because it is so indeed.

1 John 1:9

jo1 1:9

(6) If we confess our sins, he is (g) faithful and just to (h) forgive us [our] sins, and to cleanse us from all unrighteousness.

(6) Therefore the beginning of salvation is to acknowledge our wickedness and to require pardon from him, who freely forgives all sins, because he has promised to do so and he is faithful and just.

(g) So then our salvation depends on the free promise of God, who because he is faithful and just, will perform that which he hath promised.

(h) Where then are our merits? for this is our true happiness.

1 John 1:10

jo1 1:10

(7) If we say that we have not sinned, we make him (i) a liar, and his (k) word is not in us.

(7) A repeat of the former verse, in which he condemned all of sin without exception: so much so that if any man persuade himself otherwise, he does as much as in him lies, make the word of God himself useless and to no effect, yes, he makes God a liar: for to why in times past did we need sacrifices, or now Christ and the gospel, if we are not sinners?

(i) They do not only deceive themselves but are blasphemous against God.

(k) His doctrine shall have no place in us; that is, in our hearts.

1 John Chapter 2

1 John 2:1

jo1 2:1

My (1) little children, these things write I unto you, that ye sin not. And if any man sin, we have an (a) advocate with the Father, Jesus Christ the righteous:

(1) It does not follow that we must give our wicked nature free rein, or sin much more freely, because our sins are cleansed by the blood of Christ, but we must rather much more diligently resist sin, and yet we must not despair because of our weakness, for we have an advocate and a purger, Christ Jesus the Just, and therefore acceptable to his Father.

(a) In that he names Christ, he eliminates all others.

1 John 2:2

jo1 2:2

And he is the (b) propitiation for our sins: and not for ours only, but also for [the sins of] the (c) whole world.

(b) Reconciliation and intercession go together, to give us to understand that he is both advocate and high priest.

(c) For men of all sorts, of all ages, and all places, so that this benefit being not to the Jews only, of whom he speaks as appears in (Jo1 2:7) but also to other nations.

1 John 2:3

jo1 2:3

(2) And hereby we do know that we (e) know him, (e) if we keep his commandments.

(2) He returns to the testimony of our union with God, that is, to sanctification, declaring what it is to walk in the light, that is, to keep God's commandments. By this it follows that holiness does not consist in those things which men have devised, neither in a vain profession of the gospel.

(d) This must be understood of such a knowledge as has faith with it, and not of a common knowledge.

(e) For the tree is known by the fruit.

1 John 2:4

jo1 2:4

(3) He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him.

(3) Holiness, that is, a life ordered according to the prescript of God's commandments, however weak we are, is of necessity joined with faith, that is, with the true knowledge of the Father in the Son.

1 John 2:5

jo1 2:5

(4) But whoso keepeth his word, in him verily is the (f) love of God perfected: hereby know we that we are in (g) him.

(4) He that keeps God's commandments loves God indeed: He that loves God, is in God, or is joined together with God. Therefore he that keeps his commandments is in him.

(f) Wherewith we love God.

(g) He means our union with Christ.

1 John 2:6

jo1 2:6

(5) He that saith he abideth in him ought himself also so to walk, even as he walked.

(5) He that is one with Christ, must live his life, that is, must walk in his steps.

1 John 2:7

jo1 2:7

(6) Brethren, I write no new commandment unto you, but an old commandment which ye had from the beginning. The old commandment is the word which ye have heard from the beginning.

(6) The apostle expounding the commandment of charity towards one another, tells first that when he urges holiness, he brings no new idea of life (as they use to do who devise traditions one after another) but reminds them of that same law which God gave in the beginning, that is, by Moses, at the time that God began to make laws for his people.

1 John 2:8

jo1 2:8

(7) Again, a new commandment I write unto you, (h) which thing is true in him and in you: because the darkness is past, and the true light now shineth.

(7) He adds that the doctrine indeed is old, but it is in a way new, both in respect to Christ, and also to us: in whom he through the gospel, engraves his law effectually, not in tables of stone, but in our minds. (h) Which thing (that is, that the doctrine is new which I write to you) is true in him, and in you.

1 John 2:9

jo1 2:9

(8) He that saith he is in the light, and hateth his brother, is in darkness even until now.

(8) Now he comes to the second table, that is, to charity towards one another, and denies that a man has true light in him, or is indeed regenerate and the son of God, who hates his brother: and such a

one wanders miserably in darkness, may he never brag of great knowledge of God for he knowingly and willingly casts himself headlong into hell.

1 John 2:12

jo1 2:12

(i) I write unto you, (9) little children, because your sins are forgiven you for his (k) name's sake.

(i) Therefore I write to you, because you are of their number whom God has reconciled to himself. (9) He returns again from the sanctification to remission of sins, because that free reconciliation in Christ is the ground of our salvation upon which afterwards sanctification must be built as upon a foundation.

(k) For his own sake: in that he names Christ he eliminates all others, whether they are in heaven or on earth.

1 John 2:13

jo1 2:13

(10) I write unto you, fathers, because ye have known him [that is] from the beginning. (11) I write unto you, young men, because ye have overcome the wicked one. (12) I write unto you, little children, because ye have known the Father.

(10) He shows that this doctrine agrees to all ages, and first of all speaking to old men, he shows that Christ and his doctrine are ancient, and therefore if they enjoy with old things, nothing ought to be more acceptable to them.

(11) He advertises to young men, if they desire to show their strength, that they have a most glorious combat set here before them, that is, Satan the worst enemy, who must be overcome: willing them to be as sure of the victory, as if they had already gotten it.

(12) Finally, he shows to children, that the true Father from whom they have to look for all good things, is set before them in the gospel.

1 John 2:14

jo1 2:14

(13) I have written unto you, fathers, because ye have known him [that is] from the beginning. I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one.

(13) He adds afterward in like order, as many exhortations: as if he should say, Remember, you Fathers, as I wrote even now, that the everlasting Son of God is revealed to us. Remember you young men, that that strength by which I said that you put Satan to flight, is given to you by the word of God which dwells in you.

1 John 2:15

jo1 2:15

(14) Love not the (l) world, neither the things [that are] in the world. If any man love the world, the (m) love of the Father is not in him.

(14) The world which is full of wicked desires, lusts or pleasures, and pride, is utterly hated by our heavenly Father. Therefore the Father and the world cannot be loved together: and this admonition is very necessary for young and growing youth.

(l) He speaks of the world, as it agrees not with the will of God, for otherwise God is said to love the world with an infinite love, (Joh 3:16) that is to say, those whom he chose out of the world.

(m) Wherewith the Father is loved.

1 John 2:17

jo1 2:17

(15) And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever.

(15) He shows how much better it is to obey the Father's will, than the lusts of the world, by both their natures and unlike event.

1 John 2:18

jo1 2:18

(16) (n) Little children, (17) it is the last time: (18) and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time.

(16) Now, he turns himself to little children, which nonetheless are well instructed in the sum of religion, and wills them by various reasons to shake off laziness, which is too familiar with that age.

(n) He uses this word "Little" not because he speaks to children, but to allure them the more by using such sweet words.

(17) First, because the last time is at hand, so that the matter suffers no delay.

(18) Secondly, because antichrists, that is, such as fall from God, are already come, even as they heard that they would come. And it was necessary to warn that careless and fearless age of the danger.

1 John 2:19

jo1 2:19

(19) They went out from us, but they were not of us; for if they had been of us, (o) they would [no doubt] have continued with us: (20) but [they went out], that they might be made manifest that they were not all of us.

(19) A digression against certain offences and stumbling blocks at which that young age especially might stumble and be shaken, Therefore that they should not be terrified with the falling back of certain, first he makes plain to men that although those who fall from God and his religion had a

place in the Church, yet they were never of the Church: because the Church is the company of the elect, who cannot perish, and therefore cannot fall from Christ.

(o) So then the elect can never fall from grace.

(20) Secondly, he shows that these things happen to the benefit of the Church, that hypocrites may be plainly known.

1 John 2:20

jo1 2:20

(21) But ye have an (p) unction from the (q) Holy One, and ye know all things.

(21) Thirdly, he comforts them, to make them stand fast, as they are anointed by the Holy Spirit with the true knowledge of salvation.

(p) The grace of the Holy Spirit, and this is a borrowed type of speech taken from the anointings used in the law.

(q) From Christ who is peculiarly called Holy.

1 John 2:21

jo1 2:21

(22) I have not written unto you because ye know not the truth, but because ye know it, and that no lie is of the truth.

(22) The taking away of an objection, He did not write these things to men who are ignorant of religion, but rather to those who know the truth well, yes so far that they are able to discern truth from falsehood.

1 John 2:22

jo1 2:22

(23) Who is a liar but he that denieth that Jesus is the (r) Christ? He is antichrist, that denieth the Father and the Son.

(23) He shows now plainly the false doctrine of the antichrist's, that is, that either they fight against the person of Christ, or his office, or both together and at once. They who do so, boast and brag of God in vain, for in denying the Son, the Father also is denied.

(r) Is the true Messiah.

1 John 2:23

jo1 2:23

(s) Whosoever denieth the Son, the same hath not the Father: [

(but) he that acknowledgeth the Son hath the Father also].

(s) They deceive themselves, and also deceive others, who say that the Moslems and other infidels worship the same God that we do.

1 John 2:24

jo1 2:24

(24) Let that therefore abide in you, which ye have heard from the beginning. If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son, and in the Father.

(24) The whole preaching of the prophets and apostles is contrary to that doctrine, therefore it is utterly to be cast away, and this wholly to be held and kept, which leads us to seek eternal life in the free promise, that is to say, in Christ alone, who is given to us by the Father.

1 John 2:26

jo1 2:26

(25) These [things] have I written unto you concerning them that seduce you.

(25) The same Spirit who endues the elect with the knowledge of the truth and sanctifies them, gives them the gift of perseverance, to continue to the end.

1 John 2:27

jo1 2:27

But the (t) anointing which ye have received of him abideth in you, and ye (u) need not that any man teach you: but as the same (x) anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him.

(t) The Spirit who you have received from Christ, and who has led you into all truth.

(u) You are not ignorant of those things, and therefore I teach them not as things that were never heard of, but call them to your mind as things which you do know.

(x) He commends both the doctrine which they had embraced, and also highly praises their faith, and the diligence of those who taught them, yet so, that he takes nothing from the honour due to the Holy Spirit.

1 John 2:28

jo1 2:28

(26) And now, little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming.

(26) The conclusion both of the whole exhortation, and also of the former treatise.

1 John 2:29

jo1 2:29

(27) If ye know that he is righteous, ye know that every one that doeth righteousness is born of him.

(27) A passing over to the treatise following, which tends to the same purpose, but yet is more ample, and handles the same matter in another way, for before he taught us to go from the effects to the cause, and in this that follows, he goes from the causes to the effects. This is the sum of the argument, God is the fountain of all righteousness, and therefore they that give themselves to righteousness, are known to be born of him, because they resemble God the Father.

1 John Chapter 3

1 John 3:1

jo1 3:1

Behold, (1) (a) what manner of love the Father hath bestowed upon us, that we should be (b) called the sons of God: (2) therefore the world knoweth us not, because it knew him not.

(1) He begins to declare this agreement of the Father and the Son, at the highest cause, that is, at that free love of God towards us, with which he so loves us, that also he adopts us to be his children.

(a) What a gift of how great love.

(b) That we should be the sons of God, and so, that all the world may see that we are so. (2) Before he declares this adoption, he says two things: the one, that this so great a dignity, is not to be esteemed according to the judgment of the flesh, because it is unknown to the world, for the world knows not God the Father himself.

1 John 3:2

jo1 3:2

(3) Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be (c) like him; for we shall see him (d) as he is.

(3) The other: This dignity is not fully revealed to us ourselves, much less to strangers, but we are sure of the accomplishment of it, in as much as we shall be like the Son of God himself and shall enjoy his sight indeed, such as he is now, but yet this is deferred until his next coming.

(c) Like, but not equal.

(d) For now we see as in a glass (Co1 13:12)

1 John 3:3

jo1 3:3

(4) And every man that hath this hope in him purifieth himself, even (e) as he is pure.

(4) Now he describes this adoption (the glory which as yet consists in hope) by the effect that is, because whoever is made the Son of God, endeavours to resemble the Father in purity.

(e) This word signifies a likeness, but not an equality.

1 John 3:4

jo1 3:4

(5) Whosoever (f) committeth sin transgresseth also the law: for (g) sin is the transgression of the law.

(5) The rule of this purity can from no where else be taken but from the law of God, the transgression of which is called sin.

(f) Does not give himself to pureness.

(g) A short definition of sin.

1 John 3:5

jo1 3:5

(6) And ye know that he was manifested to take away our sins; and in him is no sin.

(6) An argument taken from the material cause of our salvation: Christ in himself is most pure, and he came to take away our sins, by sanctifying us with the Holy Spirit, therefore whoever is truly a partaker of Christ, does not give himself to sin, and on the contrary, he that gives himself to sin does not know Christ.

1 John 3:6

jo1 3:6

Whosoever abideth in him sinneth not: whosoever (h) sinneth hath not seen him, neither known him.

(h) He is said to sin, that does not give himself to purity, and in him sin reigns: but sin is said to dwell in the faithful, and not to reign in them.

1 John 3:7

jo1 3:7

(7) Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous.

(7) Another argument of things joined together: He that lives justly, is just, and resembles Christ that is just, and by that is known to be the Son of God.

1 John 3:8

jo1 3:8

(8) He that committeth sin is of the (i) devil; for the devil (k) sinneth from the (l) beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil.

(8) An argument taken by contrast: the devil is the author of sin, and therefore he is that serves sin is of the devil, or is ruled by the inspiration of the devil: and if he is the devil's son, then is he not God's son: for the devil and God are so contrary to one another that the Son of God was sent to destroy the works of the devil. Therefore on the other side, whoever resists sin, is the son of God, being born again of his Spirit as of new seed, in so much, that by necessity he is now delivered from the slavery of sin.

(i) Resembles the devil, as the child does the father, and is governed by his Spirit.

(k) He says not "sinned" but "sins" for he does nothing else but sin.

(l) From the very beginning of the world.

1 John 3:9

jo1 3:9

Whosoever is born of God doth not commit sin; for his (m) seed remaineth in him: and he cannot sin, because he is born of God.

(m) The Holy Spirit is so called by the effect he works, because by his power and mighty working, as it were by seed, we are made new men.

1 John 3:10

jo1 3:10

(9) In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, (10) neither he that loveth not his brother.

(9) The conclusion: by a wicked life they are known who are governed by the Sprit of the devil: and by a pure life who are God's children.

(10) He begins to commend charity towards the brethren as another mark of the sons of God.

1 John 3:11

jo1 3:11

(11) For this is the message that ye heard from the beginning, that we should love one another.

(11) The first reason taken from the authority of God who gives the commandment.

1 John 3:12

jo1 3:12

(12) Not as Cain, [who] was of that wicked one, and slew his brother. (13) And wherefore slew he him? Because his own works were evil, and his brother's righteous.

(12) An amplification taken from the contrary example of Cain who slew his brother.

(13) A short digression: Let us not marvel that we are hated by the world for doing our duty, for such was the condition of Abel who was a just person: and who would not rather be like him than Cain?

1 John 3:14

jo1 3:14

(14) We (o) know that we have passed from death unto life, because we love the brethren. He that loveth not [his] brother abideth in death.

(14) The second reason: Because charity is a testimony that we are translated from death to life: and therefore hatred towards the brethren is a testimony of death, and whoever nourishes it fosters death in his bosom.

(o) Love is a token that we are translated from death to life, for by the effects the cause is known.

1 John 3:15

jo1 3:15

(15) Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him.

(15) A confirmation: Whoever is a murderer, is in eternal death: he who hates his brother is a murderer, therefore he is in death. Thereupon follows the other side: He that loves his brother has passed to life, for indeed we are born dead.

1 John 3:16

jo1 3:16

(16) Hereby perceive we the love [of God], because he laid down his life for us: and we ought to lay down [our] lives for the brethren.

(16) Now he shows how far Christian charity extends, even so far, that according to the example of Christ every man forgets himself, to provide for and help his brethren.

1 John 3:17

jo1 3:17

(17) But whoso hath this (p) world's good, and seeth his brother have need, and (q) shutteth up his bowels [of compassion] from him, how dwelleth the love of God in him?

(17) He reasons by comparisons: for if we are bound even to give our life for our neighbours, how much more are we bound to help our brothers' needs with our goods and substance?

(p) Wherewith this life is sustained.

(q) Opens not his heart to him, nor helps him willingly and cheerfully.

1 John 3:18

jo1 3:18

(18) My little children, let us not love in word, neither in tongue; but in deed and in truth.

(18) Christian charity stands not in word but in deed, and proceeds from a sincere affection.

1 John 3:19

jo1 3:19

(19) And hereby we know that we are of the truth, (20) and shall assure our hearts before him.

(19) He commends charity, by three effects: for first of all, by it we know that we are indeed the sons of God, as he showed before.

(20) Therefore it comes that we have a quiet conscience, as on the opposite side he that thinks that he has God for a judge, because he is guilty to himself either he is never or else very rarely quiet, for God has a far sharper sight then we, and judges more severely.

1 John 3:20

jo1 3:20

For (4) if our heart condemn us, God is greater than our heart, and knoweth all things.

(r) If an evil conscience convicts us, much more ought the judgment of God condemn us, who knows our hearts better than we ourselves do.

1 John 3:21

jo1 3:21

(21) Beloved, if our heart condemn us not, [then] have we confidence toward God.

(21) A third effect also rises from the former, that in these miseries we are sure to be heard, because we are the sons of God: as we understand by the grace of sanctification which is only for the elect.

1 John 3:22

jo1 3:22

(22) And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight.

(22) The conclusion, that faith in Christ and love one towards another are things joined together, and therefore the outward testimonies of sanctification must and do answer that inward testimony of the Spirit given to us.

1 John 3:24

jo1 3:24

And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the (f) Spirit which he hath given us.

(f) He means the Spirit of sanctification, whereby we are born again and live to God.

1 John Chapter 4

1 John 4:1

jo1 4:1

(1) Beloved, believe not every (a) spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world.

(1) Taking occasion by the name of the Spirit, lest love and charity should be separated from the worship of God, which chiefly depends on his true knowledge, he returns to that which he spoke of in the second chapter concerning the taking heed of antichrists: He will have us here take heed of two things, the one is, that seeing there are many false prophets, we should not trust every man: the other is, that because many men teach false things, we should not therefore believe any. We must then observe, that we may be able to discern the spirits of God which are to be followed, from impure spirits which are to be avoided.

(a) This is spoken by metonymy and it is as if he had said, Believe not every one who says that he has a gift of the Holy Spirit to do the office of a prophet.

1 John 4:2

jo1 4:2

(2) Hereby know ye the Spirit of God: (b) Every spirit that confesseth that (c) Jesus Christ is come in the (d) flesh is of God:

(2) He gives a certain and perpetual rule to know the doctrine of antichrist, that is, if either the divine or human nature of Christ, or the true uniting of them together is denied: or if the least jot that may be, be detracted from his office who is our only king, prophet and everlasting high priest.

(b) He speaks simply of the doctrine, and not of the person.

(c) The true Messiah.

(d) Is true man.

1 John 4:4

jo1 4:4

(3) Ye are of God, little children, and have overcome them: because greater is he that is in you, than he that is in the world.

(3) He comforts the elect with a most sure hope of victory: but yet so, that he teaches them that they fight not with their own power, but with the virtue and power of God.

1 John 4:5

jo1 4:5

(4) They are of the world: therefore speak they of the world, and the world heareth them.

(4) He brings a reason why the world receives these teachers more willingly than the true: that is, because they speak nothing but that which is worldly: which is another note also to know the doctrine of antichrist by.

1 John 4:6

jo1 4:6

(5) We are of God: he that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the (e) spirit of truth, and the spirit of error.

(5) He testifies to them that his doctrine and the doctrine of his companions, is the assured word of God which of necessity we have boldly to set against all the mouths of the whole world, and thereby discern the truth from falsehood.

(e) True prophets, against whom are false prophets, that is, those who err and lead others into error.

1 John 4:7

jo1 4:7

(6) Beloved, let us love one another: (7) for love is of God; and every one that loveth is born of God, and knoweth God.

(6) He returns to the commending of brotherly love and charity. (7) The first reason: because it is a very divine thing, and therefore very fitting for the sons of God: so that whoever is missing it cannot be said to know God correctly.

1 John 4:8

jo1 4:8

He that loveth not knoweth not God; (8) for God is love.

(8) A confirmation: for it is the nature of God to love men, of which we have a most manifest proof above all other, in that of his only free and infinite good will towards us his enemies, he delivered to death, not a common man, but his own Son, indeed his only begotten Son, to the end that we being reconciled through his blood might be partakers in his everlasting glory.

1 John 4:11

jo1 4:11

(9) Beloved, if God so loved us, we ought also to love one another.

(9) An other reason by comparison: if God so loved us, shall not we his children love one another?

1 John 4:12

jo1 4:12

(10) No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is (g) perfected in us.

(10) A third reason: Because God is invisible, therefore by this effect of his Spirit, that is, by charity, he is understood to be not out of us, but united with us and in us, in whom he is so effectually working.

(g) Is surely in us indeed, and in truth.

1 John 4:14

jo1 4:14

(11) And we have seen and do testify that the Father sent the Son [to be] the Saviour of the world.

(11) He underlays this charity with another foundation, that is, faith in Jesus, which joins us indeed with him, even as charity witnesses that we are joined with him. Furthermore he testifies of Christ, as who had seen him with his eyes.

1 John 4:15

jo1 4:15

Whosoever shall (h) confess that Jesus is the Son of God, God dwelleth in him, and he in God.

(h) With such a confession as comes from true faith, and is accompanied with love, so that there is an agreement of all things.

1 John 4:16

jo1 4:16

And we have known and believed the love that God hath to us. (12) God is love; and he that dwelleth in love dwelleth in God, and God in him.

(12) A fourth reason: God is the fountain and wellspring of charity indeed charity itself: therefore whoever abides in it, has God with him.

1 John 4:17

jo1 4:17

(13) Herein is our love made perfect, that we may have boldness in the day of judgment: because (i) as he is, so are we in this world.

(13) Again (as before) he commends love, seeing that by our agreement with God in this thing, we have a sure testimony of our adoption, it comes to pass by this that without fear we look for that latter day of judgment, so that trembling and torment of conscience is cast out by this love.

(i) This signifies a likeness, not an equality.

1 John 4:18

jo1 4:18

There is no (k) fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love.

(k) If we understand by love, that we are in God, and God in us, that we are sons, and that we know God, and that everlasting life is in us: he concludes correctly, that we may well gather peace and quietness by this.

1 John 4:19

jo1 4:19

(14) We love him, because he first loved us.

(14) Lest any man should think that that peace of conscience proceeds from our love as the cause, he goes back to the fountain, that is, to the free love with which God loves us although we deserved and do deserve his wrath. From this springs another double charity, which both are tokens and witnesses of that first, that is, that we love God who loved us first, and then for his sake our neighbours also.

1 John 4:20

jo1 4:20

(15) If a man say, I love God, and hateth his brother, he is a liar: (16) for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?

(15) As he showed that the love of our neighbour cannot be separate from the love with which God loves us because this last gives rise to the other: so he denies that the other kind of love with which we love God, can be separate from the love of our neighbour: of which it follows, that they who say they worship God, and yet do not regard their neighbours lie shamelessly.

(16) The first reason taken from comparison: why we cannot hate our neighbour and love God, that is, because he that cannot love his brother whom he sees, how can he love God whom he cannot see?

1 John 4:21

jo1 4:21

(17) And this commandment have we from him, That he who loveth God love his brother also.

(17) A second reason, why God cannot be hated and our neighbour loved, because this same lawmaker commanded us both to love him and our neighbour.

1 John Chapter 5

1 John 5:1

jo1 5:1

Whosoever (1) believeth that Jesus is the (a) Christ is born of God: and every one that loveth him that begat loveth (b) him also that is begotten of him.

(1) He advances in the same argument, showing how both those loves come to us, from that love with which God loves us, that is, by Jesus our mediator laid hold on by faith, in whom we are made the children of God, and do love the Father from whom we are begotten, and also our brothers who are begotten with us.

(a) Is the true Messiah.

(b) By one, he means all the faithful.

1 John 5:2

jo1 5:2

(2) By this we know that we love the children of God, when we love God, and keep his (c) commandments.

(2) The love of our neighbour depends on the love with which we love God, that this last must go before the first: of which it follows, that that is not to be called love, when men agree together to do evil, neither that, when as in loving our neighbours, we do not respect God's commandments.

(c) There is no love where there is no true doctrine.

1 John 5:3

jo1 5:3

(3) For this is the love of God, that we keep his commandments: (4) and his commandments are not (d) grievous.

(3) The reason: to love God, is to keep his commandments, which being so, and seeing that both the loves are commanded by the same lawmaker, (as he taught before) it follows also, that we do not love our neighbours, when we break God's commandments. (4) Because experience teaches us that there is no ability in our flesh, neither will to perform God's commandments, therefore lest the apostle should seem, by so often putting them in mind of the keeping of the commandments of God, to require things that are impossible, he pronounces that the commandments of God are not in any way grievous or burdensome, that we can be oppressed with the burden of them.

(d) To those who are regenerate, that is to say, born again, who are led by the Spirit of God, and are through grace delivered from the curse of the law.

1 John 5:4

jo1 5:4

(5) For whatsoever is born of God overcometh the world: (6) and this is the victory that (e) overcometh the world, [even] our (f) faith.

(5) A reason: Because by regeneration we have received strength to overcome the world, that is to say, whatever strives against the commandments of God. (6) He declares what that strength is, that is, faith.

(e) He uses the time that is past, to give us to understand, that although we are in the battle, yet undoubtedly we shall be conquerors, and are most certain of the victory.

(f) Which is the instrumental cause, and as a means and hand by which we lay hold on him, who indeed performs this, that is, has and does overcome the world, even Christ Jesus.

1 John 5:5

jo1 5:5

(7) Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?

(7) Moreover he declares two things, the one, what true faith is, that is, that which rests on Jesus Christ the Son of God alone: on which follows the other, that is, that this strength is not proper to faith, but by faith as an instrument is drawn from Jesus Christ the Son of God.

1 John 5:6

jo1 5:6

(8) This is he that came by water and blood, [even] Jesus Christ; (9) not by water only, but by water and blood. And it is the (g) Spirit that beareth witness, because the Spirit is truth.

(8) He proves the excellency of Christ, in whom only all things are given us by six witnesses, three heavenly, and three earthly, who wholly and completely agree together. The heavenly witnesses are, the Father who sent the Son, the Word itself, which became flesh, and the Holy Spirit. The earthly witnesses are water, (that is our sanctification) blood, (that is, our justification) the Spirit, (that is, acknowledging of God the Father in Christ by faith) through the testimony of the Holy Spirit. (9) He warns us not to separate water from blood (that is sanctification from justification, or righteousness, begun from righteousness imputed) for we do not stand on sanctification, but so far as it is a witness of Christ's righteousness imputed to us: and although this imputation of Christ's righteousness is never separated from sanctification, yet it is the only matter of our salvation.

(g) Our spirit which is the third witness, testifies that the holy Spirit is truth, that is to say, that that is true which he tells us, that is, that we are the sons of God.

1 John 5:7

jo1 5:7

For there are three that bear record in heaven, the Father, the (h) Word, and the Holy Ghost: and these three are (i) one.

(h) See (Joh 8:13-14)

(i) Agree in one.

1 John 5:9

jo1 5:9

(10) If we receive the witness of men, the witness of God is greater: for (k) this is the witness of God which he hath testified of his Son.

(10) He shows by an argument of comparison, of what great weight the heavenly testimony is, that the Father has given of the Son, to whom agrees both the Son himself and the Holy Spirit.

(k) I conclude correctly: for the testimony which I said is given in heaven, comes from God, who sets forth his Son.

1 John 5:10

jo1 5:10

(11) He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son.

(11) He proves the sureness of the earthly witness by every man's conscience having that testimony in itself, whose conscience he says cannot be deceived because it agrees with the heavenly testimony which the Father gives of the Son: for otherwise the Father must be a liar, if the conscience which agrees and assents to the Father, should lie.

1 John 5:11

jo1 5:11

(12) And this is the record, that God hath given to us eternal life, and this life is in his Son.

(12) Now at length he shows what this testimony is that is confirmed with so many witnesses: that is, that life or everlasting happiness is the gift of God, which is the Son, and proceeds from him to us, who by faith are joined with him, so that without him, life is nowhere to be found.

1 John 5:13

jo1 5:13

(13) These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God.

(13) The conclusion of the epistle, in which he shows first of all, that even they who already believe, need this doctrine, that they may grow more and more in faith: that is to say, that they may be daily more and more certain of their salvation in Christ, through faith.

1 John 5:14

jo1 5:14

(14) And this is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us:

(14) Because we do not yet in effect obtain that which we hope for, the apostle combines invocation or prayer with faith, which he will have proceed from faith, and moreover to be conceived in such a way, that nothing is asked but that which is agreeable to the will of God: and such prayers cannot be useless.

1 John 5:16

jo1 5:16

(15) If any man see his brother sin a sin [which is] not unto death, (l) he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it.

(15) We have to make prayers not only for ourselves, but also for our brothers who sin, that their sins be not to death: and yet he excepts that sin which is never forgiven, or the sin against the Holy Spirit, that is to say, a universal and wilful falling away from the known truth of the gospel.

(l) This is as if he said, let him ask the Lord to forgive him, and he will forgive him being so asked.

1 John 5:17

jo1 5:17

(16) All unrighteousness is sin: and there is a sin not unto death.

(16) The taking away of an objection: indeed all iniquity is comprehended under the name of sin: but yet we must not despair therefore, because every sin is not deadly, and without hope of remedy.

1 John 5:18

jo1 5:18

(17) We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not.

(17) A reason why not all, or rather why no sin is mortal to some: that is, because they are born of God, that is to say, made the sons of God in Christ, and being ended with his Spirit, they do not serve sin, nor are they mortally wounded by Satan.

1 John 5:19

jo1 5:19

(18) [And] we know that we are of God, and the whole world lieth in wickedness.

(18) Every man must particularly apply to himself the general promises, that we may certainly persuade ourselves, that whereas all the world is by nature lost, we are freely made the sons of God, by the sending of Jesus Christ his son to us, of whom we are enlightened with the knowledge of the true God and everlasting life.

1 John 5:20

jo1 5:20

And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, [even] in his Son Jesus Christ. This is the true (m) God, and eternal life.

(m) The divinity of Christ is most clearly proved by this passage.

1 John 5:21

jo1 5:21

(19) Little children, keep yourselves from idols. Amen.

(19) He expresses a plain precept of taking heed of idols: which he contrasts with the only true God, that with this seal he might seal up all the former doctrine.

2 John

2 John Chapter 1

2 John 1:1

jo2 1:1

The elder unto the (a) elect (b) lady and her children, (1) whom I love in the truth; and not I only, but also all they that have known the truth;

(a) This is not a proper name, but is to be taken as it sounds that is to say, the worthy and noble lady.

(b) Excellent and honourable woman. (1) The bond of Christian union is the true and constant profession of the truth.

2 John 1:3

jo2 1:3

Grace be with you, mercy, [and] peace, from God the Father, and from the Lord Jesus Christ, the Son of the Father, in

(c) truth and love.

(c) With true knowledge which always has love united with it, and following it.

2 John 1:4

jo2 1:4

(2) I rejoiced greatly that I found of thy children walking in (d) truth, as we have received a commandment from the Father.

(2) This true profession consists both in love towards one another which the Lord has commanded, and also especially in wholesome and sound doctrine, which also is delivered to us: for the commandment of God is a sound and sure foundation both of the rule of conduct and of doctrine, and these cannot be separated from one another,

(d) According as the truth directs them.

2 John 1:7

jo2 1:7

(3) For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist.

(3) Antichrists fighting against the person and office of Christ had already crept into the Church, in the time of the apostles.

2 John 1:8

jo2 1:8

(4) (e) Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward.

(4) He that makes shipwreck of doctrine, loses all.

(e) Beware, and take good heed.

2 John 1:10

jo2 1:10

(5) If there come any unto you, and bring not this doctrine, receive him not into [your] house, neither bid him God speed:

(5) We should have nothing to do with those who defend perverse doctrine.

3 John

3 John Chapter 1

3 John 1:1

jo3 1:1

The (1) elder unto the wellbeloved Gaius, whom I love in the truth.

(1) An example of a Christian greeting.

3 John 1:4

jo3 1:4

I have no greater joy than (a) to hear that my children walk in truth.

(a) Than these joys.

3 John 1:5

jo3 1:5

Beloved, thou doest (b) faithfully whatsoever thou doest to the brethren, and to strangers;

(b) As becomes a believer and a Christian.

3 John 1:6

jo3 1:6

Which have borne witness of thy charity before the church: whom if thou (c) bring forward on their journey after a godly sort, thou shalt do well:

(c) He commends to Gaius, either those same men whom he had entertained before returning to him, about the affairs of the Church, or else some other who had similar business.

3 John 1:8

jo3 1:8

We therefore ought to receive such, that we might be (d) fellowhelpers to the truth.

(d) That we ourselves may help the preaching of the truth.

3 John 1:9

jo3 1:9

(2) I wrote unto the church: but Diotrephes, who loveth to have the preeminence among them, receiveth us not.

(2) Ambition and covetousness, two pestilent sins (especially in those who have any church responsibilities) are condemned in Diotrephes.

3 John 1:11

jo3 1:11

Beloved, follow not that which is evil, but that which is good. He that doeth good is of God: but he that doeth evil hath not (e) seen God.

(e) Has not known God.

Jude

Jude Chapter 1

Jude 1:1

jde 1:1

Jude, the servant of Jesus Christ, and (a) brother of James, to them that are sanctified (b) by God the Father, and preserved in Jesus Christ, [and] called:

- (a) This is to distinguish between him and Judas Iscariot.
- (b) By God the Father.

Jude 1:3

jde 1:3

(1) Beloved, when I gave all diligence to write unto you of the (d) common salvation, it was needful for me to write unto you, and exhort [you] that ye should (e) earnestly contend for the faith which was (f) once delivered unto the saints.

(1) The goal of this epistle, is to affirm the godly as opposed to certain wicked men both in true doctrine and good conduct.

(d) Of those things that pertain to the salvation of all of us.

(e) That you should defend the faith with all the strength you can muster, both by true doctrine and good example of life.

(f) Which was once given, that it may never be changed.

Jude 1:4

jde 1:4

(2) For there are certain men crept in unawares, who were before of old ordained to this condemnation, (3) ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ.

(2) It is by God's providence and not by chance, that many wicked men creep into the Church. (3) He condemns this first in them, that they take opportunity or occasion to wax wanton, by the grace of God: which cannot be, but the chief empire of Christ must be cancelled, in that such men give themselves up to Satan, whom they call Libertines.

Jude 1:5

jde 1:5

(4) I will therefore put you in remembrance, though ye once knew this, how that the Lord, having saved the people out of the land of Egypt, afterward destroyed them that believed not.

(4) He presents the horrible punishment of those who have abused the grace of God to follow their own lusts.

Jude 1:6

jde 1:6

(5) And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day.

(5) The fall of the angels was most severely punished, how much more then will the Lord punish wicked and faithless men?

Jude 1:7

jde 1:7

Even as Sodom and Gomorrha, and the cities about them in like manner, (g) giving themselves over to fornication, and going after (h) strange flesh, are set forth for an example, suffering the vengeance of eternal fire.

(g) Following the steps of Sodom and Gomorrah.

(h) Thus he sets forth their horrible and wicked perversions.

Jude 1:8

jde 1:8

Likewise also these (i) [filthy] dreamers defile the flesh, (6) despise (k) dominion, and speak evil of dignities.

(i) Who are so stupid and void of reason as if all their fears and wits were asleep. (6) Another most destructive doctrine of theirs, in that they take away the authority of the government and slander them.

(k) It is a greater matter to despise government than the governors, that is to say, the matter itself than the persons.

Jude 1:9

jde 1:9

(7) Yet Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee.

(7) An argument of comparison: Michael one of the chiefest angels, was content to deliver Satan, although a most accursed enemy, to the judgment of God to be punished: and these perverse men are not ashamed to speak evil of the powers who are ordained of God.

Jude 1:10

jde 1:10

(8) But these speak evil of those things which they know not: but what they know naturally, as brute beasts, in those things they corrupt themselves.

(8) The conclusion: These men are doubly at fault, that is, both for their rash folly in condemning some, and for their impudent and shameless contempt of that knowledge, which when they had gotten, yet nonetheless they lived as brute beasts, serving their bellies.

Jude 1:11

jde 1:11

(9) Woe unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Core.

(9) He foretells their destruction, because they resemble or proclaim Cain's shameless malice, Balaam's filthy covetousness, and to be short, Core's seditious and ambitious head.

Jude 1:12

jde 1:12

(10) These are spots in your (l) feasts of charity, when they feast with you, feeding themselves without (m) fear: clouds [they are] without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots;

(10) He rebukes most sharply with many other notes and marks, both their dishonesty or filthiness, and their sauciness, but especially, their vain bravery of words and vain pride, joining with it a grave and heavy threatening from an ancient prophecy of Enoch concerning the judgment to come.

(l) The feasts of charity were certain banquets, which the brethren who were members of the Church kept altogether, as Tertullian sets them forth in his apology, chap. 39.

(m) Impudently, without all reverence either to God or man.

Jude 1:13

jde 1:13

Raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the (n) blackness of darkness for ever.

(n) Most gross darkness.

Jude 1:14

jde 1:14

And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord (o) cometh with ten thousands of his saints,

(o) The present time, for the time to come.

Jude 1:17

jde 1:17

(11) But, beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ;

(11) The rising up of such monsters was spoken of before, that we should not be troubled at the newness of the matter.

Jude 1:19

jde 1:19

(12) These be they who separate themselves, sensual, having not the Spirit.

(12) It is the habit of antichrists to separate themselves from the godly, because they are not governed by the Spirit of God: and contrariwise it is the habit of Christians to edify one another through godly prayers, both in faith and also in love, until the mercy of Christ appears to their full salvation.

Jude 1:22

jde 1:22

(13) And of some have compassion, making a difference:

(13) Among those who wander and go astray, the godly have to use this choice, that they handle some of them gently, and that others being even in the very flame, they endeavour to save with severe and sharp instruction of the present danger: yet so, that they do in such sort abhor the wicked and dishonest, that they avoid even the least thought of them.

Jude 1:23

jde 1:23

And others save with (p) fear, pulling [them] out of the fire; hating even the (q) garment spotted by the flesh.

(p) By fearing them and holding them back with godly severity.

(q) An amplification, taken from the forbidden things of the law which did defile.

Jude 1:24

jde 1:24

(14) Now unto him that is able to keep you from falling, and to present [you] faultless before the presence of his glory with exceeding joy,

(14) He commends them to the grace of God, declaring sufficiently that it is God only that can give us that constancy which he requires of us.

Revelation

Revelation Chapter 1

Revelation 1:1

rev 1:1

The (1) (a) Revelation of (b) Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified [it] by his angel unto his servant John:

1 AD The dragon watches the Church of the Jews, which was ready to travail: She brings forth, flees and hides herself, while Christ was yet on the earth.

34 AD The dragon persecutes Christ ascending to heaven, he fights and is thrown down: and after persecutes the Church of the Jews.

67 AD The Church of the Jews is received into the wilderness for three years and a half.

70 AD When the Church of the Jews was overthrown, the dragon invaded the catholic church: all this is in the twelfth chapter. The dragon is bound for a thousand years in chapter twenty. The dragon raises up the beast with seven heads, and the beast with two heads, which make havock of the catholic church and her prophets for 1260 years after the passion of Christ in (Rev 13:11).

97 AD The seven churches are admonished of things present, somewhat before the end of Domitian his reign, and are forewarned of the persecution to come under Trajan for ten years, chapter 2,3. God by word and signs provokes the world, and seals the godly in chapter 6 and 7. He shows examples of his wrath on all creatures, mankind excepted in chapter 8.

1073 AD The dragon is let loose after a thousand years, and Gregory the seventh, being Pope, rages against Henry the third, then Emperor in chapter 20.

1217 AD The dragon vexes the world for 150 years to Gregory the ninth, who wrote the Decretals, and most cruelly persecuted the Emperor Fredrick the second.

1295 AD The dragon kills the prophets after 1260 years, when Boniface the eighth was Pope, who was the author of the sixth book of the Decretals: he excommunicated Philip the French King.

1300 AD Boniface celebrates the Jubile.

1301 AD About this time was a great earthquake, which overthrew many houses in Rome.

1305 AD Prophecy ceases for three years and a half, until Benedict the second succeeded after Boniface the eighth. Prophecy is revived in chapter 11. The dragon and the two beasts question prophecy in chapter 13. Christ defends his Church in word and deed, chapter 14, and with threats and arms, chapter 16. Christ gives his Church victory over the harlot, chapter 17 and 18. Over the

two beasts, chapter 19. Over the dragon and death, chapter 20. The Church is fully glorified in heaven with eternal glory, in Christ Jesus, chapter 21 and 22.

(1) This chapter has two principal parts, the title or inscription, which stands in place of an introduction: and a narration going before the whole prophecy of this book. The inscription is double, general and particular. In (Rev 1:1) the general inscription contains the kind of prophecy, the author, end, matter, instruments, and manner of communication the same, in (Rev 1:2) the most religious faithfulness of the apostle as public witness and the use of communicating the same, taken from the promise of God, and from the circumstance of the time, (Rev 1:3)

(a) An opening of secret and hidden things.

(b) Which the Son opened to us out of his Father's bosom by angels.

Revelation 1:4

rev 1:4

(2) John to the seven churches which are in Asia: Grace [be] unto you, and peace, (3) from him (c) which is, and which was, and which is to come; and from (4) the (d) seven Spirits which are before his throne;

(2) This is the particular or singular inscription, in which salutation is written to certain churches by name, who represent the catholic church: and the certainty and truth of this is declared, from the author of it, in (Rev 1:8). (3) That is, from God the Father, eternal, immortal, immutable: wholly unchangeable, John declares in a form of speech which is undeclined. For there is no incongruity in this place, where, of necessity the words must be adapted to the mystery, not the mystery corrupted or impaired by the words.

(c) These three, Is, Was, and Shall be, signify the word Jehovah, which is the proper name for God.

(4) That is, from the Holy Spirit who proceeds from the Father and the Son. This Spirit is one in person according to his subsistence: but in communication of his power, and in demonstration of his divine works in those seven churches, perfectly manifests himself as if there were many spirits, every one perfectly working in his own church. Which is why in (Rev 5:6) they are called the seven horns and seven eyes of the Lamb, as if to say, as his most absolute power and wisdom. In (Rev 3:1) Christ is said to have those seven spirits of God, and in (Rev 4:5) it is said that seven lamps burn before his throne, which also are those seven spirits of God. That this place ought to be so understood, it is thus proved. For first, grace and peace is asked by prayer from this Spirit, which is a divine work, and an action incommunicable in respect to God. Secondly, he is placed between the Father and the Son, as set in the same degree of dignity and operation with them, besides, he is before the throne, as of the same substance with the Father and the Son: as the seven eyes and seven horns of the Lamb. Moreover, these spirits are never said to adore God, as all other things are. Finally, this is the power by which the Lamb opened the book, and loosed the seven seals of it, when no one could be found among all creatures by whom the book might be opened (Rev 5:1-10); Of these things long ago Master John Luide of Oxford wrote to me. Now the Holy Spirit is named before Christ because a long speech about Christ follows.

(d) These are the seven spirits, which are later called the horns and eyes of the Lamb in (Rev 5:6) and are now acting as a guard waiting on God.

Revelation 1:5

rev 1:5

And from Jesus Christ, (5) [who is] the faithful witness, [and] the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood,

(5) A most ample and honourable commendation of Christ, first from his offices of the priesthood and kingdom: secondly from his benefits, as his love toward us, and washing us with his blood, in this verse, and communication of his kingdom and priesthood with us: thirdly, from his eternal glory and power, which is always to be celebrated by us; (Rev 1:6) Finally, from the accomplishment of all things once to be effected by him, at his second coming, at which time he shall openly destroy the wicked, and comfort the godly in the truth; (Rev 1:7).

Revelation 1:7

rev 1:7

Behold, he cometh with clouds; and every (e) eye shall see him, and they [also] which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen.

(e) All men.

Revelation 1:8

rev 1:8

(6) I am (f) Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty.

(6) A confirmation of the greeting earlier, taken from the words of God himself: in which he affirms his operation in every single creature, the immutable eternity that is in himself, and his omnipotence in all things: and concludes in the unity of his own essence, that Trinity of persons which was spoken of before.

(f) I am he before whom there was nothing, indeed, by whom everything that is made, was made: and I shall remain though everything else should perish.

Revelation 1:9

rev 1:9

(7) I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is (g) called Patmos, for the word of God, and for the testimony of Jesus Christ.

(7) The narration, opening the way to the declaring of the authority and calling of John the evangelist in this singular revelation, and to procure faith and credit to this prophecy. This is the

second part of this chapter, consisting of a proposition, and an exposition. The proposition shows, in (Rev 1:9) first who was called to this revelation, in what place, and how occupied. Then at what time, and by what means, namely, by the Spirit and the word, and that on the Lord's day, which ever since the resurrection of Christ, was consecrated for Christians: that is to say, to be a day of rest, as in (Rev 1:10) Thirdly, who is the author that calls him, and what is the sum of his calling.

(g) Patmos is one of the islands of Sporas, where John was banished according to some historians.

Revelation 1:10

rev 1:10

I was in the (h) Spirit on the (i) Lord's day, and heard behind me a great voice, as of a trumpet,

(h) This is a holy trance expressed, with which the prophets were entranced, and being carried out of the world, conversed with God: and so Ezekiel says often, that he was carried from place to place by the Spirit, and that the Spirit of the Lord came on him.

(i) He calls it the Lord's day, which Paul calls the first day of the week; (Co1 16:2).

Revelation 1:12

rev 1:12

(8) And I turned to (k) see the voice that spake with me. (9) And being turned, I saw seven golden candlesticks;

(8) The exposition, declaring the third and last point of the proposition (for the other points are evident of themselves) in which is he first speaks of the author of his calling (till verse 17), and secondly, of the calling itself (Rev 1:17-20). First of all the occasion is noted in this verse, in that John turned himself towards the vision, and after he sets down the description of the author, in the following verses, (Rev 1:13-16).

(k) To see him whose voice I had heard. (9) The description of the Author, who is Christ: by the candlesticks that stand about him, that is, the churches that stand before him, and depend upon his direction. In (Rev 1:13) he is described by his properties, that he is provided with wisdom and dexterity for the achieving of great things, and in (Rev 1:14) with ancient gravity and most excellent sight of the eye. In (Rev 1:15) he is described with strength invincible and with a mighty word, and in (Rev 1:16) by his ruling of the ministry of his servants in the Church by the sword of his word, and enlightening all things with his countenance, and mightily providing for everyone by his divine providence.

Revelation 1:17

rev 1:17

(10) And when I saw him, I fell at his feet as dead. (11) And he laid his right hand upon me, saying unto me, Fear not; (12) I am the first and the last:

(10) A religious fear, that goes before the calling of the saints, and their full confirmation to take on them the vocation of God.

(11) A divine confirmation of this calling, partly by sign, and partly by word of power.

(12) A most elegant description of this calling contained in three things, which are necessary to a just vocation: first the authority of him who calls, for he is the beginning and end of all things, in this verse, for he is eternal and omnipotent (Rev 1:8). Secondly the sum of his prophetic calling and revelation (Rev 1:9). Lastly a declaration of those persons to whom this prophecy is by the commandment of God directed in the description of it (Rev 1:20).

Revelation 1:19

rev 1:19

(13) Write the things which thou hast seen, and the things which are, and the things which shall be hereafter;

(13) The sum of this prophecy, that the apostle must write whatever he sees, adding nothing, nor taking away anything (Rev 1:2). Here there are two parts: one is a narration of those things which are, that is, which then were at that time, contained in the second and third chapter: the other part is of those things which were to come, contained in the rest of this book.

Revelation 1:20

rev 1:20

(14) The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the (l) angels of the seven churches: and the seven candlesticks which thou sawest are the seven churches.

(14) That is, the thing which was mystical signified by the particulars of the vision before going.

(l) By angels he means the ministers of the Church.

Revelation Chapter 2

Revelation 2:1

rev 2:1

Unto (1) the angel of the church of Ephesus write; (2) These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks;

(1) The former part of this book is comprised in a narration of those things which then were, as John taught us, in (Rev 1:19) it belongs wholly to instruction, and in these two next chapters, contains seven places, according to the number and condition of those churches which were named before in (Rev 1:11) shown in (Rev 1:12) and distributed most aptly into their pastors and flocks, (Rev 1:10) which verse of that chapter is a passage to the first part. Every one of these seven passages has three principal parts, an introduction taken from the person of the reprehension of that which is evil: an instruction, containing either an exhortation alone, or a dissuasion opposite to it, and a conclusion stirring to attention, by divine promises. This first passage is to the pastors of the church of Ephesus. (2) The introduction in which are contained the special prayers of Christ Jesus the author of this prophecy out of (Rev 1:6, Rev 1:13).

Revelation 2:2

rev 2:2

(3) I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars:

(3) The proposition first condemning the pastor of this church (Rev 2:2,3) then reprovng him (Rev 2:4) after informing him, and threatening that he will move the church to another place (Rev 2:5). This threat of divine vengeance Christ mitigates by a type of correction, calling to mind the particular virtue and piety of the Church, which God never leaves without recompense (Rev 2:6). Concerning the Nicolaitans, see (Rev 2:15).

Revelation 2:4

rev 2:4

Nevertheless I have [somewhat] (a) against thee, because thou hast left thy first love.

(a) To deal with you for.

Revelation 2:7

rev 2:7

(4) He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life, which is in (5) the midst of the (b) paradise of God.

(4) The conclusion containing a commandment of attention, and a promise of everlasting life, shown in a figure; (Gen 2:9). (5) That is, in paradise after the manner of the Hebrew phrase.

(b) Thus Christ speaks as he is mediator.

Revelation 2:8

rev 2:8

(6) And unto the angel of the church in (c) Smyrna write; These things saith the first and the last, which was dead, and is alive;

(6) The second passage is to the pastors of the church of the Smyrnians. The introduction is taken out of (Rev 1:17-18).

(c) Smyrna was one of the cities of Ionia in Asia.

Revelation 2:9

rev 2:9

(7) I know thy works, and tribulation, and poverty, (but thou art rich) and [I know] the blasphemy of them which say they are Jews, and are not, but [are] the synagogue of Satan.

(7) The proposition of praise is in this verse, and of exhortation joined with a promise, is in (Rev 2:10).

Revelation 2:10

rev 2:10

Fear none of those things which thou shalt suffer: behold, the devil shall cast [some] of you into prison, that ye may be tried; and ye shall have (8) tribulation ten days: be thou faithful unto death, and I will give thee a crown of life.

(8) That is, of ten years. For so commonly both in this book and in Daniel, years are signified by days: that God by this might declare, that the space of time is appointed by him and the same very short. Now because John wrote this book in the end of Domitian the Emperor's reign, as Justinus and Ireneus do witness, it is altogether necessary that this should be referred to that persecution which was done by the authority of the emperor Trajan: who began to make havock of the Christian church in the tenth year of his reign, as the historians do write: and his bloody persecution continued until Adrian the emperor had succeeded in his stead: The space of which time is precisely ten years, which are here mentioned.

Revelation 2:11

rev 2:11

(9) He that hath an ear, let him hear what the Spirit saith unto the churches; He that overcometh shall not be hurt (10) of the second death.

(9) The conclusion, as in (Rev 2:7).

(10) See (Rev 10:6).

Revelation 2:12

rev 2:12

(11) And to the angel of the church in (d) Pergamos write; These things saith he which hath the sharp sword with two edges;

(11) The third passage is to the pastors of Pergamos. The introduction is taken from (Rev 1:16).

(d) Pergamos was the name of a famous city of old in Asia, where the kings of the Attalians were always resident.

Revelation 2:13

rev 2:13

(12) I know thy works, and where thou dwellest, [even] where Satan's seat [is]: and thou holdest fast my name, and hast not denied my faith, even in (e) those days wherein Antipas [was] my faithful martyr, who was slain among you, where Satan dwelleth.

(12) The proposition of praise is in this verse, of reprehension in the two following, and of exhortation joined with a conditional threat (Rev 2:16). Now this Antipas was the angel or minister of the church of Pergamos, as Aretas writes.

(e) The faith of those at Pergamos is so much the more highly commended, because they remained constant even in the very heat of persecution.

Revelation 2:14

rev 2:14

But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balac to cast a stumblingblock before the children of Israel, to (f) eat things sacrificed unto idols, and to commit fornication.

(f) That which is here spoken of things offered to idols, is meant of the same type which Paul speaks of in (Co1 10:14).

Revelation 2:15

rev 2:15

So hast thou also them that hold the doctrine of the (13) Nicolaitans, which thing I hate.

(13) Which follow the footsteps of Balaam, and such as are abandoned to all filthiness, as he showed in the verse before, and is here signified by a note of similarity, and thus also must (Rev 2:6) be understood. For this matter especially Ireneus must be consulted as well.

Revelation 2:17

rev 2:17

(14) He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat (15) of the hidden (g) manna, and will give him a (h) (16) white stone, and in the stone a new (17) name written, which no man knoweth saving he that receiveth [it].

(14) The conclusion, by way of exhortation as before, and of promise.

(15) The bread of life, invisible, spiritual, and heavenly, which is kept secretly with God, from before all eternity.

(g) He alludes to (Psa 105:40; Joh. 6:26-59).

(h) Arethas writes that such a stone was given to wrestlers at games, or else that such stones did in old time witness the leaving of a man.

(16) Which is a sign and witness of forgiveness and remission of sins, of righteousness and true holiness, and of purity uncorrupted after the sin nature is destroyed.

(17) A sign and testimony of newness of life in righteousness and true holiness, by putting on the new man, whom no one inwardly knows, but the spirit of man which is in him, which is not praised by men, but by God; (Rom 2:28).

Revelation 2:18

rev 2:18

And unto (18) the angel of the church in Thyatira write; These things saith the Son of God, who hath his eyes like unto a flame of fire, and his feet [are] like fine brass;

(18) The fourth passage is to the pastors of Thyatira. The introduction is taken from (Rev 1:14-15).

Revelation 2:19

rev 2:19

I know (19) thy works, and charity, and (i) service, and faith, and thy patience, and thy works; and the last [to be] more than the first.

(19) The note of praise is in this verse, and in (Rev 2:20) reprehension, for they tolerated with them the doctrine of unrighteousness and ungodliness. In (Rev 2:21), though they were called back to God, they did not repent. To this he adds even stronger threats and in (Rev 3:2-5) he gives a conditional promise and an exhortation to hold fast the truth

(i) So he calls those offices of charity which are done to the saints.

Revelation 2:20

rev 2:20

Notwithstanding I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit (k) fornication, and to eat things sacrificed unto idols.

(k) Often in the scripture, by fornication they mean idolatry.

Revelation 2:24

rev 2:24

But unto you I say, and unto the rest in Thyatira, as many as have not this doctrine, and which have not known the (l) depths of Satan, as they speak; I will (m) put upon you none other burden.

(l) He points out the bragging of certain men, who boasted of their deep, that is, plentiful and common knowledge, which nonetheless is devilish.

(m) I will speak no worse thing against you, being content to have showed you what I require to be in you.

Revelation 2:26

rev 2:26

(20) And he that overcometh, and keepeth my works unto the end, to him will I give (21) power over the nations:

(20) The conclusion, in which Christ assures to his servants the communion of his kingdom and glory, in this verse, and that following: and commands a holy attention in the last verse (Rev 2:29).

(21) That is, I will make him a king, by communion with me, and my fellow heir, as it is promised; (Mat 19:28, Mat 25:34) (Rom 8:17; Co1 6:3; Eph 2:6; Ti2 2:12).

Revelation 2:27

rev 2:27

(22) And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father.

(22) The brightness of greatest glory and honour nearest approaching to the light of Christ, who is the Son of righteousness, and our head; (Mat 4:14, Mat 4:16).

Revelation Chapter 3

Revelation 3:1

rev 3:1

And unto the angel of the church in (a) Sardis (1) write; These things saith he that hath the seven Spirits of God, and the seven stars; I know thy works, that thou hast a (b) name that thou livest, and art dead.

(a) Sardis is the name of a most flourishing and famous city, where the kings of Lydia kept their courts. (1) The fifth passage is to the pastors of Sardis. The introduction is taken from (Rev 1:4, Rev 1:16).

(b) You are said to live, but are dead indeed.

Revelation 3:2

rev 3:2

Be watchful, and strengthen the things which remain, that are (c) ready to die: for I have not found thy works perfect before God.

(c) Other things, whose state is such, that they are now going, and unless they are confirmed, will perish without delay.

Revelation 3:4

rev 3:4

Thou hast a few names even in Sardis (3) which have not defiled their garments; and they shall walk with me in (4) white: for they are (d) worthy.

(3) That is, who have with all religion guarded themselves from sin and moral corruption, even from the very show of evil; (Jde 1:23). (4) Pure from all spot, and shining with glory. So it is to be understood always hereafter, as in (Rev 3:5).

(d) They are suitable and proper, that is, because they are justified in Christ, as they have truly showed it: for he who acts righteously is righteous in the same way that a tree bears good fruit; (Rom 8:18).

Revelation 3:7

rev 3:7

(6) And to the angel of the church in Philadelphia write; These things saith he that is holy, he that is true, he that hath the (e) key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth;

(6) The sixth passage is to the pastors of Philadelphia. The introduction is taken from (Rev 1:18).

(e) All power of rule in commanding and forbidding, in delivering and punishing. The house of David is the Church, and the continual promise of David's kingdom belongs to Christ.

Revelation 3:8

rev 3:8

(7) I know thy works: behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name.

(7) The note of praise is in this verse of promises, and (Rev 3:9) to bring home again them that wander, in (Rev 3:10) to preserve the godly and in (Rev 3:11) to exhort.

Revelation 3:9

rev 3:9

Behold, I will make them (f) of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come (8) and worship before thy feet, and to know that I have loved thee.

(f) I will bring them to that case. (8) That is, fall down and worship either you civilly, or Christ religiously at thy feet (this is how I would rather take it) whether here in the Church (which seems more proper to the argument here) or there in the world to come, for Christ shall truly fulfil his word.

Revelation 3:10

rev 3:10

Because thou hast (g) kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth.

(g) Because you have been patient and constant, as I would have my servants be.

Revelation 3:12

rev 3:12

(9) Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: (10) and I will write upon him the name of my God, and the name of the city of my God, [which is] new Jerusalem, which cometh down out of heaven from my God: and [I will write upon him] my new name.

(9) The conclusion which contains a promise, and a commandment.

(10) That is, the new man shall be called after his father, mother, and his head Christ.

Revelation 3:14

rev 3:14

(11) And unto the angel of the church of the Laodiceans write; These things saith the (h) Amen, the faithful and true witness, the (i) beginning of the creation of God;

(11) The seventh passage is to the pastors of the Church of Laodicea. The introduction is taken out of (Rev 1:5).

(h) Amen sounds as much in the Hebrew tongue, as truly, or truth itself.

(i) Of who all things that are made, have their beginning.

Revelation 3:15

rev 3:15

(12) I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot.

(12) The proposition of reproof is in this verse, and in (Rev 3:16) a threat while in (Rev 3:17) a confirmation declares the same. To faith and repentance in (Rev 3:18-19) a conditional promise is added in (Rev 3:20).

Revelation 3:17

rev 3:17

Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, (13) and poor, and blind, and naked:

(13) The spiritual misery of men is metaphorically expressed in three points which are matched as corresponds to those remedies offered in (Rev 3:18).

Revelation 3:19

rev 3:19

As many as I love, I rebuke and chasten: be (k) zealous therefore, and repent.

(k) Zeal is set against those who are neither hot nor cold.

Revelation 3:20

rev 3:20

Behold, I stand at the door, and knock: (14) if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.

(14) This must be taken after the manner of an allegory; (Joh 14:23).

Revelation 3:21

rev 3:21

(15) To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.

(15) The conclusion, consisting of a promise, as in (Rev 2:26) and of an exhortation.

Revelation Chapter 4

Revelation 4:1

rev 4:1

After (1) this I looked, and, behold, a door [was] opened in heaven: and the first voice which I heard [was] as it were of a trumpet talking with me; which said, Come up hither, and I will shew thee things which must be hereafter.

(1) Hereafter follows the second part of this book, altogether prophetic foretelling those things which were to come, as was said in (Rev 1:19). This is divided into two histories: one common to the whole world, till Chapter 9 and another unique to the Church of God, till Chapter 22. These histories are said to be described in several books (Rev 5:1, Rev 10:2). Now this verse is a passage from the former part to this second: where it is said, that heaven was opened, that is, that heavenly things were unlocked and that a trumpet sounded in heaven, to stir up the apostle, and call him to the understanding of things to come. The first history has two parts: one the causes of things done and of this whole revelation in this next chapter, another of the acts done in the next four chapters. The principal causes according to the economy or dispensation of it, are two: One the beginning, which none can approach, that is, God the Father, of whom is spoken in this chapter. The other, the Son, who is the secondary cause, easy to be approached, in that he is God and man in one person; (Rev 5:5-9).

Revelation 4:2

rev 4:2

And (2) immediately I was (a) in the spirit: (3) and, behold, a throne was set in heaven, and [one] sat on the throne.

(2) The manner of revelation:

(a) See (Rev 1:10). (3) A description of God the Father, and of his glory in the heavens, explained to men by his office, nature, attending company, effect, instruments and events that follow afterwards. In this verse he is presented in office as a judge as Abraham said; (Gen 18:25) which is declared by his throne as sign of judgment, and his sitting on it.

Revelation 4:3

rev 4:3

(4) And he that sat was to look upon like a jasper and a sardine stone: and [there was] a rainbow round about the throne, in sight like unto an emerald.

(4) By his nature, in that he is the Father, most glorious in his own person, and with his glory outshining all other things.

Revelation 4:4

rev 4:4

(5) And round about the throne [were] four and twenty seats: and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold.

(5) By the company attending about him in that, as that most high Judge, he is accompanied with the most honourable attendance of prophets and apostles both of the old and new Church, whom Christ has made to be priests and kings; (Rev 1:6, Rev 5:10).

Revelation 4:5

rev 4:5

(6) And out of the throne proceeded lightnings and thunderings and voices: and [there were] seven lamps of fire burning before the throne, which are the seven Spirits of God.

(6) By effects, in that most mightily he speaks all things by his voice and word, (Psa 29:3) and with the light of his Spirit and prudence peruses and passes through all.

Revelation 4:6

rev 4:6

(7) And before the throne [there was] a sea of glass like unto crystal: and in the midst of the throne, and round about the throne, [were] four beasts full of eyes before and behind.

(7) By instruments used, in that he has both a most ready treasury and a workhouse excellently furnished with all things, to the executing of his will, which things flow from his commandment, as repeated in (Rev 15:2) and has also the angels ready administrators of his counsel and pleasure to all parts of the world, continually watching, (in this verse) working by reason otherwise than the instruments without life last mentioned, courageous as lions, mighty as bulls, wise as men, swift as eagles (Rev 4:7) most apt to all purposes as furnished with wings on every part, most piercing of sight, and finally, pure and holy spirits always in continual motion (Rev 4:8).

Revelation 4:8

rev 4:8

And the (b) four beasts had each of them six wings about [him]; and [they were] full of eyes within: and they rest not (8) day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.

(b) Every beast had six wings. (8) By events, in that for all the causes before mentioned, God is glorified both by angels, as holy, Judge, omnipotent, eternal and immutable and also after their example he is glorified by holy men (Rev 4:9) in sign and speech (Rev 4:10).

Revelation 4:9

rev 4:9

And when those beasts (c) give glory and honour and thanks to him that sat on the throne, who liveth for ever and ever,

(c) God is said to have glory, honour, kingdom, and such like given to him, when we godly and reverently set forth that which is properly and only his.

Revelation 4:10

rev 4:10

(9) The four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying,

(9) Three signs of divine honour given to God, prostration or falling down, adoration and casting their crowns before God: in which the godly, though made kings by Christ, willingly empty themselves of all glory, moved with a religious respect for the majesty of God.

Revelation 4:11

rev 4:11

(10) Thou art worthy, O Lord, (11) to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created.

(10) The sum of their speech: that all glory must be given to God: the reason, because he is the eternal beginning of all things, from whose only will they have their being, and are governed: and finally in all respects are that which they are.

(11) That is, that you should challenge the same to yourself alone. But as for us, we are unworthy, that even by your goodness we should share in this glory. So far has been discussed the principal cause unapproachable, which is God.

Revelation Chapter 5

Revelation 5:1

rev 5:1

And (1) I saw in the (2) right hand of him that sat on the throne (3) a book written within and on the backside, sealed with seven seals.

(1) A passing to the second principal cause, which is the Son of God, God and man, the mediator of all, as the eternal word of God the Father, manifest in the flesh. This chapter has two parts: one that prepares the way to the revelation, by rehearsal of the occasions that occurred in the first four verses (Rev 5:2-5). Another, the history of the revelation of Christ, from there to the end of the chapter (Rev 5:6-14). (2) That is, in the very right hand of God. (3) Here are shown the occasions for which the principal cause, and this revelation was also necessary: the same are three, the first a present vision of the book of the counsels of God, concerning the government of this whole world, which book is said to be laid up with the Father as it were in his hand: but shut up and unknown to all creature, in this verse. The second is a religious desire of the angels of God to understand the mysteries of this book (Pe1 1:12) (Rev 5:2). The third is a lamentation of John and all the godly, moved by the same desire (Rev 5:4) when they saw that it was an impossible thing for any creature to do: which is declared in (Rev 5:3).

Revelation 5:3

rev 5:3

(4) And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon.

(4) Thus neither of them that are in heaven, nor of them who are in the earth. Now this counting of parts, is sufficient to the denying of the whole; For of the creatures, one sort is in heaven, above the earth: another in the earth, and another under the earth in the sea, as is later declared in (Rev 5:13).

Revelation 5:5

rev 5:5

(5) And one of the elders saith unto me, Weep not: behold, the (6) Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof.

(5) The second part of this chapter, in which is set down the revelation of the Son, as was said before. This part contains first a history of the way God prepared John to understand this revelation, in this verse. Secondly, the revelation of the Son himself, to (Rev 5:6,7). Thirdly, the events of this revelation in the rest of the chapter. The manner now, is here described in two parts: one from outside him, by speech, in this verse: another within, by opening the eyes of John (which before were shut) that he might see, in the verse following. (6) That is, most mighty and most approved Prince: according to the use of the Hebrew speech.

Revelation 5:6

rev 5:6

And I beheld, and, lo, (7) in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth.

(7) The sum of this revelation: Christ the mediator takes and opens the book (Rev 5:6,7). Therefore this revelation describes the person of Christ. The person is described this way: Christ the mediator between God, angels and men, as the eternal word of God, and our redeemer: as the Lamb of God, standing as slain and making intercession for us by the power and merit of his everlasting sacrifice, is armed with the Spirit of God, that is, with the power and wisdom of God effectually to the government of this whole world.

Revelation 5:7

rev 5:7

(8) And he came and took the book out of the right hand of him that sat upon the throne.

(8) The fact of Christ the Mediator: that he comes to open it. That he opened it is first expressed (Rev 6:1).

Revelation 5:8

rev 5:8

(9) And when he had taken the book, the four beasts and four [and] twenty elders fell down before the Lamb, having every one of them (10) harps, and golden vials full of odours, which are the (a) prayers of saints.

(9) Now follows the end, the events of the revelation previously spoken of: that all the holy angels and men sang to him: both the chief (Rev 5:9-10) and common order of angels (Rev 5:11-12) and of all things created (Rev 5:13) the princes of both sorts agreeing to it, (Rev 5:14).

(10) The symbols or signs of praise, sweet in savour and acceptable to God;

(a) See (Rev 8:3).

Revelation 5:9

rev 5:9

And they sung a (b) new (11) song, saying, (12) Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation;

(b) No common song.

(11) That is, composed according to the present matter, the Lamb having received the book as it were with his feet and opened it with his horns, as it is said in the Song of Solomon

(12) The song of the nobles or princes standing by the throne, consisting of a publication of the praise of Christ and a confirmation of the same from his blessings, both which we have received from him (as are the suffering of his death, our redemption upon the cross by his blood, in this verse: and our communion with him in kingdom and priesthood which long ago he has granted to us with himself and which we hereafter hope to obtain, as our kingdom to come, in Christ, (Rev 5:10).

Revelation 5:11

rev 5:11

(13) And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders: (14) and the number of them was (c) ten thousand times ten thousand, and thousands of thousands;

(13) The consent of the common order of angels, answering in melody to their princes that stood by the throne.

(14) A finite number, but almost infinite, as in (Dan 7:10).

(c) This means a great number.

Revelation 5:12

rev 5:12

Saying with a loud voice, Worthy is the Lamb that was slain to (d) receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.

(d) To have all praise given to him, as to the mightest and wisest

Revelation 5:13

rev 5:13

(15) And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, [be] unto him that sitteth upon the throne, and unto the Lamb for ever and ever.

(15) The consent of all the common multitude of the creatures.

Revelation 5:14

rev 5:14

(16) And the four beasts said, Amen. And the four [and] twenty elders fell down and worshipped him that liveth for ever and ever.

(16) A confirmation of the praise given before, from the consent of the nobles, expressed in word and signs, as once or twice before this.

Revelation Chapter 6

Revelation 6:1

rev 6:1

And (1) I saw when the Lamb opened one of the seals, and I heard, as it were the noise of thunder, one of the four beasts saying, Come and see.

(1) This is the second part of this first history (which I said was common and of the whole world) of the works of God in the government of all things. There are generally three parts to this: the forewarning, the caution, and the execution of all the evils which God sends on this world, which was scarcely postponed by him. The forewarning is set down in this chapter, the caution for preserving the Church is in the next chapter, and the execution is described in (Rev 8:9) In each part of the forewarning, there are three points: the distinct and express calling of John to prepare himself to take knowledge of the things that are to be showed to him in the opening of the seals, the sign, and the word expounding the sign. Though the express calling of John is used in only four of the signs, yet the same is also to be understood in the rest that follow. The author of the forewarnings is the Lamb as that word of the Father made the Mediator, opening the seals of the book. The instruments are the angels in most of the visions, who explain the sign and the words of it. Now this first verse contains an express calling of John to record the opening of the first seal.

Revelation 6:2

rev 6:2

And (2) I saw, and behold a white horse: and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering, and to conquer.

(2) The first sign, joined with a declaration, is that because of the sins and horrible rebellion of the world, God will invade the world: and first of all will suddenly, mightily, and gloriously, as if with arrows of pestilence from a distance, beat down the same as Judge, and triumph over it as conqueror.

Revelation 6:3

rev 6:3

And (3) when he had opened the second seal, I heard the second beast say, Come and see.

(3) The second sign joined with words of declaration (after the express calling of John as before) is, that God being provoked to wrath by the obstinacy and hard heartedness of the world, not repenting for the former plague: as setting on the same at hand, will cause disputes among men, and will destroy the inhabitants of this world, by the swords of one another.

Revelation 6:5

rev 6:5

(4) And when he had opened the third seal, I heard the third beast say, Come and see. And I beheld, and lo a black horse; and he that sat on him had a pair of balances in his hand.

(4) The third sign with declaration is that God will destroy the world with famine, removing all food: which is by Synecdoche comprehended in wheat, barley, wine and oil.

Revelation 6:6

rev 6:6

And I heard a voice in the midst of the four beasts say, A (a) measure of wheat for a penny, (5) and three measures of barley for a penny; and [see] thou hurt not the oil and the wine.

(a) It is here signified how little grain there was, for the word used here is a unit of measure for dry things, about an eighth of a bushel, which was a typical daily ration given to servants. (5) I would rather interpret and read the words this way, "And the wine and the oil you will not distribute unjustly." In this sense likewise the wine and the oil will be sold a very little for a penny. You will not distribute unjustly, namely, when you measure out a very little for a great price: so are the times evident: otherwise it would be true, as the wise man says, that whoever withholds the grain will be cursed by the people; (Pro 11:26).

Revelation 6:7

rev 6:7

(6) And when he had opened the fourth seal, I heard the voice of the fourth beast say, Come and see.

(6) The fourth sign joined with words of declaration is, that God will devote a quarter of the world to death and hell, or the grave, by all those methods at once, who individually and in order he had summoned to change their minds. To these are also added the wild and cruel beasts of the earth (Lev 16:22). Thus according to his wisdom, God dispenses the treasures of his power, justly towards all, mercifully towards the good, and with patience or longsuffering towards his enemies.

Revelation 6:9

rev 6:9

(7) And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held:

(7) The sixth sign is that the holy martyrs who are under the altar, by which they are sanctified, that is, received into the trust and teaching of Christ (into whose hands they are committed) shall cry out for the justice of God, in a holy zeal to advance his kingdom, and not from any private disturbance of the mind, in this and the next verse, and that God will comfort them in deed, sign and word; (Rev 6:10).

Revelation 6:11

rev 6:11

And (8) white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellowservants also and their brethren, that should be killed as they [were], should be (b) fulfilled.

(8) As before (Rev 3:4).

(b) Until their number is completed

Revelation 6:12

rev 6:12

(9) And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as (c) sackcloth of hair, and the moon became as blood;

(9) The sixth sign, a narration, has two parts: the sign and the event. The sign is that the earth, heaven, and the things that are in them, for the horror of the sins of the world after those most heavy warnings from God, and complaints of the saints shall be shaken most severely, trembling in horrible manner, and losing their light, in this verse: things falling from heaven (Rev 6:13) withdrawing themselves and fleeing from the greatness of the trouble (Rev 6:14). So completely do all creatures depend on the will of God, and content themselves in his glory.

(c) So they called in old time those woven works that were of hair.

Revelation 6:15

rev 6:15

(10) And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains;

(10) The event of the sign before: that there is no man who will not be amazed at that worldwide upheaval, fly away in fear and hide himself in this verse, and wish to die, because of the exceeding horror of the wrath of God, and of the Lamb, at which before he was amazed. Now this confusion is not on the part of the godly but of the wicked, whose portion is in this life; (Psa 17:14). Not that sorrow which is according to God, which works repentance to salvation, of which a man shall never repent him, but that worldly sorrow that brings death; (Co2 7:9) as their wishes declare: for this history of the whole world, is separated from the history of the Church, as I have showed before. See Rev 4:1

Revelation 6:16

rev 6:16

And said to the mountains and rocks, (11) Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb:

(11) These are words of those who despair of escape: of the cause of this despair there are two arguments, the presence of God and the Lamb provoked to wrath against the world, in this verse: and the awareness of their own weakness, feeling that they are not able to survive the day of the wrath of God (Rev 6:17) as it is said in (Isa 14:27).

Revelation Chapter 7

Revelation 7:1

rev 7:1

And (1) after these things I saw four angels standing on the (a) four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, (2) nor on any tree.

(1) The second part of this section is a preventing of danger, as we distinguished before in (Rev 6:1) that is, of the caution of God ahead of time to provide for his, after the example of the Israelites; (Exo 8:23) the faithful are exempted from the plagues of this wicked world. This section is a dialogue and bringing in for this whole chapter by occasion of the prediction and argument of the sixth seal. For first harm is withheld from the elect, (Rev 7:1-9). Then thanks are given by the elect for that cause (Rev 7:10-12). Lastly, the accomplishment of it is set forth to the end of the chapter. The first verse is a transition, speaking of the angels who keep the lesser parts from harm, until God commands. For, as in (Eze 10:19), their faces and their wings reach up, continually waiting on and watching the countenance of God for their direction and every one of them goes into that part that is right before his face: wherever the Spirit goes, they go, they do not step out of the way, not so much as a foot breadth from the path commanded to them by God.

(a) On the four corners or coasts of the earth. (2) That is, neither into the air, into which the trees grow.

Revelation 7:2

rev 7:2

(3) And I saw (4) another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea,

(3) Now God provides against the danger of his elect, by his commandment (Rev 7:2,3), and by sign or figure, both for those of the nation of the Jews and also for the Gentiles (Rev 7:9). (4) Not only another, or differing number from the common angels of God, but also in essence, office and operation exceeding all angels: that is, Christ Jesus the eternal angel or Word of God, and mediator of the covenant, see (Rev 8:3, Rev 10:1, Rev 10:5).

Revelation 7:4

rev 7:4

And I heard the number of them which were sealed: [and there were] sealed (5) an hundred [and] forty [and] four thousand of all the tribes of the children of Israel.

(5) That is, of the Jews a number certain in itself before God, and such as may be numbered of us: for which cause also the same is here set down as certain. But of the elect who are Gentiles, the number indeed is in itself certain with God, but of us not possibly to be numbered, as God, (Gen

15:5). This is spoken with respect, when a certain number is put for one uncertain. Compare with (Rev 7:9).

Revelation 7:7

rev 7:7

Of the tribe of Simeon [were] sealed twelve thousand. (6) Of the tribe of (b) Levi [were] sealed twelve thousand. Of the tribe of Issachar [were] sealed twelve thousand.

(6) Here the tribe of Levi is listed with the rest, because all the Israelites were equally made priests with them in Christ by his priesthood (Rom 12:1; Pe1 2:9; Rev 1:6; Rev 5:10). Dan is not mentioned, because the Danites long before forsaking the worship of God, were fallen away from the fellowship of God's people, to the part of the Gentiles: which evil many ages before Jacob foresaw (Gen 49:17-18), and because of which no mention is made of this tribe in the book of Chronicles.

(b) He skipped Dan, and reckons Levi.

Revelation 7:8

rev 7:8

Of the tribe of Zabulon [were] sealed twelve thousand. Of the tribe of (c) Joseph [were] sealed twelve thousand. Of the tribe of Benjamin [were] sealed twelve thousand.

(c) Of Ephraim, who was Joseph's other son, and had the birthright given him, of which he is called Joseph.

Revelation 7:9

rev 7:9

After this I beheld, and, lo, a great multitude, (7) which no man could number, of all nations, and kindreds, and people, and tongues, (8) stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands;

(7) See Rev 7:4 (8) As priests, kings and glorious conquerors by martyrdom: which is noted by the signs in this verse.

Revelation 7:10

rev 7:10

(9) And cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb.

(9) The praise of God, celebrated first by the holy men, in this verse, then by the heavenly angels, in the two verses following (Rev 7:11-12).

Revelation 7:13

rev 7:13

(10) And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they?

(10) A passage over to the explanation of the vision, which the angel enquires of John to stir him up in this verse and John in the form of speech, both acknowledges his own ignorance, attributing knowledge to the angel, and also in a humble manner requests the explanation of the vision.

Revelation 7:14

rev 7:14

And I said unto him, Sir, thou knowest. And he said to me, (11) These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.

(11) The explanation of the vision, in which the angel tells first the acts of the saints, that is, their sufferings and work of faith in Christ Jesus, in this verse. Secondly their glory: both present, which consists in two things, that they minister to God, and that God protects them (Rev 7:15) and to come, in their perfect deliverance from all annoyances (Rev 7:16) and in participation of all good things which the memory of past hurts shall never be able to diminish (Rev 7:17). The cause efficient and which contains all these things is only one, the Lamb of God, the Lord, the Mediator, and the Saviour Christ Jesus.

Revelation 7:15

rev 7:15

Therefore are they before the throne of God, and serve him (d) day and night in his temple: and he that sitteth on the throne shall dwell (e) among them.

(d) He alludes to the Levites, who served day and night, for there is no night in heaven.

(e) Or, upon them, referring to God's defence and protection of those who are as safe, as men in the Lord's tents.

Revelation Chapter 8

Revelation 8:1

rev 8:1

And (1) when he had opened the seventh seal, there was silence in heaven about the space of half an hour.

(1) He returns to the history of the seals of the book, which the Lamb opens. The seventh seal is the next sign, a precise commandment for the execution of the most severe judgment of God on this wicked world, and being understood by the seal, all things in heaven are silent, and in horror through admiration, until the command to act is given by God to the ministers of his wrath. So he moves to the third part which I spoke of before in (Rev 6:1) which is the enacting of those evils with which God most justly determined to afflict the world.

Revelation 8:2

rev 8:2

(2) And I saw the seven angels which (a) stood before God; and to them were given seven trumpets.

(2) Now follows the third branch of the common history, as even now I said: which is the execution of the judgments of God on the world. This is first generally prepared, down to (Rev 8:3-6). The administrators of the execution are seven angels: their instruments, trumpets, by which they sound the alarm at the commandment of God. They are seven in number, because it did not please God to deliver all his wrath on the rebellious world at once, but at various times, in segments, and in slow order, and as if unwilling to exercise his judgments on his creatures, so long called on both by word and signs, if perhaps they should decide to repent.

(a) Who appear before him as his ministers.

Revelation 8:3

rev 8:3

(3) And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer [it] with the prayers of all saints upon the golden altar which was before the throne.

(3) This is the great emperor, the Lord Jesus Christ, our King and Saviour, who both makes intercession to God the Father for the saints, filling the heavenly sanctuary with most sweet odour, and offering up their prayers, as the calves and burnt sacrifices of their lips, in this verse: in such manner as every one of them (so powerful is that sweet savour of Christ, and the reliability of his sacrifice) are reconciled with God and made most acceptable to him, (Rev 8:4). Then also out of his treasury and from the same sanctuary, the fire of his wrath descends on the world, adding also divine signs to it: and by that means (as of old the heralds of Rome did) he proclaims war against the rebellious world.

Revelation 8:4

rev 8:4

And the smoke of the incense, [which came] with the prayers of the saints, (b) ascended up before God out of the angel's hand.

(b) Our prayers are worth nothing, unless the true and sweet savour of that only sacrifice be especially and before all things with them, that is to say, unless we are first of all justified through faith in his Son, acceptable to him.

Revelation 8:6

rev 8:6

(4) And the seven angels which had the seven trumpets prepared themselves to sound.

(4) This is the work of the administrators. The angels, the administrators of Christ, by sounding trumpet and voice (for they are heralds) effectually call forth the instruments of the wrath of God, through his power. Until now, things have been general. Now the narration of specific things follows, which the angels fix in number wrought in their order, set out in (Rev 8:7) and is concluded with the declaration of the event which followed these things done in the world, and in chapters ten and eleven.

Revelation 8:7

rev 8:7

(5) The first angel sounded, and there followed hail and fire mingled with blood, and they were cast upon the earth: and the third part of trees was burnt up, and all green grass was burnt up.

(5) The first execution at the sound of the first angel, on the earth, that is, the inhabitants of the earth (by metonymy) and on all the fruits of it: as comparing this verse with the second part of (Rev 8:9) does plainly declare.

Revelation 8:8

rev 8:8

(6) And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea: and the third part of the sea became blood;

(6) The second execution on the sea, in this verse and all things that are in (Rev 8:9).

Revelation 8:10

rev 8:10

(7) And the third angel sounded, and there fell a great star from heaven, burning as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of waters;

(7) The third execution on the floods and fountains, that is, on all fresh water, in this verse: the effect of which is, that many are destroyed by the bitterness of the water, in the verse following.

Revelation 8:11

rev 8:11

And the name of the star is called (8) Wormwood: and the third part of the waters became wormwood; and many men died of the waters, because they were made bitter.

(8) This is spoken by metaphor of a commonly known bitter herb: unless perhaps a man following those that note the derivation of words would rather explain it as an adjective for that which cannot be drunk because of its bitterness, causing the liquid it is made into to be more bitter than any man can drink.

Revelation 8:12

rev 8:12

(9) And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; so as the third part of them was darkened, and the day shone not for a third part of it, and the night likewise.

(9) The fourth execution on the lights of heaven, which give light to this world.

Revelation 8:13

rev 8:13

(10) And I beheld, and heard an angel flying through the midst of heaven, saying with a loud voice, Woe, woe, woe, to the inhabitants of the earth by reason of the other voices of the trumpet of the three angels, which are yet to sound!

(10) A lamentable prediction or foretelling of those parts of the divine execution which yet are behind: which also is a passage to the argument of the next chapter. Of all these things in a manner Christ himself expressly foretold in (Luk 21:24) and they are common plagues generally denounced, without particular note of time.

Revelation Chapter 9

Revelation 9:1

rev 9:1

(1) And the fifth angel sounded, and I saw a (2) star fall from heaven unto the earth: (3) and to him was given the key of the (a) bottomless pit.

(1) The first execution on the wicked men inhabiting the earth (as the angel said before) wrought by the infernal powers is declared from here to (Rev 9:2-11) and after the sixth execution to (Rev 9:12-19) and lastly is shown the common event that followed the former execution in the world, in the two last verses (Rev 9:20-21). (2) That is, that the angel of God glittering with glory, as a star fallen from heaven. He may be Christ, who has the keys of hell by himself and by princely authority, (Rev 1:18) or some inferior angel who has the same key entrusted to him and holds it ministerially, or by office of his ministry, here and (Rev 20:10) so the word "falling" is taken; (Gen 14:10; Gen 24:46; Heb 6:6). (3) The key was given to this star. For those powers of wickedness are sent to hell, bound with chains of darkness and kept there until damnation, unless God lets them loose for a time; (Pe2 2:4; Jde 1:6; Rev 20:7) the history of these agrees with this chapter.

(a) By the bottomless pit, he means the deepest darkness of hell.

Revelation 9:2

rev 9:2

(4) And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit.

(4) To this is added, the smoke of the hellish and infernal dark spirits, darkening all things in heaven and in earth. The spiritual darkness is the cause of all disorder and confusion: For the devil at a certain time sent these spirits into his kingdom, that he might at once and with one action overthrow all things and pervert if it were possible the elect themselves. By this darkness, all spiritual light, both active as of the sun and passive as of the air which is lightened by the sun, is taken away: and this is that which goes before the spirits: it follows of the spirits themselves.

Revelation 9:3

rev 9:3

(5) And there came out of the smoke locusts upon the earth: and unto them was given power, as the scorpions of the earth have power.

(5) A description of the malignant spirits invading the world, taken from their nature, power, form and order. From their nature, for that they are like certain locust, in quickness, subtilty, hurtfulness, number, and such like, in this verse. From their power, for that they are as the scorpions of the earth, of a secret force to hurt: for our battle is not here with flesh and blood, but with powers (Eph 6:12) This place of the power of the devils, generally noted in this verse, is particularly declared afterwards in (Rev 9:4-6).

Revelation 9:4

rev 9:4

(6) And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads.

(6) Here the power of the devils is described according to their actions and the effects of the same. Their actions are said to be limited by the counsel of God: both because they do not hurt all men, but only the reprobate (for the godly and elect, in whom there is any part of a better life, God guards by his decree) whom Christ shall not have sealed, in this verse: and also because they did not have all power nor at all time, no not over those that are their own, but limited in manner and time, by the prescript of God in (Rev 9:5). So their power to afflict the godly is none, and for the wicked is limited in act and in effect, by the will of God: for the manner was prescribed to them that they should not slay, but torment this wretched world. The time is for five months, or for a hundred and fifty days, that is, for so many years, in which the devils have indeed mightily perverted all things in the world: and yet without that public and unpunished license of killing, which afterwards they usurped when the sixth angel had blown his trumpet, as shall be said in (Rev 9:13). Now this space is to be accounted from the end of that thousand years mentioned in (Rev 20:3) and that is from the reign of pope Gregory the seventh, a most monstrous Necromancer, who before was called Hidebrandus Senensis: for this man being made altogether of impiety and wickedness, as a slave of the devil, whom he served, was the most wicked firebrand of the world: he excommunicated the emperor Henry the fourth: went about by all manner of treachery to set up and put down Empires and kingdoms as he liked: and did not hesitate to set Rodolph the Swedon over the Empire instead of Henry, sending to him a crown, with this verse annexed to it: "Petra dedid Petro, Petrus diadema Rodolpho" that is, "The Rock to Peter gave the Crown, and Peter Rodolph doth renown". Finally, he so finely bestirred himself in his affairs, as he miserably set all Christendom on fire, and conveyed over to his successors the burning brand of the same who enraged with like ambition, never ceased to nourish that flame, and to kindle it more and more: by which cities, commonwealths and whole kingdoms set together by the ears amongst themselves by most expert cut-throats, came to ruin, while they miserably wounded one another. This term of a hundred and fifty years, ends in the time of Gregory the ninth or Hugolinus Anagniensis (as he was called before) who caused Raimond his chaplain and confessor to compile the writings of Decretals, and by permission of the kings and princes, published them in the Christian world, and established them as Law: For by this trick at length the popes gave themselves licence to kill whom they would, while others were unaware: and without fear established a butchery out of many of the wicked Canons of the Decretals, which the trumpet of the fifth angel had expressly forbidden and had hindered until this time. The effects of these bloody actions are declared in (Rev 9:6) that the miserable world languishing in so great calamities, should willingly seek death and prefer the it over life, by reason of the severity of the miseries that oppressed them.

Revelation 9:7

rev 9:7

(7) And the shapes of the locusts [were] like unto horses prepared unto battle; and on their heads [were] as it were crowns like gold, and their faces [were] as the faces of men.

(7) The form of these hellish spirits and administrators, is outlined by signs and visible figures in this manner: that they are very expert and swift: that wherever they are in the world, the kingdom is theirs: that they manage all their affairs with cunning and skill, in this verse: that making show of mildness and tender affection to draw on men with, they most impudently rage in all mischief: that they are most mighty to do hurt (Rev 9:8) that they are freed from being hurt by any man, as armed with the colour of religion and sacred authority of privilege: that they fill all things with horror, (Rev 9:9) that they are fraudulent: that they are poisonous and extremely offensive though their power is limited. (Rev 9:10). All these things are found in the infernal powers and communicated by them to their ministers and vassals.

Revelation 9:11

rev 9:11

(8) And they had a king over them, [which is] the angel of the bottomless pit, whose name in the Hebrew tongue [is] Abaddon, but in the Greek tongue hath [his] name Apollyon.

(8) The order of powers of maliciousness: that they are subject to one infernal king, whom you may call, The Destroyer: who drives the whole world both Jews and Gentiles into the destruction that belongs to himself. I cannot tell whether this name has respect to the etymological interpretation of Hildebrand, by a figure often used in the Holy Scripture: which albeit it may otherwise be turned of the Germans (as the sense of compound words is commonly ambiguous) yet in very deed it signifies as much as if you should call him, the firebrand, that is, he that sets on fire those that are faithful to him.

Revelation 9:12

rev 9:12

(9) One woe is past; [and], behold, there come two woes more hereafter.

(9) A passage to the next point and the history of the time following.

Revelation 9:13

rev 9:13

(10) And the sixth angel sounded, (11) and I heard a voice from the (b) four horns of the golden altar which is before God,

(10) The sixth execution done on the world by the tyrannical powers of it, working in the four parts of the earth, that is, in most cruel manner execution their tyrannous dominion through out the whole world: and killing the miserable people without punishment, which before was not lawful for them to do in that sort, as I showed in (Rev 9:4). This narration has two parts: a commandment from God, in (Rev 9:14) and an execution of the commandment, in (Rev 9:15).

(11) The commandment given by Christ himself, who is governor over all.

(b) He alludes to the altar of incense, which stood in the court which the priests were in, opposite the Ark of the Covenant, having a veil between them.

Revelation 9:14

rev 9:14

Saying to the sixth angel which had the trumpet, (12) Loose the four angels which are bound in the great river Euphrates.

(12) As if he should have said, these till now have been bound by the power of God, that they could not freely run over all men as they lusted, but were held and restrained at that great river of Euphrates, that is, in their spiritual Babylon (or this is a paraphrase of the spiritual Babylon, by the limits of the visible Babylon long since overthrown) that they might not commit those horrible slaughters, which they long breathed after. Now go to it, let loose those four angels, that is, administrators of the wrath of God, in that number that is convenient to the slaughtering of the four quarters of the world: stir them up and give them the bridle, that rushing out of that Babylon of theirs, which is the seat of the wicked ones, they may fly over all the world, therein to rage, and most licentiously to practise their tyranny, as God has ordained. This was done when Gregory the ninth by public authority established as Law, his own Decretals, by which he might freely lay traps for the life of simple men. For who is it that sees not that the laws of Decretal, most of them are snares to catch souls with? Since that time (O good God) how many great slaughters have there been? How many great massacres? All history is full of them: and this our age abounds with most horrible and monstrous examples of the these.

Revelation 9:15

rev 9:15

(13) And the four angels were loosed, which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men.

(13) The execution of the commandment is in two parts: one, that those butchers are let loose, that out of their tower of the spiritual Babylon they might with fury run abroad through all the world, as well the chief of that crew who are most prompt to all the work, in this verse: as their multitudes, both most copious, of which a number certain is named for a number infinite (Rev 9:16) and in themselves by all means fully furnished to hide and to hurt (Rev 9:17) as being armed with fire, smoke and brimstone, as appears in the colour of this armour, which dazzles the eyes to all men, and have the strength of lions to cause pain, from which (as out of their mouth) the fiery, smoky, and stinking darts of the pope are shot out (Rev 9:18) The other part, that these butchers have effected the commandment of God by fraud and violence, in the two verses following (Rev 9:16-17).

Revelation 9:19

rev 9:19

For their power is in their mouth, and in their tails: (14) for their tails [were] like unto serpents, and had heads, and with them they do hurt.

(14) That is, they are harmful on all sides: on whatever part you put your hand to them, or they touch you, they do hurt. So the former are called Scorpions, (Rev 9:3).

Revelation 9:20

rev 9:20

(15) And the rest of the men which were not killed by these plagues yet repented not of the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood: which neither can see, nor hear, nor walk:

(15) Now remains the event (as I said on the first verse), See Rev 9:1 which followed so many grievous judgments in the most wicked world, namely an impenitent affirmation of the ungodly in their impiety and unrighteousness, though they feel themselves most vehemently pressed with the hand of God: for their obstinate ungodliness is showed in this verse: and their unrighteousness in the verse following (Rev 9:21). So far has been the general history of things to be done universally in the whole world: which because it does not so much belong to the Church of Christ, is therefore not so expressly distinguished by certainty of time and other circumstances, but is woven, as they say, with a slight hand. Also there is no other reason why the history of the seventh angel is passed over in this place, then for that the same more properly appertains to the history of the Church. But this is more diligently set out according to its time, (Rev 11:16) as shall appear on those places.

Revelation Chapter 10

Revelation 10:1

rev 10:1

And (1) I saw (2) another mighty angel come down from heaven, clothed with a cloud: and a rainbow [was] upon his head, and his face [was] as it were the sun, and his feet as pillars of fire:

(1) Now John passes to the other prophetic history, which is of the Church of God, as I showed that this book should be distinguished (Rev 4:1). This story goes from here to (Rev 22:1). This whole chapter is a transition from the common history of the world to that which is particular of the Church. There are in this transition or passage, two preparatives as it were, to this Church story comprised in this whole chapter. One is the authority of Christ revealing his mysteries and calling his servant, to (Rev 10:7). The other is John, his calling proper to this place, and repeated from before to the end of this chapter. Authority is given to this revelation, by these things: first, by the appearing from heaven in this habit and countenance, strong, ready glorious surveying all things by his providence, and governing them by his omnipotence (Rev 10:1). Secondly, that he brought not by chance, but out of a book, this open revelation, set forth to the eye, to signify the same to the sea and land, as the Lord over all (Rev 10:2). Thirdly that he offered the same not whispering or muttering in a corner (as false prophets do) but crying out with a loud voice to those who sleep, and with a lionish and terrible noise roused the secure: the very thunders themselves giving testimony to it (Rev 10:3). Lastly, for that he confirmed all by another (Rev 10:5-7).

(2) Christ Jesus, see (Rev 7:2)

Revelation 10:2

rev 10:2

And he had in his hand a (3) little book open: and he set his right foot upon the sea, and [his] left [foot] on the earth,

(3) Namely, a special book of the affairs of God's Church: For the book that contains things belonging to the whole world, is said to be kept with the Creator (Rev 5:1) but the book of the Church, with the Redeemer: and out of this book is taken the rest of the history of this Apocalypse.

Revelation 10:4

rev 10:4

(4) And when the seven thunders had uttered their voices, I was about to write: and I heard a voice from heaven saying unto me, (a) Seal up those things which the seven thunders uttered, and write them not.

(4) A godly care is laudable, but must be married with knowledge. Therefore nothing is to be done but by the calling of God, which must be expected and waited for by the godly.

(a) Keep them secret.

Revelation 10:5

rev 10:5

And the angel which I saw stand upon the sea and upon the earth (b) lifted up his hand to heaven,

(b) This was a gesture used of one that swears, which men do now use.

Revelation 10:6

rev 10:6

And swore by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, (5) that there should be (c) time no longer:

(5) Neither time itself, nor the things that are in time: but that the world to come is at hand, which is altogether of eternity, and beyond all times.

(c) There shall never be any more time.

Revelation 10:7

rev 10:7

But in the days of the (6) voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets.

(6) See (Rev 11:15; Rev 16:17).

Revelation 10:8

rev 10:8

(7) And the voice which I heard from heaven spake unto me again, and said, Go [and] take the little book which is open in the hand of the angel which standeth upon the sea and upon the earth.

(7) The other part of this chapter concerning the particular calling of John to the receiving of the following prophecy, which is enjoined him, first by sign, in three verses, then in plain words in the last verse (Rev 10:9-11). To the setting forth of the sign belong these things: That John is taught from heaven to ask for the book of the prophecy in this verse: for these motions and desires God inspires that asking for the book, he is charged to take it in a figurative manner, the use of which is expounded in (Rev 10:9) (as in) (Eze 2:9) whence this similitude is borrowed: lastly that John at the commandment of Christ took the book, and found by experience that the same as proceeding from Christ, was most sweet, but in that it foretells the afflictions of the Church, it was most bitter to his spirit.

Revelation 10:11

rev 10:11

(8) And he said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings.

(8) A simple and plain declaration of the sign before, witnessing the divine calling of John, and laying on him the necessity of it.

Revelation Chapter 11

Revelation 11:1

rev 11:1

And there (1) was given me a reed like unto a rod: and the angel stood, saying, Rise, and (2) measure the temple of God, and the altar, and them that worship therein.

(1) The authority of the intended revelation being declared, together with the necessity of that calling which was particularly imposed on John after which follows the history of the estate of Christ his Church, both conflicting or warring, and overcoming in Christ. For the true Church of Christ is said to fight against that which is falsely so called, over which Antichrist rules, Christ Jesus overthrowing Antichrist by the spirit of his mouth: and Christ is said to overcome most gloriously until he shall slay Antichrist by the appearance of his coming, as the apostle teaches in (Th2 2:8). So this history has two parts: One of the state of the Church conflicting with temptations until Chapter 16. The other of the state of the same church obtaining victory, thence to Chapter 20. The first part has two sections most conveniently distributed into their times, of which the first contains a history of the Christian Church for 1260 years, what time the gospel of Christ was as it were taken up from among men into heaven: the second contains a history of the same Church to the victory perfected. These two sections are briefly, though distinctly propounded in this chapter, but both of them are discoursed after in due order. For we understand the state of the Church conflicting, out of Chapters 12 and 13, and of the same growing out of afflictions, out of Chapters 14 to 16. Neither did John unknowingly join together the history of these two times in this chapter, because here is spoken of prophecy, which all confess to be but one just and immutable in the Church, and which Christ commanded to be continual. The history of the former time reaches to (Rev 11:2-14), the latter is set down in the rest of this chapter (Rev 11:15-19). In the former are shown these things: the calling of the servants of God in (Rev 11:4) the conflicts which the faithful must undergo in their calling, for Christ and his Church, thence to (Rev 11:5-10) and their resurrection, and receiving up into heaven to (Rev 11:11-14). In the calling of the servants of God, two things are mentioned: the begetting and settling of the Church in two verses, and the education of it in two verses. The begetting of the Church is here commended to John by sign and by speech: the sign is a measuring rod, and the speech a commandment to measure the Temple of God, that is, to reduce the same to a new form: because the Gentiles are already entered into the Temple of Jerusalem, and shall shortly defile and overthrow it completely.

(2) Either that of Jerusalem's, which was a figure of the Church of Christ, or that heavenly model in (Rev 11:19) but I like the first better, and the things following all agree to it. The sense therefore is, you see all things in God's house, almost from the passion of Christ, to be disordered: and not only the city of Jerusalem, but also the court of the Temple is trampled under foot by the nations, and by profane men whether Jews or strangers: and that only this Temple, that is, the body of the Temple, with the altar, and a small company of good men who truly worship God, do now remain, whom God sanctifies and confirms by his presence. Measure therefore this, even this true Church, or rather the true type of the true Church, omitting the rest, and so describe all things from me, that the true Church of Christ may be as it were a very little centre, and the Church of Antichrist as the circle of

the centre, every way in length and breadth compassing about the same, that by way of prophecy you may so declare openly, that the state of the Temple of God, and the faithful who worship him, that is, of the Church, is much more upright than the Church of Antichrist.

Revelation 11:2

rev 11:2

(3) But the (a) court which is without the temple (b) leave out, and measure it not; for it is given unto the (4) Gentiles: and the holy city shall they tread under foot (5) forty [and] two months.

(3) As if he should say, it is not your place to judge those who are outside, (Co1 5:12) who are innumerable: look to those of the household only, or to the house of the living God.

(a) He speaks of the outer court, which was called the peoples court, because all men might come into that.

(b) That is counted to be cast out, which in measuring is refused as profane. (4) To profane persons, wicked and unbelievers, adversaries to the Church. (5) Or a thousand, two hundred and sixty days, as is said in (Rev 11:3): that is, a thousand two hundred and sixty years, a day for a year, as often in Ezekiel and Daniel, which I noted before See Rev 2:10. The beginning of these thousand two hundred and sixty years, we account from the passion of Christ, by which (the partition wall being broken down) we were made from two into one (Eph 2:14). I say, one flock under one shepherd in (Joh 10:16) and the end of these years precisely falls into the reign of pope Boniface the eighth, who a little before the end of 1294, entered Rome in the feast of Saint Lucie (as Bergomensis says) having put in prison his predecessor Coelestinus, whom by fraud, under colour of Oracle, he deceived: for which cause it was well said of him, "Intravit ut vulpes, regnavit ut leo, mortuus est ut canis." That is, "He entered like a fox, reigned like a lion, and died like a dog." For if from 1294, you subtract the number of years Christ lived on the earth, you will find there remains just one thousand two hundred and sixty years, which are mentioned in this place and many others.

Revelation 11:3

rev 11:3

And (6) I will give [power] unto my two witnesses, and they shall (7) prophesy a thousand two hundred [and] threescore days, clothed in sackcloth.

(6) I would rather translate it "illud" than "illam" the temple than the city: for God says, I will give that temple, and commit it to my two witnesses, that is, to the ministers of the word, who are few indeed, weak and contemptible: but yet two, that is, of such a number as one of them may help another, and one confirm the testimony of another to all men, that from the mouth of two or three witnesses every word may be made good among men; (Co2 13:1). (7) They will exercise their office enjoined by me by the space of those 1260 years, in the midst of afflictions though never so lamentable, which is figuratively shown by the mourning garment.

Revelation 11:4

rev 11:4

These (8) are the two olive trees, and the two candlesticks standing before the God of the earth.

(8) That is, the ordinary and perpetual instruments of spiritual grace, peace and light in my Church, which God by his only power preserved in this Temple. See (Zac 4:3).

Revelation 11:5

rev 11:5

(9) And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any man will hurt them, he must in this manner be killed.

(9) The power and surety of the holy ministry, which is truly evangelical, is declared both in earth and in heaven, protecting the administers of it, and destroying its enemies, in this verse, divine power, most mightily showing itself forth in heaven, earth and the sea in (Rev 11:6) as it is described in (Co2 10:4) according to the promise of Christ in (Mar 16:17). This is the second place (as I said before) of the combats which the servants of God must undergo in the executing of their calling, and of the things that follow the same combats or conflicts are these things to overcome, in these two verses: to be overcome and killed in (Rev 11:7) After the slaughter follow these things, that the carcasses of the godly, laid abroad in (Rev 11:8) and being unburied, are scorned, together with cursing and bitter abhorrance (Rev 11:9) and that therefore congratulations are publicly and privately made in (Rev 11:10).

Revelation 11:7

rev 11:7

(10) And when they shall have (c) finished their testimony, (11) the beast that ascendeth out of the bottomless pit shall make war against them, and shall (12) overcome them, and kill them.

(10) That is, when they have spent those 1260 years mentioned in (Rev 11:2-3) in publishing their testimony according to their office.

(c) When they have done their message.

(11) Of which after Chapter 13, that beast is the Roman Empire, made long ago of civil, ecclesiastical: the chief head of which was then Boniface the eighth, as I said before: who lifted up himself in so great arrogancy, (says the author of "Falsciculus temporum") that he called himself, Lord of the whole world, as well in temporal causes, as in spiritual: There is a document of that matter, written by the same Boniface most arrogantly, shall I say, or most wickedly, "Ca. unam sanctam, extra de majoritate & obedientia." In the sixth of the Decretals (which is from the same author) many things are found of the same argument.

(12) He shall persecute most cruelly the holy men, and put them to death, and shall wound and pierce through with cursings, both their names and writings. That this was done to very many godly men, by Boniface and others, the histories do declare, especially since the time that the odious and condemned name amongst the multitude, first of the brethren Waldonenses or Lugdunenses, then also of the Fraticels, was pretended, that good men might with more approbation be massacred.

Revelation 11:8

rev 11:8

And their dead bodies [shall lie] in the (13) street of the great city, which (d) spiritually is called Sodom and Egypt, (14) where also our Lord was crucified.

(13) That is, openly at Rome: where at that time was a most great crowd of people, the year of Jubile being then first ordained by Boniface to the same end, in the year 1300, an example of which is read in chapter 1 "Extra, de poenitentys & remissionibus." So by one act he committed two wrongs against Christ, both abolishing his truth by restoring the type of the Jubile, and triumphing over his members by wicked superstition. O religious heart! Now that we should understand the things of Rome, John himself is the author, both after in the seventeenth chapter almost throughout, and also in the restriction now next following, when he says, it is that great city (as he calls it) (Rev 17:18) and is spiritually termed Sodom and Egypt: and that spiritually (for that must here again be repeated from before) Christ was there crucified. For the two first names signify spiritual wickednesses: the latter signifies the show and pretence of good, that is, of Christian and sound religion. Sodom signifies most licentious impiety and in the most confident glorying of that city, as it were in true religion, being yet full of falsehood and ungodliness. Now who is ignorant that these things do rather, and better fit Rome, than any other city? The commendations of the city of Rome for many years past, are publicly notorious, which are not for me to gather together. This only I will say, that he long since did very well see what Rome is, who upon leaving, used these verses: "Roma vale, vidi, Satis est vidisse: revertar, Quumleno, meretrix, scurra, cinadus ero." "Now farewell Rome, I have seen thee, it was enough to see: I will return when as I mean, bawd, harlot knave to be"

(d) After a more secret type of meaning and understanding.

(14) Namely in his parts, as also he said to Saul in (Act 9:5)

Revelation 11:9

rev 11:9

And they of the people and kindreds and tongues and nations shall see their dead bodies (15) three days and an half, and shall not suffer their dead bodies to be put in graves.

(15) That is, for three years and a half: for so many years Boniface lived after his Jubile, as Bergomensis witnesses.

Revelation 11:10

rev 11:10

And they that dwell upon the earth (16) shall rejoice over them, and make merry, and shall send gifts one to another; because these two prophets (17) tormented them that dwelt on the earth.

(16) So much the more shall they by this occasion exercise the hilarity of their Jubile.

(17) The gospel of Christ is the affliction of the world, and the ministry of it, the savour of death to death, to those that perish, (Co2 2:16).

Revelation 11:11

rev 11:11

(18) And after (19) three days and an half (20) the Spirit of life from God entered into them, and they (21) stood upon their feet; and great fear fell upon them which saw them.

(18) The third passage, as noted before, is of the rising again of the prophets from the dead, and their carrying up into heaven. For their resurrection is shown in this verse: their calling and lifting up into heaven, in the verse following.

(19) That is, what time God shall destroy that wicked Boniface.

(20) That is, the prophets of God shall in a manner rise again, not the same in person (as they say) but in spirit: that is, in the power and efficacy of their ministry, which John expressed before, in (Rev 11:5-6) So the prophecy that is spoken of Elijah, is interpreted by the angel to be understood of John the Baptist (Luk 1:17). For the same Boniface himself, who sought to kill and destroy them, was by the fire of God's mouth (which the holy ministry shows and exhibits) devoured and died miserably in prison, by the endeavour of Satra Columensis and Nagaretus a French knight, whom Philip the fair King of France sent into Italy but with a very small power.

(21) That is, the most grievous heat of afflictions and persecution shall stay for a while, for the great amazement that shall arise on that sudden and unlooked for judgment of God.

Revelation 11:12

rev 11:12

And they heard a great voice from heaven saying unto them, (22) Come up hither. And they ascended up to heaven in a cloud; (23) and their enemies beheld them.

(22) They were called by God into heaven, and taken out of this wicked world, into the heavenly Church, which also lies hidden here in the earth, to exercise their calling secretly: of whom this wretched world was unworthy; (Heb 11:38). For the church of the wicked is by comparison called the earth, or the world: and the Church of the godly, heaven. As it was in ancient times among the godly Israelites: so among the Jews in the days of Manasseh and other kings, when the earth refused the heirs of heaven, we read that they lay hidden as heaven in the earth.

(23) Yet they could not hinder the secret ones of the Lord (as the Psalmist called them) (Psa 83:3) but they prospered in his work.

Revelation 11:13

rev 11:13

(24) And the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand: and the remnant were affrighted, (25) and (e) gave glory to the God of heaven.

(24) Bergomensis said, in 1301, "This year a blazing star foretelling great calamity to come, appeared in heaven: in which year during the feast of St. Andrew, a great earthquake occurred as never before: it continued for many days, and overthrew many stately houses." This he said of the year following the Jubilee: which John many ages before, expressed word for word.

(25) They were indeed broken with present astonishment of mind, but did not earnestly repent as they ought to have done.

(e) Glorified God by confessing his name.

Revelation 11:14

rev 11:14

(26) The second woe is past; [and], behold, the third woe cometh quickly.

(26) He passes to the second history, which is the second part of this chapter. John calls these the second and third woe, see (Rev 9:12).

Revelation 11:15

rev 11:15

(27) And the seventh angel sounded; and there were great voices in heaven, saying, (28) The kingdoms of this world are become [the kingdoms] of our Lord, and of his Christ; and he shall reign for ever and ever.

(27) Of whose sounding the trumpet Christ expressly foretold in (Rev 10:7) and this is the second part of this chapter, containing a general history of the Christian Church, from the time of Boniface to the consummation of the victory declared by voice from heaven. In this history there are three branches: a preparation by the sound of the angels trumpet: a narration by the voice of heavenly angels and elders and a confirmation by sign.

(28) The narration has two parts: an acclamation of the heavenly creatures in this verse, and both an adoration by all the elders in (Rev 11:16) and also a thanksgiving in (Rev 11:17-18). The sense of the acclamation is, "Now the Lord has entered his kingdom and has restored his church in which most mightily recovered from the profanation of the Gentiles, he may glorify himself." Namely that, which the Lord ordained when he first ordained his Church, that the faith of the saints does now behold as accomplished.

Revelation 11:16

rev 11:16

(29) And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God,

(29) As before in (Rev 7:11). This giving of thanks is altogether of the same content with the words going before.

Revelation 11:18

rev 11:18

(30) And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth.

(30) A speech of the Hebrew language, as if to say, as Gentiles being angry, your inflamed wrath came on them, and showed itself from heaven, occasioned by their anger and fury.

Revelation 11:19

rev 11:19

And the temple of God was (31) opened in heaven, and there was seen in his temple the ark of his testament: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail.

(31) This is the confirmation of the next prophecy before going by signs exhibited in heaven, and that of two sorts, of which some are visible, as the passing away of the heaven, the opening of the temple, the ark of the covenant appearing in the temple, and testifying the glorious presence of God, and the lightning: others apprehended by ear and feeling, which bear witness in heaven and earth to the truth of the judgments of God.

Revelation Chapter 12

Revelation 12:1

rev 12:1

And (1) there appeared a great wonder in heaven; (2) a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars:

(1) Until now it has been the general prophecy, comprehended in two parts, as I showed in (Rev. 11:1-19). Now will be declared the first part of this prophecy, in this and the next chapter and the latter part in the fourteenth, fifteenth and sixteenth chapters. To the first part, which is about the conflicting or militant Church belong two things. The beginning and the progress of the same in conflicts and Christian combats. Of which two the beginning of the Church is described in this chapter, and the progress of it in the chapter following. The beginning of the Christian Church we define as the first moment of the conception of Christ, until the time in which this church was weaned and taken away from the breast or milk of her mother: which is the time when the Church of the Jews with their city and temple was overthrown by the judgment of God. So we have in this chapter the story of 69 years and upwards. There are three parts to this chapter. The first, is the history of the conception and pregnancy in (Rev 12:1-4). The second, a history of the birth from (Rev 12:5-12). The third is about the woman who gave birth, to the end of the chapter. These several parts each have their conflicts. Therefore in the first part are two verses: and another of the lying in wait of the dragon against the child about to be born, in the next two verses. In the first point are these things, the description of the mother (Rev 12:1) and the pains of childbirth in (Rev 12:2) all shown to John from heaven. (2) A type of the true holy Church which was at that time in the Jewish nation. This Church (as is the state of the Catholic church) did in itself shine with glory given by God, immutable and unchangeable, and possessed the kingdom of heaven as the heir of it.

Revelation 12:2

rev 12:2

And (3) she being with child cried, travailing in birth, and pained to be delivered.

(3) For this is the barren woman who had not given birth; (Isa 45:1; Gal 4:27). She cried out with good cause, and was tormented at that time, when in the judgment of all she seemed near to death, about to die because of her weakness and poverty.

Revelation 12:3

rev 12:3

And there appeared another wonder in heaven; (4) and behold a great red dragon, having (5) seven heads and ten (6) horns, and seven crowns upon his heads.

(4) That is the devil or Satan, see (Rev 12:9), mighty, angry and full of wrath. (5) By this to withstand those seven churches spoken of, that is, the catholic church, and that with kingly objects and tyrannical magnificence: signified by the crowns set on his heads, as if they belonged to him by the proper right, without controversy: as also he boasted to Christ; See (Mat 4:9; Rev 13:1). (6) More than

the horns of the Lamb, or than the churches are: so well equipped does the tyrant brag himself to be, to do all manner of wickedness.

Revelation 12:4

rev 12:4

(7) And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon (8) stood before the woman which was ready to be delivered, for (9) to devour her child as soon as it was born.

(7) After the description of Satan follows this action, that is, his battle with the Church partly to that which is visible, in which the wheat is mingled with the chaff, and the good fish with that which is evil: its good part, though in appearance it shined as the stars shine in heaven, he is said to thrust down out of heaven, and to pervert: for if it were possible he would pervert even the elect (Mat 24:24) and partly to the elect members of the holy catholic church in the second part of this verse. Many therefore of the members of this visible Church (says John) he overthrew and triumphed on them. (8) He withstood that elect Church of the Jews which was now ready to bring forth the Christian Church and watched for her to give birth. For the whole Church, and whole body is compared to a woman: and a part of the Church to that which is brought forth, as we have noted in (Sol 7:6). (9) Christ mystical (as they call him) that is, the whole Church, consists of the person of Christ as the head and of the body united to it by the Spirit, so is the name of Christ taken on (Co1 12:12).

Revelation 12:5

rev 12:5

(10) And she brought forth a man (11) child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and [to] his throne.

(10) The second history of this Church delivered of child: in which first the consideration of the child born, and of the mother, is described in two verses (Rev 12:6): secondly the battle of the dragon against the young child, and the victory obtained against him in the three verses following (Rev 12:7-9): last of all is sung a song of victory, to (Rev 12:10-12). Now John in consideration of the child born, notes two things: for he describes him, and his station or place in this verse.

(11) That is Christ the head of the Church joined with his Church (the beginning root and foundation of which is the same Christ) endued with kingly power and taken up into heaven out of the jaws of Satan (who as a serpent did bite him on the cross) that sitting on the heavenly throne, he might reign over all.

Revelation 12:6

rev 12:6

(12) And the woman fled into the wilderness, where she hath a place prepared of God, that (13) they should feed her there a thousand two hundred [and] threescore days.

(12) The Church of Christ which was of the Jews, after his ascension into heaven, hid itself in the world as in a wilderness, trusting only in the defence of God, as Luke witnesses in Acts.

(13) Namely the apostles and servants of God ordained to feed with the word of life, the Church collected both of the Jews and Gentiles unless any man will take the word "alerent" impersonally after the use of the Hebrews, instead of "aleretur" but I like the first better. For he has respect to those two prophets, of whom Revelation 11:3 speaks. As for the meaning of the 1290 days, see the same.

Revelation 12:7

rev 12:7

And there was war in heaven: (14) Michael and his angels fought against the dragon; and the dragon fought and his angels,

(14) Christ is the Prince of angels and head of the Church, who bears that iron rod (Rev 12:5). Also See Dan 12:1. In this verse a description of the battle and of the victory in the two verses following (Rev 12:8-9). The psalmist noted this battle as did Paul; (Psa 68:9; Eph 4:8; Col 2:15).

Revelation 12:8

rev 12:8

(15) And prevailed not; neither was their (a) place found any more in heaven.

(15) The description of the victory, by the denying of the thing in this verse, and by affirming the opposite in (Rev 12:9). As Satan gained nothing in heaven, but was by the power of God thrown down into the world of which he is the prince, Christ himself and his elect members standing still by the throne of God.

(a) They were cast out so, that they were never seen any more in heaven.

Revelation 12:10

rev 12:10

And I heard a loud voice saying in heaven, (16) Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night.

(16) The song of victory or triumph containing first, a proposition of the glory of God and of Christ shown in that victory: secondly, it contains a reason for the same proposition, taken from the effects, as the enemy is overcome in battle, in this verse, and the godly are made conquerors (and more than conquerors) (Rom 8:37). Thirdly a conclusion, in which is an exhortation to the angels, and to the saints: and to the word, a prophecy of great misery, and of destruction obtained by the devil against mankind, since he himself will soon be miserable (Rev 12:12).

Revelation 12:11

rev 12:11

And they overcame him by the blood of the Lamb, and by the word of their testimony; and they (b) loved not their lives unto the death.

(b) He is said in the Hebrew tongue, to love his life, who values his life more than anything else: and on the other side, he is said not to love his life, who does not hesitate to risk it, if need requires it.

Revelation 12:13

rev 12:13

And when (17) the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man [child].

(17) The third part: a history of the woman delivered, consisting of two parts, the present battle of Satan against the Christian Church of the Jewish nation, in (Rev 12:13-16): and the battle intended against the Church of the Gentiles, which is called holy by reason of the gospel of Christ in (Rev 12:17).

Revelation 12:14

rev 12:14

(18) And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her (c) place, where she is nourished for a (19) time, and times, and half a time, from the face of the serpent.

(18) That is, being strengthened with divine power: and taught by oracle, she fled swiftly from the assault of the devil, and from the common destruction of Jerusalem and went into a solitary city beyond Jordan called Pella as Eusebius tells in the first chapter of the third book of his ecclesiastical history: where God had commanded her by revelation.

(c) Into the place God had prepared for her.

(19) That is, for three and a half years: so the same speech

is taken in See Dan 7:25. This space of time is reckoned in manner from that last and most grievous rebellion of the Jews, to the destruction of the city and temple, for their defection or falling away, began in the twelfth year of Nero, before the beginning of which many signs and predictions were shown from heaven, as Josephus wrote, lib.7, chap.12, and Hegesippus lib.5, chap.44, among which this is very memorable. In the feast of Pentecost not only a great sound and noise was heard in the Temple, but also a voice was heard by many out of the Sanctuary which cried out to all, Let us depart from here. Now three and a half years after this defection by the Jews began, and those wonders happened, the city was taken by force, the temple overthrown, and the place forsaken by God: and the length of time John noted in this place.

Revelation 12:15

rev 12:15

(20) And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood.

(20) That is, he inflamed the Romans and the nations that in persecuting the Jewish people with cruel arms, they might at the same time invade the Church of Christ, now departed from Jerusalem and out of Judea. For it is a normal thing in scripture, that the raging tumults of the nations should be compared to waters.

Revelation 12:16

rev 12:16

(21) And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth.

(21) That is, there was offered in their place other Jews, to the Romans and nations raging against that people: and it came to pass by this that the Church of God was saved entirely from that violence, that most raging flood of persecution which the dragon vomited out being completely exhausted in the destroying of those other Jews.

Revelation 12:17

rev 12:17

(22) And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.

(22) Being set on fire by this means, he began to be more mad, and because he perceived that his purpose against the Christian Church of the Jewish remnant was come to nothing, he resolved to fall on her seed, that is, the Church of the Gentiles, gathered by God and the holy members of the church. This is that other part, as is said in (Rev 12:13) in which the purpose of Satan is shown in (Rev 12:17) and his attempt, in (Rev 13:1).

Revelation Chapter 13

Revelation 13:1

rev 13:1

(23) And I stood upon the sand of the sea, and (1) saw a beast rise up (2) out of the sea, having seven heads and (3) ten horns, and upon his horns ten crowns, (4) and upon his heads (5) the name of blasphemy.

(23) That is, as a mighty tempest he poured out on the whole world (whose prince he is) to raise the floods and provoke the nations, that they might with their furious bellows toss up and down, driven here and there, and finally destroy the Church of Christ with its holy members. But the providence of God resisted his attempt, that he might save the Church of the Gentiles, yet tender and green. The rest of this story of the dragon is excellently presented by the apostle John later in (Rev 20:1-15). For here the dragon endeavouring to do wickedness, was by God cast into prison. (1) The apostle having declared the forming of the Christian Church, and the state of the Church from which ours takes her beginning, now goes to the story of the progress of it, as is shown in the beginning of the former chapter. This history of the progress of the Church and the battles of it, is recorded in this chapter, but distinctly in two parts, one is of the civil Roman Empire, (Rev 13:1-10). Another of the ecclesiastic or prophetic body, there to the end of the chapter. In the first part these things are shown: First the state of the Empire, in (Rev 13:1-4) then the acts of it in (Rev 13:5-7) after the effect: which is exceedingly great glory (Rev 13:8). Last of all is commended the use: and the instruction of the godly against the evils that shall come from the same in (Rev 13:9-10). The history of the state, contains a most ample description of the beast, first entire in (Rev 13:1-2) and then restored after harm, (Rev 13:3-4). (2) On the sand where the devil stood practising new tempests against the Church, in the verse next before going: at which time the Empire of Rome was endangered by domestic dissensions and was mightily tossed, having ever and again new heads, and new emperors. See (Rev 17:8) (3) Having the same instruments of power, providence, and most expert government which the dragon is said to have had, in (Rev 12:3). (4) We read in (Rev 12:3) that the dragon had seven crowns set upon seven heads because the thief claims to be proper lord and prince of the world, but this beast is said to have ten crowns, set on several, not heads but horns: because the beast is obligated to the dragon for all; (Rev 13:2) and does not otherwise reign, then by law of subjection given by him, namely that he employ his horns against the Church of God. The speech is taken from the ancient custom and form of dealing in such ease: by which they that were absolute kings did wear the diadem on their heads: but their vassals and such as reigned by grace from them, wore the same on their hoods: for so they might commodiously lay down their diadems when they came into the presence of their sovereigns, as also the elders are said, when they adored God which sat upon the throne, to have cast down their crowns before him in (Rev 4:10)

(5) Contrary to that which God of old commanded should be written in the head piece of the high Priest, that is, "Sanctitas Jehova", Holiness unto the Lord. The name of blasphemy imposed by the dragon, is that which Paul says in (Th2 2:4) "He sits as God and boasts himself to be God" For this name of blasphemy both the Roman Emperors did then challenge to themselves, as Suetonius and Dion do report of Caigula and Domitian: and after them the popes of Rome professed the same of

themselves, when they challenged to themselves sovereignty in holy things of which kind of sayings the sixth book of the Decretals, the Clementines, and the Extravagants, are very full. For these men were not content with that which Anglicus wrote in his Poetria, (the beginning of which is "Papa stupor mundi" The pope is the wonder of the world) "Nec Deus es, nec homo, sed neuter es inter utrunque." Thou art not God, nor art thou man, but neuter mixed of both: as the gloss witnesses on the sixth book: But they were bold to take to themselves the very name of God, and to accept it given of other: according as almost a hundred and twenty years since there was made for Sixtus the fourth, when he should first enter into Rome in his papal dignity, a Pageant of triumph, and cunningly fixed upon the gate of the city he should enter at, having written upon it this blasphemous verse: "Oraclo vocis mundi moderaris habenas, Et merito in terris crederis esse Deus." That is, By oracle of thine own voice, the world thou governest all, And worthily a God on earth men think and do thee call. These and six hundred the like who can impute to that modesty by which good men of old would have themselves called the servants of the servants of God? Verily either this is a name of blasphemy, or there is none at all.

Revelation 13:2

rev 13:2

And the beast which I saw was like (6) unto a leopard, and his feet were as [the feet] of a bear, and his mouth as the mouth of a lion: (7) and the dragon gave him his power, and his seat, and great authority.

(6) Swift as the leopard, easily grabbing all things, as the bear does with his foot, and tearing and devouring all things with the mouth as a lion does. (7) That is, he lent the same power to the beast to use, when he perceived that he could not escape, but must be taken by the hand of the angel, and cast into the bottomless pit; (Rev 20:1-15) yet he did abandon the same power completely from himself, but that he might use it as long as he could.

Revelation 13:3

rev 13:3

(8) And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast.

(8) This is the other place that pertains to the description of the beast of Rome: that besides that natural dignity, and breadth of the Roman Empire, which was eluded to in the two former verses, there was added this also as miraculous, that one head was wounded as it were to death, and was healed again as from heaven, in the sight of all men. This head was Nero the Emperor, in whom the race of the Caesars fell from imperial dignity, and the government of the commonwealth was translated to others: in whose hands the Empire was so cured and recovered to health, as he seemed to all so much the more deeply rooted and grounded fast, than ever before. Hence follows those effects, which are next spoken of: First an admiration of certain power, as it were, sacred and divine, sustaining the Empire and governing it: Secondly, the obedience and submission of the whole earth, in this verse: Thirdly, the adoration of the dragon, and most wicked worshipping of devils

confirmed by the Roman Emperors: Lastly, the adoration of the beast himself, who grew into so great estimation, as that both the name and worship of a God was given to him, (Rev 13:4). Now there were two causes which brought in the minds of men this religion: the show of excellency, which brings with it reverence: and the show of power invincible, which brings fear. Who is like (say they) to the beast? Who shall be able to fight with him?

Revelation 13:5

rev 13:5

(9) And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him (10) to continue forty [and] two months.

(9) The second part containing a history of the acts of the beast, as I said See Rev 13:1". The history of them is concluded in two points: the beginning, and the manner of them. The beginning is the gift of the dragon, who put and inspired into the beast both his impiety against the godly and those that were of the household of faith, in (Rev 13:5) The manner of the acts or actions done, is of two sorts, both impious in mind, and blasphemous in speech against God, his Church and the godly in (Rev 13:6) and also most cruel and injurious in deeds, even such as were done of most raging enemies, and of most insolent and proud conquerors in (Rev 13:7)

(10) Namely his actions, and manner of dealing. As concerning those two and forty months, I have spoken of them before. See Rev 12:6

Revelation 13:6

rev 13:6

And he opened his mouth in blasphemy against God, to blaspheme his name, (11) and his tabernacle, (12) and them that dwell in heaven.

(11) That is, the holy Church, the true house of the living God.

(12) That is, the godly who as a group hid themselves from his cruelty. For this bloody beast charged those holy souls falsely with innumerable accusations for the name of Christ as we read in Justin Martyr, Tertullian, Arnobius, Minutius, Eusebius, Augustine and others: whose example the latter times followed most diligently, in destroying the flock of Christ: and we in our own memory have found by experience, to our incredible grief. Concerning heaven, see in (Rev 11:12)

Revelation 13:8

rev 13:8

And all that dwell upon the earth shall worship him, (13) whose names are not written in the book of life of the Lamb slain from the foundation of the world.

(13) That is, such as are not from everlasting elected in Christ Jesus. For this is that Lamb slain; (Rev 5:6). These words I do with Aretas, distinguish in this manner: whose names are not written from the laying of the foundation of the world, in the book of Life, of the Lamb slain. This distinction is confirmed by a similar verse in (Rev 17:8).

Revelation 13:9

rev 13:9

(14) If any man have an ear, let him hear.

(14) The conclusion of this speech of the first beast, consisting of two parts, an exhortation to attentive audience, in this verse: and a foretelling, which partly contains threatenings against the wicked and partly comfort for those who in patience and faith shall wait for that glorious coming of our Lord and Saviour Christ; (Rev 13:10)

Revelation 13:11

rev 13:11

(15) And I beheld another beast coming up out of the earth; (16) and he had two horns like a lamb, and he spake as a dragon.

(15) The second part of the vision, concerning the ecclesiastical dominion, which in Rome succeeded that which was politic, and is in the power of the corporation of false prophets and of the forgers of false doctrine. Therefore the same beast, and the body or corporation is called a false prophet by John; (Rev 16:13, Rev 19:20). The form of this beast is first described in this verse, then his acts in the verses following: and the whole speech is concluded in the last verse. This beast is by his breed, a son of the earth (as they say) obscurely born, and little by little creeping up out of his abject estate.

(16) That is, in show he resembled the Lamb (for what is more mild or more humble then to be the servant of the servants of God? but indeed he played the part of the dragon, and of the wolf; (Mat 7:15). For even Satan changes himself into an angel of light; (Co2 11:14) and what should his honest disciples and servants do?

Revelation 13:12

rev 13:12

(17) And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein (18) to worship the first beast, whose deadly wound was healed.

(17) The history of the acts of this beast contains in sum three things, hypocrisy, the witness of miracles and tyranny: of which the first is noted in this verse, the second in the three verses following: the third in the sixteenth and seventeenth verses. His hypocrisy is most full of lies, by which he abuses both the former beast and the whole world: in that though he has by his cunning, as it were by line, made of the former beast a most miserable skeleton or anatomy, usurped all his authority to himself and most impudently exercises the same in the sight and view of him: yet he carries himself so as if he honoured him with most high honour, and did truly cause him to be revered by all men.

(18) For to this beast of Rome, which of civil Empire is made an ecclesiastical hierarchy, are given divine honours, and divine authority so far, as he is believed to be above the scriptures, which the

gloss upon the Decretals declares by this devilish verse. "Articulos solvit, synodumque facit generalem" That is, "He changes the Articles of faith, and gives authority to general Councils."

Which is spoken of the papal power. So the beast is by birth, foundation, feat, and finally substance, one: only the Pope has altered the form and manner of it, being himself the head both of that tyrannical empire, and also of the false prophets: for the empire has he taken to himself, and to it added this cunning device. Now these words, "whose deadly wound was cured" are put here for distinction sake, as also sometimes afterwards: that even at that time the godly readers of this prophecy might by this sign be brought to see the thing as present: as if it were said, that they might adore this very empire that now is, whose head we have seen in our own memory to have been cut off, and to be cured again.

Revelation 13:13

rev 13:13

(19) And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men,

(19) The second point of the things done by the beast, is the credit of great wonders or miracles, and pertaining to the strengthening of this impiety: of which signs some were given from above, as it is said, that fire was sent down from heaven by false sorcery, in this verse. Others were shown here below in the sight of the beast, to establish idolatry, and deceive souls: which part John sets forth, beginning (as they say) at that which is last, in this manner: First, the effect is declared in these words, "He deceives the inhabitants of the earth". Secondly, the common manner of working, in two sorts: one of miracles, "for the signs which were given him to do in the presence of the beast", the other of the words added to the signs, and teaching the idolatry by those signs "saying to the inhabitants of the earth, that they should make an image to the beast, which etc." Thirdly, a special manner is declared, "That it is given to him to put life into the image of the beast" and that such a type of quickening, that the same both speaks by answer to those that ask counsel of it, and also pronounces death against all those that do not obey nor worship it: all things which oftentimes by false miracles through the procurement and inspiration of the devil, have been effected and wrought in images. The histories of the papists are full of examples of such miracles, the most of them false, many also done by the devil in images, as of old in the serpent; (Gen 3:5). By which example is confirmed, not the authority of the beast, but the truth of God and these prophecies.

Revelation 13:14

rev 13:14

And deceiveth them that dwell on the earth by [the means of] those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an (20) image to the (21) beast, which had the wound by a sword, and did live.

(20) That is, images, by "enallage" or change of the number: for the worship of them ever since the second Council of Nicea, has been ordained in the Church by public credit and authority, contrary to the Law of God.

(21) In the Greek the word is in the Dative case, as much to say, as to the worship, honour and obeying of the beast: for by this maintenance of images, this pseudo-prophetical beast mightily profits the beast of Rome, of whom long ago he received them. Wherefore the same is hereafter fittingly called the image of the beast, for images have their beginning from the beast, and have their form or manner from the will of the beast, and have their end and use fixed in the profit and commodity of the beast.

Revelation 13:15

rev 13:15

(22) And he had power to give (a) life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed.

(22) The papists books are full of these miracles of the images of the beast, (that is, which the beast ordained to establish idolatry) which miraculously speak, and give judgment, or rather astonishingly, by the fraud of the false prophets.

(a) To give life, as Jannes and Jambres imitated the miracles that Moses did.

Revelation 13:16

rev 13:16

(23) And he causeth all, both small and great, rich and poor, free and bond, to receive (24) a (b) mark in their right hand, or in their foreheads:

(23) The third point is a cruel exercise of power, as was said before, usurped over men, in this verse: and over their goods and actions, in the next verse. For he is said, to bring on all persons a cruel slavery, that as bondslaves they might serve the beast. Also he is said to exercise over all their goods and actions, an abuse of indulgences and dispensations (as they term them) among their friends and against others, to use most violent prohibitions, and to curse, even in natural and civil, private and public contracts, in which all good faith ought to have place.

(24) That is their consecrated oil, by which in the ordinance (as they call it) of confirmation, they make servants for themselves, the persons and doings of men, signing them in their forehead and hands. They make the sign left by Christ, see (Rev 7:3) and the ordinance of baptism useless. For whom Christ has joined to himself as signified by baptism this beast challenges with his greasy consecrated oil, which he does not hesitate to prefer over baptism, both in authority and value.

(b) The mark of the name of the beast.

Revelation 13:17

rev 13:17

And that no man might (25) buy or sell, save he that had the (26) mark, or the name of the beast, or the number of his name.

(25) That is, have any trade or dealings with men, but only those who have this anointing and consecration of Clearly shaving of the head, as they call it, read Gratian "de Consecratione, distincione tertia.c.omnes.cap spiritus, etc." of these matters.

(26) Here the false prophets require three things, set down in the order of their greatness, a character, a name, and the number of the name. The meaning is, that man that does not have their first anointing and clerical shaving of the head: secondly holy orders, by which is communicated the name of the beast: or finally has not attained that high degree of pontifical knowledge, and of the law (as they call it) canonical, and has not made up in account and cast the number of the mysteries of it: for in these things consists the number of the name of the beast. This is excellently set forth in the next verse.

Revelation 13:18

rev 13:18

(27) Here is wisdom. Let him that hath understanding count the number of the beast: for it is the (28) number of a man; and his number [is] Six hundred threescore [and] six.

(27) That is, in this number of the beast consists that popish wisdom, which to them seems the greatest of all others. In these words John expounds the saying that went before the number of the beast, what it has above his distinctive mark and his name. These things, says John, the mark and the name of the beast, is wisdom: that is, only the wise and such as have understanding, can come by that number: for they who would attain it must be knowledgeable doctors, as the words following declare.

(28) How great and of what denomination this number of the beast is by which the beast accounts his wisdom, John declares in these words, "Do you demand how great it is?" It is so great, that it occupies the whole man: he is always learning, and never comes to the knowledge of it: he must be a man in deed that does attain to it. You ask what denomination it is? Truly it is six throughout, all the parts of it in their denominations (as they term them) it stands of six by units, tens, hundreds, etc. There is not one part in the pontifical learning and order, which is not either referred to the head, the top of it, or contained in the same: so fitly do all things in this hierarchy agree with one another, and with their head. Therefore that cruel beast Boniface the eighth, does commend by the number of six those Decretals which he perfected: in the sixth book. "Which book (he says) being to be added to five other books of the same volume of Decretals, we thought good to name Sextum the sixth: that the same volume by addition of it, containing a senary, or the number of six books (which is a number perfect) may yield a perfect form of managing all things, and perfect discipline of behaviour." Here therefore is the number of the beast, who empowers from himself all his parts, and brings them all back to himself by his discipline in most wise and cunning manner. If any man desires more of this, let him read the gloss on that place. I am not ignorant that other interpretations are given in this place; but I thought it my duty, with the good favour of all, and without the offence of any, to propound my opinion in this point. For this cause especially, since it seemed to me neither profitable, nor likely to be true, that the number of the beast, or the name of the beast should be taken as the common interpreters take it. This number of the beast teaches, gives out, imprints, as a

public mark of those who are his, and esteems that mark above all others, as the mark of those whom he loves best. Now those other expositions seem to be far removed from this property and condition of that number: whether you respect the name Latinus, or Titan, or any other. For these the beast does not teach, nor give forth, nor imprint, but most diligently forbids to be taught, and audaciously denies: he does not approve them, but reproves them: and hates those that think so of this number, with a hatred greater then that of Vatinius.

Revelation Chapter 14

Revelation 14:1

rev 14:1

And I looked, and, lo, a Lamb (1) stood on the mount Sion, and with him (2) an hundred forty [and] four thousand, having his Father's (3) name written in their foreheads.

(1) The history of the Church of Christ being finished for more than a 1300 years at which time Boniface the eighth lived as has been said: there remains the rest of the history of the conflicting or militant church, from there to the time of the last victory in three chapters. For first of all, as the foundation of the whole history, is described the standing of the Lamb with his army and retinue in five verses, after his worthy acts which he has done and yet does in most mighty manner, while he overthrows Antichrist with the spirit of his mouth, in the rest of this chapter and in the two following. To the description of the Lamb, are propounded three things: his situation, place and attendance: for the rest are expounded in the former visions, especially in the fifth chapter. (2) Prepared to do his office see (Act 7:56), in the midst of the church, which mount Zion pictured before. (3) This retinue of the Lamb is described first by divine mark (as before in) (Rev 7:2) in this verse. Then by divine occupation, in that every one in his retinue most earnestly and sweetly (Rev 14:2) glorify the Lamb with a special song before God and his elect angels. Flesh and blood cannot hear this song, nor understand, (Rev 14:3). Lastly by their deeds done before, and their sanctification in that they were virgins, pure from spiritual and bodily fornication, that is, from impiety and unrighteousness. They followed the Lamb as a guide to all goodness, cleaved to him and are holy to him, as by grace redeemed by him. In truth and simplicity of Christ they have exercised all these things, sanctimony of life, the guidance of the Lamb, a thankful remembrance of redemption by him and finally (to conclude in a word) they are blameless before the Lord, (Rev 14:4-5).

Revelation 14:6

rev 14:6

(4) And I saw (5) another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people,

(4) The other part (as I said in the first verse) See Rev 14:1 is of the acts of the Lamb, the manner of which is delivered in two sorts, of his speech and of his facts. His speeches are set forth to (Rev 14:7-13), and his facts to the sixteenth chapter. In the speech of the Lamb, which is the word of the Gospel, are taught in this place these things: The service of the godly consisting inwardly of reverence towards God, and outwardly of the glorifying of him: the visible sign of which is adoration (Rev 14:7). The overthrowing of wicked Babylon, (Rev 14:8) and the fall of every one of the ungodly who worship the beast, (Rev 14:9-11). Finally the state of the holy servants of God both present, (Rev 14:12) and to come, most blessed, according to the promise of God in (Rev 14:13). (5) This angel is a type or figure of the good and faithful servants of God, whom God especially from the time of Boniface the eighth has raised up to the proclaiming of the gospel of Christ, both by preaching and by writing. So God first, near the time of the same Boniface, used Peter Cassiodorus

an Italian: after, Arnold "de villa nova", a Frenchman, then Occam, dante, Petrarch, after the "Johannes de rupe casa", a Franciscan: after again, John Wycliff an Englishman, and so continually one or another to the restoring of the truth, and enlarging of his Church.

Revelation 14:7

rev 14:7

(6) Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters.

(6) That is, Babylon is destroyed by the sentence and judgment of God: the execution of which John describes in chapter 18. This voice of the ministers of Christ has continued since the time that Babylon (which is Rome) has by deliberate counsel and malice questioned the light of the gospel offered from God.

Revelation 14:8

rev 14:8

And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the (a) wrath of her fornication.

(a) Of her fornication, by which God was provoked to wrath.

Revelation 14:9

rev 14:9

And the third angel followed them, saying with a loud voice, (7) If any man worship the beast and his image, and receive [his] mark in his forehead, or in his hand,

(7) That is, will not worship God alone, but will transfer his divine honour to this beast, whether he do it with his heart, or counterfeiting in show. "For he (says Christ) that denies me before men, him will I deny before my Father and his angels" (Mat 10:32). This is the voice of the holy ministry, which at this time is used of the holy and faithful servants of God. For having now sufficiently found out the public obstinacy of Babylon, they no longer work to speak out against the same: but to save some particular members by terror (as Jude speaks) and to pluck them out of the flame: or else lead them away by vehement commiseration of their state, they set before them eternal death into which they rush unaware, unless they return to God in time, but the godly who are of their own flock, they exhort to patience, obedience and faith to others.

Revelation 14:12

rev 14:12

(8) Here is the patience of the saints: here [are] they that keep the commandments of God, and the faith of Jesus.

(8) The patience, sanctification and justification by faith: the results of which are rest, happiness and eternal glory in the heavenly fellowship of God and his angels.

Revelation 14:13

rev 14:13

And I heard a voice from heaven saying unto me, Write, Blessed [are] the dead which die (b) in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their (c) works do follow them.

(b) That is, for the Lord.

(c) By works, is meant the reward which follows good works.

Revelation 14:14

rev 14:14

(9) And I looked, and behold a (10) white cloud, and upon the cloud [one] sat like unto the Son of man, (11) having on his head a golden crown, and in his hand a (12) sharp sickle.

(9) The second part of this chapter as I said See Rev 14:1, of the actions of Christ in overthrowing Antichrist and his church by the Spirit of his divine mouth. Seeing that having been called back by word both publicly and privately to his duty and admonished of his certain ruin, he does not cease to maintain and protect his own adherents, that they may serve him: and to afflict the godly with most barbarous persecutions. Of those things which Christ does, there are two forms: one common or general in the rest of this chapter another specific against that savage and rebellious beast and his worshippers in chapter fifteen and sixteen. The common form is the calamity of wars, spread abroad through the whole earth, and filling all things with blood and without respect of any person. This is figured or shadowed in two types, of the harvest and vintage. Have you seen how since the time that the light of the gospel began to shine out, and since prophecy or preaching by the grace of God was raised up again, horrible wars have been kindled in the world? how much human flesh has been thrown to the earth by this divine reaping? how much blood (alas for woe) has overflowed for these 100 years almost? all history cries out, and our age (if ever before) is now in horror by reason of the rage of the sickle which Antichrist calls for. In this place is the first type, that is of the harvest.

(10) Declaring his fierceness by his colour, like that which is in the white or milk circle of heaven

(11) As one that shall reign from God, and occupy the place of Christ in this miserable execution.

(12) That is, a most fit and convenient instrument of execution, destroying all by showing and thrusting through: for who may stand against God?

Revelation 14:15

rev 14:15

(13) And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest of the earth is ripe.

(13) Christ gives a commandment in this verse, and the angel executes it in (Rev 14:16).

Revelation 14:17

rev 14:17

(14) And another angel came out of the temple which is in heaven, he also having a sharp sickle.

(14) The other type (as I said in) See Rev 14:14 is the vintage: the manner of which is the same as that which went before, except for this, that the grape gathering is more exact in seeking out everything, then is the harvest labour. This is therefore a more grievous judgment, both because it succeeds the other, and because it is executed with great diligence.

Revelation 14:20

rev 14:20

And the winepress was trodden without the city, (15) and blood came out of the winepress, even unto the horse bridles, by the space of a thousand [and] six hundred furlongs.

(15) That is, overflowed very deep, and very far and wide: the speech is exaggeration to signify the greatness of the slaughter. These are those pleasant fruits truly, of the contempt of Christ, and desiring of Antichrist rather than him, which the miserable, mad and blind world reaps at this time.

Revelation Chapter 15

Revelation 15:1

rev 15:1

And (1) I saw another sign in heaven, great and marvellous, seven (2) angels having the seven last plagues; for in them is filled up the wrath of God.

(1) This is that other passage of the acts of Christ, as I noted before See Rev 14:14. Now therefore is shown a singular work of the judgment of God belonging to the overthrow of Antichrist and his forces, of which divine work the preparation is described in this chapter: and the execution in the next. The preparation is first set down generally and in type in this verse: and is after particularly set forth in the rest of the chapter. (2) Of which (Rev 8:9) in sending forth the plagues of the world: for even these plagues do for the most part agree with those.

Revelation 15:2

rev 15:2

(3) And I saw (4) as it were a sea of glass mingled with fire: and (5) them that had gotten the victory over the beast, and over his image, and over his mark, [and] over the number of his name, (6) stand on the sea of glass, having the harps of God.

(3) There are two parts of the narration: one, the confession of the saints glorifying God, when they saw that preparation of the judgments of God, to (Rev 15:3-4), another the vocation, instruction, and confirmation of those instruments which God has ordained for the execution of his judgments, in (Rev 15:5-8). (4) This part of the vision alludes to the sea or large vessel or brass, in which the priests washed themselves in the entrance of the temple: for in the entrance of the heavenly temple (as it is called) in (Rev 15:5), is said to have been a sea of glass, most luminous and clear to the commodity of choice mixed with fire, that is, as containing the treasury of the judgments of God, which he brings forth and dispenses according to his own pleasure: for out of the former, the priests were cleansed of old: and out of this the ungodly are destroyed now in (Rev 4:6). (5) That is, the godly martyrs of Christ, who shall remain faithful even in miracles to that beast; see (Rev 13:17;) (6) Glorifying God, from the particular observation of the weapons and instruments of God's wrath, floating in the sea of glass.

Revelation 15:3

rev 15:3

And they sing (7) the song of Moses the (a) servant of God, and the song of the Lamb, saying, (8) Great and marvellous [are] thy works, Lord God Almighty; just and true [are] thy (b) ways, thou King of saints.

(7) That song of triumph, which is (Exo 15:2).

(a) So is Moses called for honour's sake, as it is set forth in (Deu 34:10). (8) This song has two parts: one a confession, both particular, in this verse, and general, in the beginning of the next verse (Rev

15:4), another, a narration of causes belonging to the confession, of which one kind is eternal in itself, and most present to the godly, in that God is both holy and alone God: another kind is future and to come, in that the elect taken out of the Gentiles (that is, out of the wicked ones and unbelieving: as in (Rev 11:2) were to be brought to the same state of happiness, by the magnificence of the judgment of God, in (Rev 15:4).

(b) Thy doings.

Revelation 15:5

rev 15:5

(9) And after that I looked, and, behold, the temple of the tabernacle of the testimony in heaven was opened:

(9) The second part of the narration (as was noted in) See Rev 15:2 in which first the authority of the whole argument and matter is figured by a forerunning type of a temple opened in heaven, as in (Rev 11:19) namely that all those things are divine and of God, that proceed from thence in this verse. Secondly, the administrators or executors, come out of the Temple in (Rev 15:6). Thirdly, they are furnished with instruments of the judgments of God, and weapons fit for the manner of the same judgments; (Rev 15:7). Finally, they are confirmed by testimony of the visible glory of God, in (Rev 15:8). A similar testimony to which was exhibited of old in the law; (Exo 40:34).

Revelation 15:6

rev 15:6

And the seven angels came out of the temple, having the (10) seven plagues, clothed in (11) pure and white linen, and having their breasts (12) girded with golden girdles.

(10) That is, commandments to inflict those seven plagues, by way of metonymy.

(11) Which was in old time a sign of the kingly or princely dignity.

(12) This girding was a sign of diligence, and the girdle of gold was a sign of sincerity and trustworthiness in taking in charge the commandments of God.

Revelation 15:7

rev 15:7

And one of the (13) four beasts gave unto the seven angels seven golden vials full of the wrath of God, who liveth for ever and ever.

(13) Of these before (Rev 4:7).

Revelation 15:8

rev 15:8

And the temple was filled with smoke from the glory of God, and from his power; (14) and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled.

(14) None of those seven angels could return, till he had performed fully the charge committed to him, according to the decree of God.

Revelation Chapter 16

Revelation 16:1

rev 16:1

And (1) I heard a great voice out of the temple saying to the seven angels, Go your ways, and pour out the vials of the wrath of God upon the earth.

(1) In the former chapter was set down the preparation to the work of God: here is delivered the execution of it. In this discourse of the execution, is a general commandment, in this verse, then a particular recital in order of the execution done by every of the seven angels, in the rest of the chapter. This special execution against Antichrist and his crew does in manner agree to that which was generally done on the whole world, chapters eight and nine and belongs (if my conjecture fail me not) to the same time. Yet in here they differ from one another, that this was particularly effected on the princes and ringleaders of the wickedness of the world, the other generally against the whole world being wicked. Therefore these judgments are more grievous than those.

Revelation 16:2

rev 16:2

(2) And the first went, and poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men which had the (3) mark of the beast, and [upon] them which worshipped his image.

(2) The history of the first angel, whose plague on the earth is described almost in the same words with that sixth plague of the Egyptians in (Exo 9:9). But it does signify a spiritual vicar, and that torture or butchery of conscience seared with a hot iron, which accuses the ungodly within, and both by truth of the word (the light of which God has now so long shown forth) and by bitterness stirs up and forces out the sword of God's wrath. (3) See (Rev 13:16)

Revelation 16:3

rev 16:3

(4) And the second angel poured out his vial upon the sea; and it (a) became as the blood of a dead [man]: and every living soul died in the sea.

(4) The history of the second angel, who troubles and molests the seas, that he may stir up the conscience of men sleeping in their wickedness; (Rev 8:8).

(a) It was turned into rotten and filthy blood, such as is in dead bodies.

Revelation 16:4

rev 16:4

(5) And the third angel poured out his vial upon the rivers and fountains of waters; and they became blood.

(5) The story of the third angel striking the rivers, in this verse, who proclaiming the justice of God, commends the same by a grave comparison of the sins of men, with the punishment of God: which is common to this place, and that which went before. Wherefore also this praising is attributed to the angel of the waters, a name common to the second and third angels, according as both of them are said to be sent against the waters, though the one of the sea, the other of the rivers, in (Rev 16:5-6).

Revelation 16:7

rev 16:7

(6) And I heard another out of the altar say, Even so, Lord God Almighty, true and righteous [are] thy judgments.

(6) A confirmation of the praise before going out of the sanctuary of God, whether immediately by Christ, or by some one of his angels, for Christ also is called another angel; (Rev 3:8, Rev 7:2, Rev 12:1)

Revelation 16:8

rev 16:8

(7) And the fourth angel poured out his vial upon the sun; and power was given unto him to scorch men with fire.

(7) The story of the fourth angel, who throws the plague on the heavens and on the sun, of which Luke notes the effects in (Luk 21:26). The one peculiar, that it shall scorch men with heat in this verse. The other proceeding accidentally from the former, that their fury shall so much more be enraged against God in (Rev 16:9), when yet (O wonderful mercy and patience of God) all other creatures are first stricken often and grievously by the hand of God before mankind, by whom he is provoked: as the things before declare.

Revelation 16:10

rev 16:10

(8) And the fifth angel poured out his vial upon the seat of the beast; and his kingdom was full of darkness; and they gnawed their tongues for pain,

(8) The story of the first angel, who strikes the kingdom of the beast with two plagues abroad the darkness, with biles and distresses most grievous, throughout his whole kingdom that by this he might wound the conscience of the wicked, and punish the perverse obstinacy of the idolaters: of which arose perturbation, and thence a furious indignation and desperate madness, raging against God and hurtful to itself.

Revelation 16:12

rev 16:12

(9) And the sixth angel poured out his vial upon the great river (10) Euphrates; and (11) the water thereof was dried up, (12) that the way of the kings of the east might be prepared.

(9) The story of the sixth angel, divided into his act, and the event of it. The act is, that the angel cast out of his mouth the plague of a most glowing heat, in which even the greatest floods, and which most were accustomed to swell and overflow (as Euphrates) were dried up, by the counsel of God in this verse. The event is, that the madness with which the wicked are enraged that they may scorn the judgments of God, and abuse them furiously to serve their own turn, and to the executing of their own wicked outrage.

(10) The bound of the spiritual Babylon, and to the fortresses of the same (Rev 9:14).

(11) So the Church of the ungodly, and kingdom of the beast is said to be left naked, all the defences of it in which they put their trust, being taken away from it.

(12) That is, that even they who dwell further off, may with more convenience make haste to the sacrifice, which the Lord has appointed.

Revelation 16:13

rev 16:13

And I saw (13) three unclean spirits (14) like frogs [come] out of the mouth of the (15) dragon, and out of the mouth of the (16) beast, and out of the mouth of the (17) false prophet.

(13) That is, every one of them focus their whole force, and conspired that by wonders, word and work they might bring into the same destruction all kings, princes and potentates of the world, cursedly bewitched by them by their spirits, and teachers of the vanity and impunity of the beast that committed fornication with the kings of the earth. This is a good description of our times.

(14) Croaking with all importunity and continually day and night provoking and calling forth to arms, as the trumpets and furies of wars, as is declared in (Rev 16:14).

(15) That is, the devil; (Rev 12:3)

(16) See (Rev 13:1).

(17) That is, of that other beast; (Rev 13:11), for so he is called also in (Rev 19:20, Rev 20:10).

Revelation 16:15

rev 16:15

(18) Behold, I come as a thief. Blessed [is] he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.

(18) A parenthesis for admonition, in which God warns his holy servants, who rest in the expectation of Christ, always to think of his coming, and to look to themselves, that they be not shamefully made naked and circumvented of these unclean spirits, and so they be miserable unprepared at the coming of the Lord; (Mat 24:29, Mat 25:13).

Revelation 16:16

rev 16:16

(19) And he gathered them together into a place called in the Hebrew tongue (20) Armageddon.

(19) Namely the angel, who according to the commandment of God, was to do sacrifice: nonetheless that those impure spirits do the same wickedly, as servants not to God, but to the beast that has seven heads.

(20) That is, (to say nothing of other expositions) the mountain itself, or mountain places of Megiddon. Now it is certain by the Holy Scripture, that Megiddon is a city and territory in the tribe of Manasseh, bordering on Issachar and Asher, and was made famous by the lamentable overthrow of king Josias; (Ch2 35:22; Zac 12:11). In this mountain country God says by figure or type that the kings of the people who serve the beast shall meet together; because the Gentiles did always cast that lamentable overthrow in the teeth of the Church of the Jews, to their great reproach and therefore were persuaded that that place should be most fortunate to them (as they speak) and unfortunate to the godly. But God here pronounces, that that reproach of the Church and confidence of the ungodly, shall by himself be taken away, in the same place where the nations persuaded themselves, they should mightily exult and triumph against God and his Church.

Revelation 16:17

rev 16:17

(21) And the seventh angel poured out his vial into the (22) air; and there came a great voice out of the temple of heaven, from (23) the throne, saying, (24) It is done.

(21) The story of the seventh angel to the end of the chapter, in which first is shown by sign and speech, the argument of this plague, in this verse: and then is declare the execution of it in the verses following.

(22) From whence he might move the heaven above, and the earth beneath.

(23) That is, from him that sits on the throne, by metonymy.

(24) That is, Babylon is undone, as is shown in (Rev 16:19) and in the chapters following. For the first onset (as I might say) of this denunciation, is described in this chapter: and the last containing a perfect victory, is described in those that follow.

Revelation 16:18

rev 16:18

(25) And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, [and] so great.

(25) Now is declared the execution (as is said) in (Rev 16:17) and the things that shall last come to pass in heaven and in earth before the overthrow of the beast of Babylon: both generally in (Rev 16:18) and particularly in the cursed city, and such as have any familiarity with it, in the last verses.

Revelation 16:19

rev 16:19

(26) And the great city was divided into three parts, and the cities of the nations (27) fell: and great (28) Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath.

(26) The seat or standing place of Antichrist.

(27) Of all who cleave to Antichrist and fight against Christ.

(28) That harlot, of whom in the next chapter following. Now this phrase "to come into remembrance" is from the Hebrew language, borrowed from men, and attributed to God.

Revelation 16:20

rev 16:20

And every island fled away, and the mountains (29) were not (b) found.

(29) That is, were seen no more, or were no more extant. A borrowed Hebraism.

(b) Literally "appeared not"; (Gen 5:24)

Revelation 16:21

rev 16:21

(30) And there fell upon men a great hail out of heaven, [every stone] about the weight of a (c) talent: and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great.

(30) The manner of the particular execution, most evidently testifying the wrath of God by the original and greatness of it: the event of which is the same with that which is in (Rev 9:12) and that which has been mentioned in this chapter, from the execution of the fourth angel till now, that is to say, an incorrigible pertinency of the world in their rebellion, and a heart that cannot repent; (Rev 16:9-10).

(c) About the weight of a talent, and a talent was sixty pounds, that is, six hundred groats, by which is signified a marvellous and strange weight.

Revelation Chapter 17

Revelation 17:1

rev 17:1

And (1) there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will shew unto (2) thee the (a) judgment of the great whore that sitteth upon many waters:

(1) The state of the Church militant being declared, now follows the state of the church overcoming and getting victory, as I showed before in the beginning of the tenth chapter. This state is set forth in four chapters. As in the place before I noted, that in that history the order of time was not always exactly observed so the same is to be understood in this history, that it is distinguished according to the people of which it speaks, and that the stories of the people are observed in the time of it. For first is delivered the story of Babylon destroyed in this and the next chapter (for this Babylon out of all doubt, shall perish before the two beasts and the dragon). Secondly, is delivered the destruction of both the two beasts, chapter nineteen and lastly of the dragon, chapter eighteen. In the story of the spiritual Babylon, are distinctly set forth the state of it in this chapter, and the overthrow done from the first argument, consisting of the particular calling of the prophet (as often before) and a general proposition. (2) That is, that damnable harlot, by a figure of speech called "hyppalage". For John as yet had not seen her. Although another interpretation may be thought of, yet I like this better.

(a) The sentence that is pronounce against this harlot.

Revelation 17:3

rev 17:3

(3) So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a (b) scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns.

(3) Henceforth is propounded the type of Babylon, and the state of it, in four verses. After, a declaration of the type, in the rest of this chapter. In the type are described two things, the beast (of whom chapter thirteen speaks), in this verse and the woman that sits on the beast in (Rev 17:4-6). The beast in process of time has gotten somewhat more than was expressed in the former vision. First in that it is not read before that he was apparelled in scarlet, a robe imperial and of triumph. Secondly, in that this is full of names of blasphemy: the other carried the name of blasphemy only in his heads. So God teaches that this beast is much increased in impiety and injustice and does in this last age, triumph in both these more insolently and proudly then ever before.

(b) A scarlet colour, that is, with a red and purple garment: and surely it was not without cause the romish clergy were so much delighted with this colour.

Revelation 17:4

rev 17:4

And (4) the woman was arrayed (5) in purple and scarlet colour, and decked with gold and precious stones and pearls, having (6) a golden cup in her hand full of abominations and filthiness of her fornication:

(4) That harlot, the spiritual Babylon, which is Rome. She is described by her attire, profession, and deeds. (5) In attire most glorious, triumphant, most rich, and most gorgeous. (6) In profession the nourisher of all, in this verse and teaching her mysteries to all, (Rev 17:5) setting forth all things most magnificently: but indeed fatally besetting miserable men with her cup, and brings upon them a deadly giddiness.

Revelation 17:5

rev 17:5

(7) And upon her forehead [was] a name written, MYSTERY, (8) BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH.

(7) Deceiving with the title of religion, and public inscription of mystery: which the beast in times past did not bear. (8) An exposition: in which John declares what manner of woman this is.

Revelation 17:6

rev 17:6

(9) And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: (10) and when I saw her, I wondered with great admiration.

(9) In manner of deeds: She is red with blood, and sheds it most licentiously, and therefore is coloured with the blood of the saints, as on the contrary part, Christ is set forth imbued with the blood of her enemies; (Isa 63:1).

(10) A passage to the second part of this chapter, by occasion given of John, as the words of the angel do show in the next verse.

Revelation 17:7

rev 17:7

(11) And the angel said unto me, Wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and ten horns.

(11) The second part or place as I said in See Rev 17:1. The narration of the vision promised in the verse following. Now there is delivered first a narration of the beast and his story, to verse fourteen. After, of the harlot, to the end of the chapter.

Revelation 17:8

rev 17:8

(12) The beast that thou sawest (13) was, and is not; and (14) shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, whose names were not written

in the book of life from the foundation of the world, (15) when they behold the beast that was, and is not, and yet is.

(12) The story of the beast has a triple description of him. The first is a distinction of this beast from all that ever have been at any time: which distinction is contained in this verse: The second is a delineation or painting out of the beast by things present, by which he might even at that time be known by the godly: and this delineation is according to his heads in (Rev 17:12-14). This beast is that empire of Rome, of which I spoke in See Rev 13:11 according to the mutations and changes of which then had already happened, the Holy Spirit has distinguished and set out the same. The apostle distinguishes this beast from all others in these words "the beast which thou saw, was and is not." For so I expound the words of the apostle for the evidence's sake, as I will further declare in the notes following.

(13) The meaning is, that beast which you saw before in (Rev 13:1) and which you have now seen, was (was I say) from Julius Caesar in respect to beginning, rising up, station, glory, dominion, manner and family, from the house of Julius: and yet is not now the same, if you look to the house and family: for the dominion of this family was translated to another, after the death of Nero from that other to a third, from a third to a fourth, and so on, was varied and altered by innumerable changes. Finally, the Empire is one, as it were one beast: but exceedingly varied by kindreds, families, and persons. It was therefore (says John) in the kindred or house of Julius: and now it is not in that kindred, but translated to another.

(14) As if he should say, "Also this same that is, shall shortly not be: but shall ascend out of the depth, or out of the sea" (as was said) in (Rev 13:1) that is, shall be a new stock from among the nations without difference and shall in the same state go to into destruction, or run and perish: and so shall successively new princes or emperors come and go, arise and fall, the body of the beast remaining still, but tossed with many frequent alterations, as no man can but marvel that this beast was able to stand and hold out, in so many mutations, verily no empire that ever was tossed with so many changes, and as it were with so many tempests of the sea, ever continued so long.

Revelation 17:9

rev 17:9

(16) And here [is] the mind which hath wisdom. The (c) seven heads (17) are seven mountains, on which the woman sitteth.

(16) An exhortation preparing for the readers in the same argument, as that of Christ "He that hath ears to hear let him hear". I would rather read in this passage "Let there be here a mind, etc". So the angel passes to the second place of this description.

(c) Children know what the seven hilled city is, which is so much spoken of, and where of Virgil thus reports, "And compasses seven towers in one wall", that city it is, which when John wrote these things, had rule over the kings of the earth. It was and is not, and yet it remains to this day, but it is declining to destruction.

(17) This is the description of the beast by things present (as I said before) by which John endeavoured to describe the same, that he might be both known of the godly in that age, and be further observed and marked of posterity afterwards. This delineation has one tip, that is, his heads, but a double description or application of the type: one permanent, from the nature itself, the other changeable, by the working of men. The description permanent, is by the seven hills, in this verse, the other that flees, is from the seven kings, (Rev 17:10-11). Here it is worthy to be observed, that one type has sometime two or more applications, as seems good to the Holy Spirit to express, either one thing by various types, or various things by one type. So I noted before of the seven spirits in See Rev 1:4. Now this woman that sits on seven hills, is the city of Rome, called in times past by the Greeks, "upon a hill" i. of seven tops or crests and by Varro, "septiceps" i. of her seven heads (as here) of seven heads, and by others, "septem collis" i. standing upon seven hills.

Revelation 17:10

rev 17:10

(18) And there are seven kings: (19) five are fallen, (20) and one is, (21) [and] the other is not yet come; and when he cometh, he must continue a short space.

(18) The beginning of these kings or emperors is almost the same as the beginning of the Church of Christ, which I showed before in See Rev 11:1. Namely from the 25th year after the passion of Christ, at which time the temple and church of the Jews was overthrown. In this year it came to pass by the providence of God, that that saying "The beast was, and is not" was fulfilled before the destruction of the Jews immediately following, came to pass. That was 809 years from the building of the city of Rome at which time John counted the emperors who had been, when he wrote these things, and foretells two others next to come: and with this purpose, that when this particular prediction of things to come should take effect, the truth of all other predictions in the Church, might be the more confirmed. God in ancient times mentioned this sign in the Law and Jeremiah confirmed it in (Deu. 18:1-22; Jer 28:8).

(19) Whose names are these: the first, Servius Sulpitius Galba, who was the seventh emperor of the people of Rome, the second Marcus Salvius Otho, the third Avlus Vitellius, the fourth, Titus Flavius Vespasianus, the fifth, Titus Vespasianus his son, of his own name.

(20) Flavius Domitian, son of the first Vespasian. For in the latter end of his days John wrote these things, as witnesses Irenaus; Lib. 5 adversus hareses.

(21) Nerua, The empire being now translated from the family of Flavius. This man reigned only one year, four months and nine days, as the history writers tell.

Revelation 17:11

rev 17:11

(22) And the beast that was, and is not, even he is (23) the eighth, and is (24) of the seven, (25) and goeth into perdition.

(22) This is spoken by synecdoche, as if to say, as that head of the beast which was and is not, because it is cut off, and Nerua in so short time extinguished. How many heads there were, so many beasts there seemed to be in one. See a similar speech in (Rev 13:3).

(23) Nerua Traianus, who in various respects is called here the seventh and the eighth.

(24) Though in number and order of succession he is the eighth yet he is counted with one of these heads, because Nerua and he were one head. For this man obtained authority together with Nerua and was Consul with him, when Nerua died.

(25) Namely, to persecute the Churches of Christ, as history agrees, and I have briefly noted See Rev 2:10.

Revelation 17:12

rev 17:12

(26) And the ten horns which thou sawest are (27) ten kings, which have received no kingdom as yet; but receive power as kings (28) one hour with the beast.

(26) The third place of this description, as I said in See Rev 17:8 is a prophetic prediction of things to come, which the beast should do, as in the words following John does not obscurely signify, saying, "which have not yet received the kingdom, etc". For there is an antithesis or opposition between these kings, and those that went before. First the persons are described in this verse, then their deeds, in the two verses following.

(27) That is, arising with their kingdoms out of that Roman beast: at such time as that political empire began to fall by the plotting of the popes.

(28) Namely, with that second beast, whom we called before a false prophet, who ascending out of the earth, got to himself all the authority and power of the first beast, and exercised the same before his face, as was said in (Rev 14:11-12). For when the political empire of the west began to bow downwards, there arose those ten kings, and the second beast took the opportunity offered to usurp for himself all the power of the former beast. These kings long ago, many have numbered and described to be ten, and a great part of the events plainly testifies the same in this our age.

Revelation 17:13

rev 17:13

(29) These have one mind, and shall give their power and strength unto the beast.

(29) That is, by consent and agreement, that they may conspire with the beast, and depend on his call. Their story is divided into three parts, counsels, acts, and events. The counsellors some of them consist in communicating of judgments and affections: and some in communicating of power, which they are said to have given to this beast, in this verse.

Revelation 17:14

rev 17:14

These shall make war with the (30) Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him [are] called, and chosen, and faithful.

(30) With Christ and his Church, as the reason following declares, and here are mentioned the facts and events which followed for Christ's sake, and for the grace of God the Father towards those that are elected, called, and are his faithful ones in Christ.

Revelation 17:15

rev 17:15

(31) And he saith unto me, The waters which thou sawest, where the whore sitteth, (32) are peoples, and multitudes, and nations, and tongues.

(31) This is the other part of the narration, as I said in See Rev 17:7 belonging to the harlot, showed in the vision, (Rev 17:3). In this history of the harlot, these three things are distinctly propounded, what is her magnificence, in this verse, what is her fall, and by whom it shall happen to her, in (Rev 17:16-17): and lastly, who that harlot is, in (Rev 17:18). This passage which by order of nature should have been the first, is therefore made the last, because it was more fit to be joined with the next chapter.

(32) That is, as changing and variable as the waters. Upon this foundation sits this harlot as queen, a vain person, on that which is vain.

Revelation 17:16

rev 17:16

And the ten (33) horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire.

(33) The ten kings, as (Rev 17:12). The accomplishment of this fact and event is daily increased in this our age by the singular providence and most mighty government of God. Therefore the facts are propounded in this verse, and the cause of them in the verses following.

Revelation 17:17

rev 17:17

(34) For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled.

(34) A reason rendered from the chief efficient cause, which is the providence of God, by which alone John by inversion of order affirms to have come to pass, both that the kings should execute on the harlot that which pleased God, and which he declared in the verse before: and also that by one consent and counsel, they should give their kingdom to the beast, etc. (Rev 17:13-14) for as these being blinded have before depended on the call of the beast that lifts up the harlot, so it is said, that afterward it shall come to pass, that they shall turn back, and shall fall away from her, when their hearts shall be turned into better state by the grace and mercy of God.

Revelation 17:18

rev 17:18

And the woman which thou sawest is that (35) great city, which reigneth over the kings of the earth.

(35) That is, Rome that great city, or only city (as Justinian calls it) the king and head of which was then the emperor, but now the pope, since the condition of the beast was changed.

Revelation Chapter 18

Revelation 18:1

rev 18:1

And (1) after these things I saw another (2) angel come down from heaven, having great power; and the earth was lightened with his glory.

(1) The second passage (as I said before) See Rev 17:1 of the history of Babylon, is of the woeful fall and ruin of that whore of Babylon. This historical prediction concerning her, is threefold. The first a plain and simple foretelling of her ruin, in three verses (Rev 18:2-3). The second a figurative prediction by the circumstances, from there to (Rev. 18:4-20). The third, a confirmation of the same by sign or wonder, to the end of the chapter (Rev 18:21-24). (2) Either Christ the eternal word of God the Father (as often elsewhere) or a created angel, and one deputed to this service, but thoroughly provided with greatness of power, and with light of glory, as the ensign of power.

Revelation 18:2

rev 18:2

(3) And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird.

(3) The prediction of her ruin, containing both the fall of Babylon, in this verse, and the cause of it uttered by way of allegory concerning her spiritual and carnal wickedness, that is, her most great impiety and injustice, in (Rev 18:3). Her fall is first declared by the angel, and then the greatness of it is shown here, by the events when he says it shall be the seat and habitation of devils, of wild beasts, and of cursed souls, as in (Isa 13:21) and often elsewhere.

Revelation 18:4

rev 18:4

(4) And I heard another voice from heaven, saying, (5) Come out of her, my people, that ye (6) be not partakers of her sins, and that ye receive not of her plagues.

(4) The second prediction, which is of the circumstances of the ruin of Babylon: of these there are two types: one going before it, as beforehand the godly are delivered, to the ninth verse (Rev 18:5-9): the other following on her ruin, namely the lamentation of the wicked, and rejoicing of the godly, to the twentieth verse (Rev 18:10-20). (5) Two circumstance going before the ruin, are commanded in this place: one is that the godly depart out of Babylon: as I mentioned in chapter twelve to have been done in time past, before the destruction of Jerusalem: this charge is given here and in the next verse. The other is, that every one of them occupy themselves in their own place, in executing the judgment of God, as it was commanded of the Levites in (Exo 32:27) and that they sanctify their hands to the Lord. (6) Of this commandment there are two causes: to avoid the contamination of sin and to shun the participation of those punishments that belong to it.

Revelation 18:5

rev 18:5

For her sins have (a) reached unto heaven, and God hath remembered her iniquities.

(a) He uses a word which signifies the following of sins one after another, and rising one of another in such sort, that they grow at length to such a heap, that they come up even to heaven.

Revelation 18:6

rev 18:6

(7) Reward her even as she rewarded you, and double unto her double according to her works: in the cup which she hath filled fill to her double.

(7) The provocation of the godly, and the commandment of executing the judgment of God, stand on three causes which are here expressed: the unjust wickedness of the whore of Babylon, in this verse, her cursed pride opposing itself against God, which is the fountain of all evil actions, (Rev 18:7) and her most just damnation by the sentence of God, (Rev 18:8).

Revelation 18:7

rev 18:7

How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her: for she saith (b) in her heart, I sit a queen, and am (c) no widow, and shall (d) see no sorrow.

(b) With herself.

(c) I am full of people and mighty.

(d) I shall taste of none.

Revelation 18:8

rev 18:8

Therefore shall her plagues come in (e) one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong [is] the Lord God who judgeth her.

(e) Shortly, and at one instant.

Revelation 18:9

rev 18:9

And (8) the kings of the earth, who have committed fornication and lived deliciously with her, shall bewail her, and lament for her, when they shall see the smoke of her burning,

(8) The circumstances following the fall of Babylon, or the consequences of it (as I distinguished them in) See Rev 18:4 are two. Namely the lamentation of the wicked to (Rev 18:5-19) and the rejoicing of the godly in (Rev 18:20). This sorrowful lamentation, according to those that lament, has three parts: the first of which is the mourning of the kings and mighty men of the earth, (Rev 18:9-

10): The second is, the lamentation of the merchants that trade by land, to the sixteenth verse: (Rev 18:11-16). The third is, the wailing of those that trade by sea, in (Rev 18:16-18). In each of those the cause and manner of their mourning is described in order, according to the condition of those that mourn, with observation of that which best agrees to them.

Revelation 18:11

rev 18:11

(9) And the merchants of the earth shall weep and mourn over her; for no man buyeth their merchandise any more:

(9) The lamentation of those that trade by land, as I distinguished before.

Revelation 18:14

rev 18:14

(10) And the (f) fruits that thy soul lusted after are departed from thee, and all things which were dainty and goodly are departed from thee, and thou shalt find them no more at all.

(10) An apostrophe, or turning of the speech by imitation, used for more vehemence, as if those merchants, as mourners, should in passionate speech speak to Babylon, though now utterly fallen and overthrown; (Isa 13:9) and in many other places.

(f) By this is meant that season which is before the fall of the leaf, at which time fruit ripens, and the word signifies such fruits as are longed for.

Revelation 18:17

rev 18:17

(11) For in one hour so great riches is come to nought. And every shipmaster, and all the company in ships, and sailors, and as many as trade by sea, stood afar off,

(11) The manner of mourning used by them that trade by sea.

Revelation 18:20

rev 18:20

Rejoice over her, (12) [thou] heaven, and [ye] holy apostles and prophets; for God hath avenged you on her.

(12) The other consequence on the ruin of Babylon, is the exultation or rejoicing of the godly in heaven and in earth as was noted in this verse.

Revelation 18:21

rev 18:21

(13) And a mighty angel took up a stone like a great millstone, and cast [it] into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all.

(13) The third prediction, as I said See Rev 18:1 based on a sign, and the interpretation of it: the interpretation of it is in two sorts, first by a simple proposal of the thing itself, in this verse, and then by declaration of the events, in the verses following.

Revelation 18:22

rev 18:22

(14) And the voice of harpers, and musicians, and of pipers, and trumpeters, shall be heard no more at all in thee; and no craftsman, of whatsoever craft [he be], shall be found any more in thee; and the sound of a millstone shall be heard no more at all in thee;

(14) The events are two, and one of them opposite to the other for amplification sake. There shall be no mirth nor joy at all in Babylon, he says in this and the next verse, (Rev 18:23) but heavy and lamentable things, from the bloody slaughters of the righteous and the vengeance of God coming on it for this.

Revelation 18:24

rev 18:24

And in her was found the (15) blood of prophets, (16) and of saints, and of all that were slain upon the earth.

(15) That is shed by bloody massacres, and calling for vengeance.

(16) That is, proved and found out, as if God had appointed a just inquiry concerning the impiety, unnaturalness and injustice of these men.

Revelation Chapter 19

Revelation 19:1

rev 19:1

And (1) after these things I heard a great voice of much people in heaven, saying, (a) (2) Alleluia; Salvation, and glory, and honour, and power, unto the Lord our God:

(1) This chapter has in summary two parts, one transitory or of passage to the things that follow, to the tenth verse, (Rev 19:2-10), another historical of the victory of Christ over both the beasts, to the end of the chapter (Rev 19:11-21), which I said was the second history of this argument, (Rev 17:1). The transition has two places, one of praising God for the overthrow done to Babylon in (Rev 19:4): and another likewise of praise and prophecy, for the coming of Christ to his kingdom, and his most royal marriage with his Church, thence to the tenth verse (Rev 19:5-10). The former praise has three parts, distinguished after the ancient manner of those that sing: an invitation in (Rev 19:1-2), a response or answer in (Rev 19:3), and a close or joining together in harmony in (Rev 19:4), all which I thought good of purpose to distinguish in this place, lest any man should with Porphyrius, or other like dogs, object to John, or the heavenly Church, a childish and idle repetition of speech.

(a) Praise the Lord. (2) The proposition of praise with exhortation in this verse, and the cause of it in (Rev 19:2).

Revelation 19:3

rev 19:3

And again they said, (3) Alleluia. And her smoke rose up for ever and ever.

(3) The song of the Antiphony or response, containing an amplification of the praise of God, from the continuous and certain testimony of his divine judgment as was done at Sodom and Gomorrah, (Gen. 19:1-38).

Revelation 19:5

rev 19:5

(4) And a voice came out of the (5) throne, saying, Praise our God, all ye his servants, and ye that fear him, both small and great.

(4) The second place of praise, as I said See Rev 19:1 which first is commanded by God in this verse: and then is in most ample manner pronounced by the creatures, both because they see that kingdom of Christ to come, which they desire, (Rev 19:6) and also because they see the Church is called forth to be brought home to the house of her husband by holy marriage, to the fellowship of his kingdom, (Rev 19:7-8). Therefore John is commanded to write in a book the acclamation together with a divine testimony, (Rev 19:9). (5) Out of the temple from God as in (Rev 11:19).

Revelation 19:6

rev 19:6

And I heard (6) as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth.

(6) Outside the temple in heaven.

Revelation 19:7

rev 19:7

Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath (7) made herself ready.

(7) Namely, to that holy marriage, both herself in person in this verse, and also provided by her spouse with marriage gifts princely and divine, is adorned and prepared in the next verse.

Revelation 19:8

rev 19:8

And to her was granted that she should be arrayed in (8) fine linen, clean and white: for the fine (9) linen is the (b) righteousness of saints.

(8) As an ensign of kingly and priestly dignity, which Christ bestows on us in (Rev 1:6). (9) This is a gift given by the husband for marriage sake, and a most choice ornament which Christ gave to us, as to his spouse.

(b) Good works which are lively testimonies of faith.

Revelation 19:9

rev 19:9

(10) And he saith unto me, Write, Blessed [are] they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God.

(10) Namely the angel, as it appears by the next verse.

Revelation 19:10

rev 19:10

(11) And I fell at his feet to worship him. And he said unto me, See [thou do it] not: I am thy fellowservant, and of thy brethren that have the (c) testimony of Jesus: worship God: for the testimony of (d) Jesus is the spirit of prophecy.

(11) The particular history of this verse is brought in by occasion, and as it were besides the purpose that John might make a public example of his own infirmity and of the modest sanctimony of the angel, who both renounced for himself the divine honours, and recalled all the servants of God, to the worship of him alone: as also (Rev 22:8).

(c) Who are commanded to bear witness of Jesus.

(d) For Jesus is the mark that all the prophecies shoot at.

Revelation 19:11

rev 19:11

(12) And I saw (13) heaven opened, and behold a white horse; and he that sat upon him [was] called Faithful and True, and in righteousness he doth judge and make war.

(12) The second part of this chapter (as I said in) See Rev 19:1 is of the victory gained by Christ against both the beasts: in which first Christ is described as one ready to fight, to the sixteenth verse (Rev 19:12-16), then the battle is shown to begin, there to the eighteenth verse (Rev 19:17-18), lastly is set forth the victory, to the end the chapter (Rev 19:19-21). In this place the most excellent properties of Christ as our heavenly judge and avenger shine forth, according to his person, company, effects and names.

(13) Properties belonging to his person, that he is heavenly, judge, faithful, true, just, in this verse, knowing all things, ruling over all, to be known by no one, (Rev 19:12), the triumpher and in essence, the Word of God, in (Rev 19:13).

Revelation 19:14

rev 19:14

(14) And the armies [which were] in heaven followed him upon white horses, clothed in fine linen, white and clean.

(14) The company or retinue of Christ, holy, innumerable, heavenly, judicial, royal and pure.

Revelation 19:15

rev 19:15

(15) And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God.

(15) The effects of Christ prepared to fight, that with his mouth he strikes the Gentiles, rules and destroys.

Revelation 19:16

rev 19:16

(16) And he hath on [his] vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.

(16) The name agreeing to Christ according to the former qualities, expressed after the manner of the Hebrews.

Revelation 19:17

rev 19:17

(17) And I saw an angel standing in the (18) sun; and he cried with a loud voice, saying to all the fowls that fly in the (19) midst of heaven, Come and gather yourselves together unto the supper of the great God;

(17) The second part, as I said in See Rev 19:11. A reproachful calling forth of his enemies into battle: in which not themselves (for why should they be called forth by the king of the world, or provoked being his subjects? for that is not comely) but in their hearing, the birds of the air are called to eat their carcasses.

(18) That is, openly, and in sight of all, as in (Num 25:4; Sa2 12:11).

(19) That is, through this inferior heaven, and which is nearer to us: a Hebrew phrase.

Revelation 19:19

rev 19:19

(20) And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army.

(20) The third part (as was said in) (Rev 19:11) by the victory obtained by Christ. Two things pertain to this: his fighting with the beast and his forces, in this verse: and the event most magnificent, described after the manner of men, in the verses following. All these things are plain.

Revelation 19:20

rev 19:20

And the beast (21) was taken, and with him (22) the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone.

(21) Namely, that beast with seven heads; (Rev 13:1; Rev 17:3).

(22) That is, that beast with two heads; (Rev 13:11; Rev 16:14).

Revelation Chapter 20

Revelation 20:1

rev 20:1

And (1) I saw an angel come down from heaven, having the key (2) of the bottomless pit and a great chain in his hand.

(1) Now follows the third part of the prophetic history, which is of the victory by which Christ overcame the dragon, as I noted in (Rev 7:1). This part must necessarily be joined with the end of the twelfth chapter and be applied to the correct understanding of it. This chapter has two parts, one of the dragon overcome, to (Rev 20:2-10): the other of the resurrection and last judgment to (Rev 20:11-15). The story of the dragon is twofold: First of the first victory, after which he was bound by Christ, to the sixth verse (Rev 20:1-6). The second is of the last victory, by which he has thrown down into everlasting punishment, there to the fifteenth verse (Rev 20:7-15). This first history happened in the first time of the Christian Church, when the dragon thrown down from heaven by Christ, went about to molest the new birth of the Church in the earth, (Rev 12:17, Rev 18:1). For which cause I gave warning, that this story of the dragon must be joined to that passage. (2) That is, of hell, where God threw the angels who had sinned, and bound them in chains of darkness to be kept till damnation, (Pe2 2:4)

Revelation 20:2

rev 20:2

And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him (3) a thousand years,

(3) The first of which (continuing this history with the end of the second chapter) in the 36 years from the passion of Christ, when the Church of the Jews being overthrown, Satan attempted to invade the Christian church gathered from the Gentiles, and to destroy part of her seed, (Rev 12:17). The thousandth year falls precisely on the times of that wicked Hildebrand, who was called Gregory the seventh, a most damnable necromancer and sorcerer, whom Satan used as an instrument when he was loosed out of bonds, from then on to annoy the saints of God with most cruel persecutions, and the whole world with dissensions, and most bloody wars: as Benno the Cardinal reports at large. This is the first victory gained over the dragon in the earth.

Revelation 20:3

rev 20:3

And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations (4) no more, till the thousand years should be fulfilled: and after that he must be loosed (5) a little season.

(4) Namely, with that public and violent deceit which he attempted before in chapter 12 and which after a thousand years (alas for woe!) he most mightily achieved in the Christian world. (5) Which being once expired, the second battle and victory shall be; (Rev 20:7-8).

Revelation 20:4

rev 20:4

(6) And I saw (a) thrones, and they sat upon them, and (7) judgment was given unto them: and [I saw] the souls of them that were (8) beheaded for the witness of Jesus, and for the word of God, and which (9) had not worshipped the beast, neither his image, neither had received [his] mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.

(6) A description of the common state of the Church of Christ in earth in that space of a thousand years, during which the devil was in bonds; in which first the authority, life, and common honour of the godly, is declared, (Rev 20:4). Secondly, newness of life is preached to others by the gospel after that time; (Rev 20:5). Finally, he concludes with promises, (Rev 20:6).

(a) For judgment was committed to them, as to members joined to the head: not that Christ's office was given over to them. (7) This was a type of the authority of the good and faithful servants of God in the Church, taken from the manner of men. (8) Of the martyrs, who suffered in those first times. (9) Of the martyrs who suffered after both the beasts were now risen up, chapter 15. For there, these things are expounded.

Revelation 20:5

rev 20:5

(10) But the rest of the dead (11) lived not again until the thousand years were finished. This [is] the first resurrection.

(10) Whoever shall lie dead in sin, and not know the truth of God.

(11) They shall not be renewed with newness of the life by the enlightening of the gospel of the glory of Christ. For this is the first resurrection, by which souls of the dead do rise from their death. In the second resurrection their bodies shall rise again.

Revelation 20:6

rev 20:6

Blessed and holy [is] he that hath part in the first resurrection: on such the (12) second death hath no power, but they shall be priests of God and of Christ, (13) and shall reign with him a thousand years.

(12) That by this both body and soul, that is, the whole man is condemned and delivered to eternal death; (Rev 2:11).

(13) A return to the intended history, by resuming the words which are in the end of the fourth verse (Rev 20:4).

Revelation 20:7

rev 20:7

(14) And when the (15) thousand years are expired, Satan shall be loosed out of his prison,

(14) The second history, of the latter victory of Christ, as was said in (Rev 20:1). In which are summarily described the work, overthrow, and eternal punishment of Satan.

(15) Of which I spoke. See Rev 20:2 Then there will be given to him liberty to rage against the Church, and to molest the saints for the sins of men: to whom the faithful shall have associated themselves more then was fitting, tasting with them of their impurity of doctrine and life.

Revelation 20:8

rev 20:8

(16) And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom [is] as the sand of the sea.

(16) The work or act of Satan (which is the first part, as I distinguished in the verse before) to deceive the whole world, even to the uttermost nations of it: to arm them against the people of God, in this verse and to besiege and oppress the Church, with his whole strength, in the verse following.

Revelation 20:9

rev 20:9

And they went up on the (b) breadth of the earth, and compassed the camp of the saints about, and the beloved city: and (17) fire came down from God out of heaven, and devoured them.

(b) As if he said, in so much that the whole face of the earth, however great it is, was filled.

(17) The wrath of God, consuming the adversaries, and overthrowing all their enterprises; (Heb 10:27). This is the second part mentioned See Rev 20:7, in the overthrow of Satan.

Revelation 20:10

rev 20:10

(18) And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet [are], and shall be tormented day and night for ever and ever.

(18) The third part, eternal destruction against those that are overcome: as I noted in the same place.

Revelation 20:11

rev 20:11

(19) And I saw a great (20) white throne, and him that sat on it, (21) from whose face the earth and the heaven fled away; and there was found no place for them.

(19) The second part of this chapter, in which the judge is described in this verse, and the last judgment in the verse following.

(20) That is, a tribunal seat most princelike and glorious: for so does the Greek word signify.

(21) That is, Christ, before whom when he comes to judgment, heaven and earth shall perish for the greatness of his majesty; (Pe2 3:7, Pe2 3:10).

Revelation 20:12

rev 20:12

And I saw the dead, small and great, stand before (22) God; and the (23) books were opened: and another book was opened, which is [the book] (24) of life: and the dead were judged out of those things which were written in the books, according to their works.

(22) That is, Christ the judge; (Co2 5:10).

(23) As it were, his books of reckoning or accounts, that is, the testimony of our conscience, and of our works, which by no means can be avoided.

(24) The book of the eternal decree of God, in which God the Father has elected in Christ according to the good pleasure of his will, those that shall be heirs of life. This also is spoken according to the manner of men.

Revelation 20:13

rev 20:13

(25) And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works.

(25) This is a reply or an answer to an objection: for some man will say, "But they are dead, whom the sea, death and the grave has consumed, how shall they appear before the judge?" John answers, by resurrection from death, where all things (however repugnant) shall minister and serve at the commandment of God, as in (Dan 12:1-2).

Revelation 20:14

rev 20:14

(26) And death and hell were cast into the lake of fire. This is the second death.

(26) The last enemy which is death shall be abolished by Christ (that he may no more make any attempt against us) (Co1 15:16) and death shall feed on the reprobate in hell for evermore, according to the righteous judgment of God, in the next verse (Rev 20:15).

Revelation Chapter 21

Revelation 21:1

rev 21:1

And (1) I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea.

(1) Now follows the second part of the history prophetic of the future estate of the Church in heaven after the last judgment, to (Rev 21:2; Rev 22:5). In this are two things briefly declared. The station, seat, or place of it, (Rev 21:1). Then her state and condition, in the verses following. Before the state of the Church described, is set down the state of the whole world, that there shall be a new heaven, and a new earth; (Isa 65:17; Isa 66:22; Pe2 3:13) and this is the seat or place of the Church, in which righteousness shall dwell.

Revelation 21:2

rev 21:2

(2) And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

(2) The state of this glorious Church is first described generally to (Rev 21:3-8), and then specially and by parts, in the verses following. The general description consists in a vision shown afar off, (Rev 21:2) and in speech spoken from heaven. In the general these things are common, that the Church is holy, new, the workmanship of God, heavenly, most glorious, the spouse of Christ, and partaker of his glory in this verse.

Revelation 21:3

rev 21:3

(3) And I heard a great voice out of heaven saying, Behold, the tabernacle of God [is] with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, [and be] their God.

(3) The Church is described by the speech, first of an angel, in two verses, then by God himself, in four verses. The angel's speech describes the glory of the Church, by the most intimate communion with God, by giving of all manner of good things according to the covenant, in this verse: and by removing or putting away of all evil things, in the verse following (Rev 21:4).

Revelation 21:5

rev 21:5

(4) And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful.

(4) In the speech of God himself describing the Church, is first an introduction, or entrance. Then follows a magnificent description of the Church, by the present and future good things of the same,

in three verses following (Rev 21:6-8). In the introduction God challenges to himself the restoring of all the creatures, (Rev 21:1) and witnesses the calling of John to the writing of these things, in this verse.

Revelation 21:6

rev 21:6

And he said unto me, (5) It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely.

(5) The description of the Church is in three parts, by the abolishing of old things, by the being of present things in God, that is, of things eternal: and by the giving of all good things with the godly. If so be they shall contend manfully; (Rev 21:7). But the reprobate are excluded from there; (Rev 21:8).

Revelation 21:8

rev 21:8

But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their (a) part in the lake which burneth with fire and

(a) Their lot, and inheritance as it were.

Revelation 21:9

rev 21:9

(6) And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will shew thee the bride, the Lamb's wife.

(6) A transition to the describing of the heavenly Church, by the express calling of John in this verse, and his enrapturing by the Spirit, in confirmation of the truth of God in the verse following.

Revelation 21:10

rev 21:10

And he carried me away in the spirit to a great and (7) high mountain, and shewed me (8) that great city, the holy Jerusalem, descending out of heaven from God,

(7) He means the place and stately seat of the Church, foreshadowed in a mountain. (8) A type of that Church which is one, ample, or catholic, holy celestial, built by God, in this verse: and glorious in the verse following (Rev 21:11). This type propounded generally, is particularly declared; (Rev 21:12).

Revelation 21:12

rev 21:12

(9) And had a wall great and high, [and] had (10) twelve gates, and at the gates (11) twelve angels, and names written thereon, which are [the names] of the twelve tribes of the children of Israel:

(9) A particular description of the celestial Church, first, by its essential parts, compared to a city down to verse 22, (Rev 21:12-22). Secondly, from the outside, to the end of the chapter (Rev 21:23-27). Thirdly, by the effects, in the beginning of the next chapter, the essential parts are noted the matter and the form in the whole work: of these the superstructure and foundation of the wall are entire parts (as they use to be called) which parts are first described in figure, to the 14th verse afterwards more exactly.

(10) According to the number of the tribes. For here the outward part is attributed to the Old Testament, and the foundation of the New Testament.

(11) He means the prophets, who are the messengers of God, and watchmen of the Church.

Revelation 21:14

rev 21:14

And the wall of the city had (12) twelve foundations, and in them the names of the twelve apostles of the Lamb.

(12) That is, foundation stones, according to the number of the gates, as is shown in (Rev 21:19).

Revelation 21:15

rev 21:15

(13) And he that talked with me had a golden reed to measure the city, and the gates thereof, and the wall thereof.

(13) A transition to a more exquisite description of the parts of the Church, by finding out its size, by the angel that measured them.

Revelation 21:16

rev 21:16

(14) And the city lieth (b) foursquare, and the length is as large as the breadth: and he measured the city with the reed, twelve thousand furlongs. The length and the breadth and the height of it are equal.

(14) The measure and form most equal, in two verses.

(b) A foursquare figure has equal sides, and outright corners, and therefore the Greeks call by this name those things that are steady, and of continuance and perfect.

Revelation 21:17

rev 21:17

And he measured the wall thereof, an hundred [and] forty [and] four cubits, [according to] the measure of a man, that is, of the (c) angel.

(c) He adds this, because the angel had the shape of a man.

Revelation 21:18

rev 21:18

(15) And the building of the wall of it was [of] jasper: and the city [was] pure gold, like unto clear glass.

(15) The matter most precious and glittering, which the presence of God makes most glorious.

Revelation 21:21

rev 21:21

And the twelve gates [were] twelve pearls; every several gate was of one pearl: and the (d) street of the city [was] pure gold, as it were transparent glass.

(d) By street, he means the broadest place of the city.

Revelation 21:23

rev 21:23

(16) And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb [is] the light thereof.

(16) The second form of particular description (as I said) See Rev 21:12 from exterior and outward actions which are these, light from God himself, to this verse glory from men, (Rev 21:24). Finally such truth and incorruption of glory (Rev 21:26) as can bear and abide with it, nothing that is inglorious, (Rev 21:27).

Revelation Chapter 22

Revelation 22:1

rev 22:1

And (1) he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb.

(1) Here is absolved and finished the description of the celestial Church (as I showed before) See Rev 21:12 by the effects in (Rev 22:5), and then this book is concluded in the rest of the chapter. The effects proceeding from God, who dwells in the Church, are these: the everlasting grace of God, in this verse, the eternal life of the godly, as in (Rev 2:7) the eternal fruits which the godly bring forth to God, themselves and others, (Rev 22:2), freedom and immunity from all evil, God himself taking pleasure in his servants, and they likewise in their God, (Rev 22:3). The beholding and sight of God, and sealing of the faithful from all eternity, (Rev 22:4) the light of God and an everlasting kingdom and glory, (Rev 22:5).

Revelation 22:6

rev 22:6

(2) And he said unto me, These sayings [are] faithful and true: and the Lord God of the holy prophets sent his angel to shew unto his servants the things which must shortly be done.

(2) This whole book is concluded and made up by a confirmation, and a salutation. The confirmation has three parts: the words of the angel (Rev 22:15), the words of Christ, (Rev 22:16-17) and the supplication made by John from divine authority, (Rev 22:18-20). By the speech of the angel this prophecy is confirmed to (Rev 22:7-8), and then he speaks of the use of this book in the verses following. The prophecy is first confirmed by the angel from the nature of it, that it is faithful and true: Secondly, from the nature of the efficient cause, both principal, which is God, and instrumental, which is the angel in this verse. Thirdly, from the promises of God concerning his coming to effect all these things, and concerning our salvation; (Rev 22:7). Fourthly, from the testification of John himself; (Rev 22:8). The rest of the speech of the angel tending to the same end, John interrupted or broke off by his unadvised act of worshipping him, in the same verse, which the angel forbidding, teaches him that adoration must be given not to him, but only to God, as for himself, that he is of such nature and office, as he may not be adored: which thing also was in like manner done; (Rev 19:10).

Revelation 22:10

rev 22:10

(3) And he saith unto me, (4) Seal not the sayings of the prophecy of this book: for the time is at hand.

(3) The angel returns to his former speech: in which he teaches to use of this book both towards ourselves, in this and the next verse: and in respect of God for declaration of his truth, there to the

fifteenth verse (Rev 22:11-15). (4) That is, propound this prophecy openly to all and conceal no part of it. The contrary to that which is commanded in (Isa 8:16; Dan 8:26).

Revelation 22:11

rev 22:11

(5) He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still.

(5) An objection anticipated, but there will be some that will use this occasion for evil, and will wrest this scripture to their own destruction, as Peter says. What then? says the angel, the mysteries of God must not be concealed, which it has pleased him to communicate to us. Let them be harmful to others, let such be more and more vile in themselves, whom this scripture does not please: yet others will be further conformed to righteousness by this, and true holiness. The care and reformation of these may not be neglected, because of the voluntary and malicious offence of others.

Revelation 22:12

rev 22:12

(6) And, behold, I come quickly; and my reward [is] with me, to give every man according as his work shall be.

(6) The second part belonging to the use of this book, as I said See Rev 22:10. Also (says God by the angel) though there should be no use of this book to men: yet it shall be of this use to me, that it is a witness of my truth to my glory, who will come shortly, to give and execute just judgment, in this verse; who have taught that all these things have their being in me, (Rev 22:13), and have pronounced blessedness to my servants in the Church, (Rev 22:14) and reprobation to the ungodly (Rev 22:15).

Revelation 22:14

rev 22:14

Blessed [are] they that do his commandments, (7) that they may have right to the tree of life, and may enter in through the gates into the city.

(7) The blessedness of the godly set down by their title and interest there: and their fruit in the same.

Revelation 22:16

rev 22:16

(8) I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, [and] the bright and morning star.

(8) The second passage of confirmation (as I said) is the speech of Christ ratifying the vocation of John, and the authority of his calling and testimony, both from the condition of his own person being God and man, in whom all the promises of God are Yea and Amen; (Co2 1:20) and also from the testimony of other people, by the acclamation of the Holy Spirit, who here is an honourable assistant of the marriage of the Church as the spouse: and of each of the godly as members; and

finally from the thing present, that of their own knowledge and accord, they are called forth to the participation of the good things of God; (Gen 22:17).

Revelation 22:18

rev 22:18

(9) For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book:

(9) The supplication of John (which is the third part of the confirmation) joined with a curse of abhorrence, to preserve the truth of this book entire and uncorrupted in two verses.

Revelation 22:20

rev 22:20

(10) He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus.

(10) A divine confirmation or sealing of the supplication first from Christ affirming the same and denouncing his coming against all those that will put their sacrilegious hands here: then from John himself, who by a most holy prayer calls Christ to take vengeance on them.

Revelation 22:21

rev 22:21

(11) The grace of our Lord Jesus Christ [be] with you all. Amen.

(11) The apostolic salutation, which is the other part of the conclusion, as I said See Rev 22:6 and is the end of almost every epistle; which we wish to the Church, and to all the holy and elect members of it, in Christ Jesus our Lord, until his coming to judgment "Come Lord Jesus" and do it. Amen, again Amen.