

## ISAIÁH

### THE ARGUMENT.

God, according to his promise Deut. 18.15, that he would never leave his Church destitute of a Prophet, hath from time to time accomplished the same: whose office was not only to declare unto the people the things to come, whereof they had a special revelation, but also to interpret and declare the Law, and to apply particularly the doctrine, contained briefly therein, to the utilitie and profit of those, to whom they thought it chiefly to appertain, and as the time and state of things required. And 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: secondely to the promises and threatenings of the Law: and thirdly, to the covenant of grace and reconciliation, grounded upon our Saviour Jesus Christ, who is the end of the Law. Whereunto they neither added nor diminished, but faithfully expounded the sense and meaning thereof. And according as God gave them understanding of things, they applied the promises particularly for the comfort of the Church and the members thereof, 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 saveguard by the destruction of their enemies. And as touching the doctrine of reconciliation they have more clearly intreated it then Moses, and set forth more lively Jesus Christ, in whom this covenant of reconciliation was made. In all these things Isaiáh did excel all the Prophets, & was most diligent to set out the same, with most vehement admonitions, reprehensions, and consolations: ever applying the doctrine, as he saw that the disease of the people required. He declareth also many notable prophecies which he had received of God, as touching the promise of the Messiah, his office, and his kingdom. Also of the favor of God toward his Church, the vocation of the Gentiles, and their union with the Jewes. Which are as most principal points contained in this book, and a gathering of his sermons that he preached. Which after certain daies that they had stand upon the Temple door (for the manner of the Prophets was to set up the sum of their doctrine for certain daies that the people might the better mark it, as Isa. 8.1, and Habak. 2.2.) the Priests took it down and reserved it among their registers: and so by God's providence these books were preserved as a monument to the Church for ever. As touching his person and time, he was of the King's stock: for Amóz his father was brother to Azariáh King of Judáh, as the best writers agree, and prophecied more then 64 years from the time of Uzziáh unto the reign of Manasséh, whose father in law he was (as the Ebrewes write) and of whom he was put to death. And in reading of the Prophets this one thing among other is to be observed, that they speak of things to come as though they were now past, because of the certainty thereof, and that they could not but come to pass, because God had ordeined them in his secret counsel, and so revealed them to his Prophets.

### Chapter 1

2 Isaiáh reproveth the Jewes of their ingratitude and stubbornes, that neither for benefits nor punishment would amend 11 He sheweth why their sacrifices are rejected, and wherein God's true service standeth. 24 He prophecieth of the destruction of Jerusalém, 25 And of the restitution thereof.

**A**<sup>a</sup> vision of Isaiáh, the son of Amóz, which he saw <sup>b</sup>concerning Judáh and Jerusalém: in the daies of <sup>c</sup>Uzziáh, Jothám, Aház and Hezekiah Kings of Judáh. 2 Hear, <sup>o</sup> heavens, and harken, <sup>o</sup> earth: for the Lord hath said, I have nourished and brought up <sup>e</sup>children, but they have rebeled against me.

3 The <sup>f</sup>ox knoweth his owner, and the ass his master's cryb, *but* Israel hath not knowen, my people hath not understand.

4 Ah, sinful nation, a people laden with iniquity <sup>g</sup>a seed of the wicked, corrupt children, they have forsaken the Lord they have provoked the <sup>h</sup>holy one of Israel to anger they are gone backward.

5 Wherefore should ye be <sup>i</sup>smitten any more? for ye fall away more & more the whole <sup>k</sup>head is sick, & the whole heart is heavy.

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1 a That is, a revelation or prophecy, which was one of the two means, whereby God declared himself to his servants in old time, as Num. 12.6, and therefore the Prophets were called Seers, 1 Sam. 9.9.

1 b Isaiah was chiefly sent to Judah and Jerusalem, but not only for in this book are prophecies concerning other nations also.

1 c Called also Azariah 2 Kings 14.21 of these Kings read 2 Kings from Chap. 14 unto Chap. 21 and 2 Chron. from Chap. 26 unto Chap 32.

2 d Because men were obstinate and insensible, he called to the dumb creatures, which were more prompt to obey God's word, as Deu. 32.1.

2 e He declares his great mercy toward the Jews, forasmuch as he chose them above all other nations to be his people and children, Deu. 10.15.

3 f The most brute and dull beasts do more acknowledge their duty toward their masters, then my people do toward me, of whom they have received benefits without comparison.

4 g They were not only wicked, as were their fathers, but utterly corrupt, and by their evil example infested others.

4 h That is, him that sanctifies Israel.

5 i What avails it to seek to amend you by punishment, seeing the more I correct you, the more you rebel?

5 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.

6 From the sole of the foot unto the head, there is nothing whole therein, *but* wounds, & swelling, & sores full of corruption, they have not been wrapped, <sup>m</sup>nor bound up, nor mollified with oil.

7 Your land is waste your cities are burnt with fire strangers devour your land in your presence, and *it is* desolate like the overthrow <sup>n</sup>of strangers.

8 And the daughter of <sup>o</sup>Zión shall remain like a cottage in a vineyard, like a lodge in a garden of cucumbers, *and* like a besieged city.

9 Except the Lord of hostes <sup>p</sup>had reserved unto us, even a small remnant: we should have been <sup>q</sup>as Sodóm, *and* should have been like unto Gomoráh.

10 Hear the word of the Lord, <sup>o</sup> princes of Sodóm hearken unto the Law of our God, <sup>o</sup> people of Gomoráh.

11 What have I to do with the multitude of your sacrifices, saith the Lord? I am full of the burnt offerings of rams, and of the fat of fed beasts: and I <sup>r</sup>desire not the blood of bullocks, nor of lambs, nor of goats.

12 When ye come to appear before me, who required this of your hands to tread in my courts?

13 Bring no mo oblations, <sup>s</sup>in vain: incense is an abomination unto me. I can not suffer *your* new moons, nor sabbaths, *nor* solemn daies (*it is* iniquity) nor solemn assemblies.

14 My soul hateth your <sup>t</sup>new moons and your appointed feasts: they are a burden unto me I am weary to bear *them*.

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6 l Every part of the body, aswell the least as the chiefest was plagued.

6 m Their plagues were so grievous that they were incurable, and yet they would not repent.

7 n Meaning, of them, that dwell far off, which, because they look for no advantage of that, which remains, destroy all before them.

8 o That is, Jerusalem.

9 p Because that he will ever have a Church to call upon his Name.

9 q That is, all destroyed.

10 r You that for your vices deserved all to be destroyed as they of Sodom, save that God of his mercy reserved a little number, Lam. 3.22.

11 s Although God commanded these sacrifices for a time, as aids and exercises of their faith yet because the people had not faith nor repentance, God detested them, Ps. 50.14, Jer. 6.20, Amos 5.21, Mich. 6.7.

13 t Without faith and repentance.

14 u Your sacrifices offered in the new moons and feasts, he condemns hereby hypocrites, which think to please God with ceremonies, and they themselves are void of faith and mercy.

15 And when you shall stretch out your hands, I will hide mine eyes from you: and though ye make many prayers, I will not hear: *for* your hands are full <sup>x</sup>of blood.

16 <sup>y</sup>Wash you, make you clean: take away the evil of your works from before mine eyes, cease to do evil.

17 Learn to <sup>z</sup>do well seek judgement, relieve the oppressed: judge the fatherless *and* defend the widow.

18 Come now, <sup>a</sup>and let us reason together, saith the Lord, though your sins were as crimson, they shall be made <sup>b</sup>white as snow: though they were red like skarlet, they shall be as woll.

19 If ye <sup>c</sup>consent & obey, ye shall eat the good *things* of the land. 20 But if ye refuse and be rebellious, ye shall be devoured with the sword: for the mouth of the Lord hath spoken it.

21 How is the <sup>d</sup>faithful city become an harlot? it was full of judgement, *and* justice lodged therein, but now <sup>e</sup>they are murthurer.

22 Thy <sup>f</sup>silver is become dross, thy wine is mixt with water.

23 Thy princes *are* rebellious and companions of <sup>g</sup>thieves: every one loveth gifts, and followeth after rewards, they judge not the fatherless, neither doeth the widow's cause come before them.

24 Therefore saith the Lord God of hostes, the <sup>h</sup>mighty one of Israél, Ah, I will <sup>i</sup>ease me of mine adversaries, and avenge me of mine enemies.

25 Then I will turn mine hand upon thee, and burn out thy dross, till it <sup>k</sup>be pure, and take away all thy tin.

26 <sup>l</sup>And I will restore thy judges as at the first, and thy counselors as at the beginning, afterward shalt thou be called a city of righteousness, *and* a faithful city.

27 Zión shall be redeemed in judgement, and they that return in her, in <sup>m</sup>justice.

28 And the <sup>n</sup>destruction of the trangressours and of the sinners shall be together: & they that forsake the Lord, shall be consumed.

29 For they shabe confounded for the <sup>o</sup>oaks, which ye have desired, and ye shall be ashamed of the gardens, that ye have

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15 x He shows that where men be given to avarice, deceit, cruelty and extortion, which is meant by blood, there God will show his anger, and not accept them, though they seem never so holy, as Chap. 59.3.

16 y By this outward washing, he means the spiritual, exhorting the Jews to repent and amend their lives.

17 z This kind of redoving, by the second table, the Scriptures use in many places against the hypocrites, who pretend most holiness and religion in word, but when their charity and love toward their brethren should appear, they declare that they have neither faith nor religion.

18 a To know if I do accuse you without cause.

18 b Lest sinners should pretend any rigor on God's part, he only wills them to be pure in heart, and he will forgive all their sins, were they never so many or great.

19 c He shows that whatsoever adversity man endures, it ought to be attributed to his own incredulity and disobedience.

21 d That is Jerusalem, which had promised fidelity unto me, as a wife to her husband.

21 e Given to covetousness and extortion, which he signified before by blood, verse 15.

22 f Whatsoever was pure in you before, is now corrupt, though you have an outward show.

23 g That is, they maintain the wicked and the extortioners, and not only do not punish them, but are themselves such.

24 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.

24 i I will take vengeance of mine adversaries the Jews, and so satisfy my desire by punishing them. Which thing yet he does with a grief because of his covenant.

25 k Lest the faithful among them should be overcome with this threatening, he adds this consolation.

26 l It is only the work of God to purify the heart of man, which thing he does because of his promise, made concerning the salvation of his Church.

27 m By justice is meant God's faithful promise, which is the cause of the deliverance of his Church.

28 n The wicked shall not be partakers of God's promise, Ps. 92.9.

29 o That is, the trees and pleasant places, where you commit adultery, which was forbidden, Deut. 16.22.

chosen.

30 For ye shall be as an oak, whose leaf fadeth: and as a garden that hath no water.

31 And the strong shall be as <sup>p</sup>towe, and the maker thereof, as a spark: and they shall both burn together, and none shall quench *them*.

## Chapter 2

2 *The Church shall be restored by Christ, and the Gentiles called.*

6 *The punishment of the rebellious and obstinate.*

**T**he word that Isaiáh the son of Amóz saw upon Judáh and Jerusalém. 2 \*It <sup>a</sup>shall be in the last daies, that the mountain of the house of the Lord shall be prepared in the top of the mountains, and <sup>b</sup>shall be exalted above the hills, and all nations shall <sup>c</sup>flow unto it.

3 And many people shall go, and say, Come, and let us go up to <sup>d</sup>the mountain of the Lord, to the house of the God of Jaakób, & he will teach us his ways, & we will walk in his paths: for the <sup>e</sup>Law shall go forth of Zión, and the word of the Lord from <sup>f</sup>Jerusalém.

4 And <sup>g</sup>he shall judge among the nations, and <sup>h</sup>rebuke many people: they shall <sup>i</sup>break their swords also into mattockes, and their spears into sithes, nation shall not lift up a sword against nation, neither shall they learn <sup>k</sup>to fight any more.

5 O house of Jaakób, come ye, and let us <sup>l</sup>walk in the light of the Lord.

6 Surely thou <sup>m</sup>hast forsaken thy people, the house of Jaakób, because they are <sup>n</sup>full of the East *manners*, and *are* sorcerers as the Philistims, <sup>o</sup>and abunde with strange children.

7 Their land also was full of <sup>p</sup>silver and gold, and there was none end of their treasures: and their land was full of horses, and their chariots *were* infinite.

8 Their land also was full of idols: they worshiped the work of their own hands, which their own fingers have made.

9 And a man bowed him self, and a man <sup>q</sup>humbled him self: therefore <sup>r</sup>spare them not.

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31 p The false god, wherein you put your confidence, shall be consumed as easily, as a piece of tow.

## Chapter 2

2 \*Mic. 4.1.

2 a The decree and ordinance of God, touching the restoration of the Church, which is chiefly meant of the time of Christ.

2 b In an evident place to be seen and discerned.

2 c When the kingdom of Christ shall be enlarged by the preaching of the doctrine. Here also is declared the zeal of the children of God, when they are called.

3 d Alluding to mount Zion, where the visible Church then was.

3 e Meaning, the whole doctrine of salvation.

3f This was accomplished, when the Gospel was first preached in Jerusalem, and from thence went through all the world.

4 g The Lord, which is Christ, shall have all power given him.

4 h That they may acknowledge their sins, and turn to him.

4 i He shows the fruit of the peace, which the Gospel should bring to wit, that men should do good one to another, where as before they were enemies.

4 k He speaks not against the use of weapons and lawful war, but shows how the hearts of the godly shall be affected one toward another which peace and love does begin and grow in this life, but shall be perfected, when we are joined with our head Christ Jesus.

5 l Seeing the Gentiles will be so ready, make you haste and show them the way to worship God.

6 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.

6 n Full of the corruptions that reigned chiefly in the East parts.

6 o They altogether gave themselves to the fashions of other nations.

7 p The Prophet first condemned their superstition and idolatry, next their covetousness, and thirdly, their vain trust in worldly means.

9 q He notes the nature of the idolaters, which are never satisfied in their superstitions.

9 r Thus the Prophet spoke, being inflamed with the zeal of God's glory, and that he might fear them with God's judgement.

10 Enter into the rock, and hide thee in the dust from before the fear of the Lord, and from the glory of his majesty.  
 11 The high look of man shalbe humbled, and the loftiness of men shalbe abased, & the Lord only shalbe exalted in <sup>s</sup>that daie.  
 12 For the daie of the Lord of hostes *is* upon all the proud and hautie, and upon all that is exalted: and it shalbe made low.  
 13 Even upon all the cedars of Lebanón, that are high and exalted, and upon all the oaks of Bashan,  
 14 And upon all the high <sup>u</sup>mountains, and upon all the hills that are lifted up,  
 15 And upon every high tower, and upon every strong wall,  
 16 And upon <sup>t</sup>all the ships of Tarshish, and upon all pleasant pictures.  
 17 And the hautines of men shalbe brought low, and the loftiness of men shalbe abased, and the Lord shall only be exalted in that daie.  
 18 And the idols will he utterly destroy.  
 19 Then they shall go <sup>v</sup>into the holes of the rocks, and into the caves of the earth, from before the fear of the Lord, and from the glory of his majesty, when he shall arise to destroy the earth.  
 20 At that daie shall man cast away his silver idols, and his golden idols (which they had made them selves to worship them) <sup>w</sup>to the mowles and to the backs,  
 21 To go into the holes of the rocks, and into the tops of the ragged rocks from before the fear of the Lord, and from the glory of his majesty, when he shall rise to destroy the earth.  
 22 Cease you from the man whose <sup>x</sup>breath is in his nostrils, for wherein is he to be esteemed?

### Chapter 3

*1 For the sin of the people God will take away the wise men, and give them foolish princes 14 The covetousness of the governors 16 The pride of the women.*

**F**or lo, the Lord God of hostes will take away from Jerusalém and from Judáh the stay <sup>a</sup>and the strength: *even* all the stay of bread, and all the stay of water, 2 The strong man, and the man of war, <sup>b</sup>the judge and the Prophet, the prudent & the aged, 3 The captain of fifty, and the honorable, and the counselor, and the cunning artificer, and <sup>c</sup>the eloquent man.  
 4 And I will appoint <sup>d</sup>children *to be* their princes, and babes shall rule over them.  
 5 The people shalbe <sup>e</sup>oppressed one of another, and every one by his neighbor, the children shall presume against the ancient, and the vile against the honorable.  
 6 When every one shall <sup>f</sup>take hold of his brother of the house of his father, *and say*, Thou hast clothing thou shalt be our prince,

11 <sup>s</sup> Meaning, assoon as God shall begin to execute his judgements.  
 14 <sup>t</sup> By high trees and mountains are meant them that are proud, and lofty, and think themselves most strong in this world.  
 16 <sup>u</sup> He condemns their vain confidence, which they had in strongholds, and in their rich merchandise, which brought in vain pleasures, wherewith men's minds became effeminate.  
 19 <sup>\*</sup>Hos. 10.8, Luk. 23.30, Rev. 6.16 and 9.6.  
 20 <sup>x</sup> They shall cast them into most vile and filthy places, when they perceive that they are not able to help them.  
 22 <sup>y</sup> Cast off your vain confidence of man, whose life is so frail, that if his nose be stopped, he is dead, and consider that you have to do with God.

### Chapter 3

1 <sup>a</sup> Because they trusted in their abundance and prosperity, he shows that they should be taken from them.  
 2 <sup>b</sup> The temporal governor and the minister.  
 3 <sup>c</sup> By these he means that God would take away every thing that was in any estimation, and wherein they had any occasion to vaunt themselves.  
 4 <sup>d</sup> Not only in age, but in wit, manners knowledge and strength.  
 5 <sup>e</sup> For lack of good regiment and order.  
 6 <sup>f</sup> He shows that this plague shall be so horrible that contrary to the common manner of men, which by nature are ambitious, none shall be found able or willing to be their governor.

and let this fall be under thine hand.  
 7 In that daie he shall <sup>g</sup>swear, saying, I can not be an helper: for there is no bread in mine house, nor clothing: *therefore* make me no prince of the people.  
 8 Doubtless Jerusalém is fallen, and Judáh is fallen down, because their tongue and works *are* against the Lord, to provoke the eyes of his glory.  
 9 The <sup>h</sup>trial of their countenance testifieth against them, yea, they declare their sins, as Sodóm, they hide them not. Wo be unto their souls, for they have rewarded evil unto them selves.  
 10 <sup>i</sup>Say ye, Surely it shalbe well with the just: for they shall eat the fruit of their works.  
 11 Wo be to the wicked, it shalbe evil *with him* for the reward of his hands shalbe given him.  
 12 <sup>k</sup>Children *are* extortioners of my people, and women have rule over them: <sup>o</sup> my people, they that lead thee, cause thee to erre, and destroy the way of thy paths.  
 13 The Lord standeth up to plead, yea, he standeth to judge the people.  
 14 The Lord shall entry into judgement with the <sup>l</sup>Ancients of his people and the princes thereof, for ye have eaten up the vineyard: the spoil of the poor is in your houses.  
 15 What have ye to do, that ye beat my people to pieces, <sup>m</sup>and grind the faces of the poor, saith the Lord, *even* the Lord of hostes?  
 16 The Lord also saith, <sup>n</sup>Because the daughters of Zión are hautie, and walk with <sup>o</sup>stretched out necks, and with <sup>p</sup>wandering eyes, walking and <sup>q</sup>mincing as they go, and making a <sup>r</sup>tinkling with their feet,  
 17 Therefore shall the Lord make the heads of the daughters of Zión bald, and the Lord shall discover their secret parts.  
 18 In that daie shall the Lord take away the ornament of the slippers, and the calles, and the round tyres.  
 19 The sweet balls, and the bracelets, and the bonnets,  
 20 The tyres of the head, and the sloppes, and the head bands, and the tablets, and the earrings,  
 21 The rings and the mufflers,  
 22 The costly apparel and the veils, and the wimpels, and the crisping pinnes,  
 23 And the glasses & the fine linen, & the hoods, & the <sup>s</sup>launes.  
 24 And in stead of sweet savor, there shalbe stink, and in stead of a girdle, a rent, and in stead of dressing of the hair, baldness, and in stead of a stomacher, a girding of sackcloth, *and* burning in stead of beauty.

7 <sup>g</sup> Fear shall rather cause him to forswear himself, then to take such a dangerous charge upon him.  
 9 <sup>h</sup> When God shall examine their deeds, whereupon they now set an impudent face, he shall find the mark of their impiety in their forehead.  
 10 <sup>i</sup> Be you that are godly assured that God will defend you in the midst of these troubles.  
 12 <sup>k</sup> Because the wicked people were more dedicate to their princes, then to the commandments of God, he shows that he would give them such princes, by which they should have no help, but that should be manifest tokens of his wrath, because they should be fools and effeminate.  
 14 <sup>l</sup> Meaning, that the rulers and governors had destroyed his Church and not preserved it, according to their duty.  
 15 <sup>m</sup> That is, you show all cruelty against them.  
 16 <sup>n</sup> He menaces the people, because of the arrogancy and pride of their women, which gave themselves to all wantonness and dissolution.  
 16 <sup>o</sup> Which declared their pride.  
 16 <sup>p</sup> As a sign, that they were not chaste.  
 16 <sup>q</sup> Which showed their wantonness.  
 16 <sup>r</sup> They delight them in slippers that did creak, or had little plates sewed upon them, which tinkled as they went.  
 23 <sup>s</sup> In rehearsing all these things particularly, he shows the lightness and vanity of such as can not be content with comely apparel according to their degree.

25 Thy men <sup>1</sup>shall fall by the sword, and thy strength in the battle.  
 26 Then shall her gates mourn and lament, and she, being desolate, shall sit upon the ground.

#### Chapter 4

1 *The small remnant of men after the destruction of Jerusalém*  
 2 *The graces of God upon them that remain.*

**A**nd in that daie shall <sup>a</sup>seven women take hold of one man, saying, We will eat our own bread, and we will wear our own garments: only <sup>b</sup>let us be called by thy name, *and* take away our <sup>c</sup>reproach.

2 In that daie shall the <sup>d</sup>bud of the Lord be beautiful and glorious, and the fruit of the earth shalbe excellent and pleasant for them that are escaped of Israél.

3 Then he that shalbe left in Zión, and he that shall remain in Jerusalém, shalbe called holy, *and* every one shalbe <sup>e</sup>written among the living in Jerusalém.

4 When the Lord shall wash the filthiness of the daughters of Zión, and purge the <sup>f</sup>blood of Jerusalém out of the middes thereof by the spirit of <sup>g</sup>judgement, and by the spirit of burning.

5 And the Lord shall create upon every place of mount Zión, and upon the assembles thereof, <sup>h</sup>a cloud and smoke by daie, and the shining of a flaming fire by night: for upon all the <sup>i</sup>glory shalbe a defense.

6 And a covering shalbe for a shadow in the daie for the heat, and a place of refuge and a covert for the storm <sup>k</sup>and for the rain.

#### Chapter 5

1 *Under the similitude of the vine he describeth the state of the people, 8 Of their avarice. 11 Their drunkenness 13 Of their captivité.*

**N**ow will <sup>a1</sup> sing to my <sup>a</sup>beloved a song of my beloved to his vineyard, <sup>a</sup>My beloved had a <sup>c</sup>vineyard in a very fruitful hill,  
 2 And he hedged it, and gathered out the stones of it, and he planted it with the best plants, <sup>d</sup>and he built a tower in the middes thereof, and made a wine press therein then he looked that it

25 <sup>t</sup> Meaning, that God will not only punish the women, but their husbands, which have suffered this dissoluteness, and also the common wealth, which have not remedied it.

#### Chapter 4

1 <sup>a</sup> When God shall execute this vengeance, there shall not be one man found to be the head to many women, and they contrary to womanly shamefacedness, shall seek unto men, and offer themselves to any condition.

1 <sup>b</sup> Be you our husband, and let us be called your wives.

1 <sup>c</sup> For so they thought it to be without an head and husband.

2 <sup>d</sup> He comforted the Church in this desolation, which shall 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 Ch. 45.8. Some by the bud of the Lord mean Christ.

3 <sup>e</sup> He alludes to the book of life, whereof read Ex. 32.32 meaning God's secret council, wherein his elect are predestinate to life everlasting.

4 <sup>f</sup> That is, the cruelty, extortion, avarice, and all wickedness.

4 <sup>g</sup> When things shall be redressed, that were amiss.

5 <sup>h</sup> He alludes to the pillar of the cloud, Ex. 13.21 meaning that God's favor and protection should appear in every place.

5 <sup>i</sup> The faithful are called the glory of God because his image and tokens of his grace shine in them.

6 <sup>k</sup> God promises to be the defense of his Church against all troubles and dangers.

#### Chapter 5

1 <sup>a</sup> The Prophet by this song does set before the people's eyes their ingratitude, and God's mercy.

1 <sup>b</sup> That is, to God.

1 <sup>\*</sup> Jer. 2.21, Mt. 21.33.

1 <sup>c</sup> Meaning, that he had planted his Church in a place most plentiful and abundant.

2 <sup>d</sup> He spared no diligence nor cost.

should bring forth grapes: but it brought <sup>e</sup>forth wild grapes.

3 Now therefore, <sup>o</sup> inhabitants of Jerusalém and men of Judáh, judge, I pray you, <sup>b</sup>between me, and my vineyard.

4 What could I have done any more to my vineyard that I have not done unto it? why have I looked that it should bring forth grapes, and it bringeth forth wild grapes?

5 And now I will tell you what I will do to my vineyard, I <sup>o</sup>will take away the hedge thereof, and it shalbe eaten up: I will break the wall thereof, and it shalbe trodden down:

6 And I will lay it waste it shall not be cut, nor digged, but briers, and thrones shall grow up. I will also command the clouds that they rain no more upon it.

7 ¶ Surely the vineyard of the Lord of hostes *is* the house of Israél, and the men of Judáh *are* his pleasant plant, and he looked for <sup>h</sup>judgement: but behold oppression: for righteousness, but behold <sup>a</sup> crying.

8 Wo unto them that join house to house, *and* lay field to field, till there be no <sup>k</sup>place, that ye may be placed by your selves in the middes of the earth.

9 *This is* in mine <sup>e</sup>ears, *saith* the Lord of hostes. Surely many houses shalbe desolate, *even* great, and fair without inhabitant.

10 For ten acres of vines shall yield one <sup>m</sup>bath, and the seed of an <sup>n</sup>homer shall yield an <sup>o</sup>ephah.

11 ¶ Wo unto them, that <sup>p</sup>rise up early to follow drunkenness, and to them that continue until <sup>q</sup>night, *till* the wine do inflame them.

12 And the harp and viol, timbrel, and pipe, and wine *are* in their feasts: but they regard not the <sup>v</sup>work of the Lord, neither consider the work of his hands.

13 Therefore my people <sup>s</sup>is gone into captivity, because they had <sup>no</sup> knowledge, and the glory thereof *are* men famished, and the multitude thereof is dried up with thirst.

14 Therefore <sup>u</sup>hell hath enlarged it self, & hath opened his mouth, without measure, and their glory, and their multitude, and their pomp, and he that rejoyceth among them, shall descend *into it*.

15 And man shalbe brought down, and man shalbe humbled, even the eyes of the proud shalbe humbled.

16 And the Lord of hostes shalbe exalted in judgement, and the holie God shalbe sanctified in justice.

17 Then shall <sup>x</sup>the lambs feed after their manner, & the strangers shall eat the desolate places of the fat.

2 <sup>e</sup> In the seventh verse he declared what they were.

3 <sup>f</sup> He makes them judges in their own cause, forasmuch as it was evident that they were the cause of their own ruin.

5 <sup>g</sup> I will take no more care for it meaning that he would take from them his word and ministers, and all other comforts, & send them contrary plagues.

7 <sup>h</sup> Judgement and righteousness are true fruits of the fear of God, and therefore in the cruel oppressors, there is no religion.

7 <sup>i</sup> Of them that are oppressed.

8 <sup>k</sup> To wit, for the poor to dwell in.

9 <sup>l</sup> I have heard the complaint, and cry of the poor.

10 <sup>m</sup> Which contains about ten pottels [twenty quarts] so that every acre should but yield one pottel.

10 <sup>n</sup> Which contains an hundred pottels.

10 <sup>o</sup> An Ephah contains ten pottels, and is in dry things as much as bath is in liquors.

11 <sup>p</sup> That spare no pain nor diligence to follow their lusts.

11 <sup>q</sup> Which are never weary of their rioting and excessive pleasures but use all means to provoke to the same.

12 <sup>r</sup> They regard not the provident care of God over them, nor for what end he has created them.

13 <sup>s</sup> That is, shall certainly go: for so the Prophet use to speak, as though the thing which shall come to pass, were done already.

13 <sup>t</sup> Because they would not obey the word of God.

14 <sup>u</sup> Meaning, the grave shall swallow up them that shall die for hunger and thirst, and yet for all this great destruction it shall never be sate.

17 <sup>x</sup> God comforts the poor lambs of his Church, which had been strangers in other countries, promising that they should dwell in those places again, whereof they had been deprived by the fat, and cruel tyrants.

18 ¶ Wo unto them, that draw iniquity with <sup>y</sup>cords of vanity, and sin, as with cart ropes:

19 Which say, <sup>z</sup>Let him make speed let him hasten his work, that we may see it: and let the counsel of the holie one of Israél draw near and come, that we may know it.

20 Wo unto them that speak good of evil, <sup>a</sup>and evil of good, which put darkness for light, and light for darkness, that put bitter for sweet, and sweet for sour.

21 Wo unto them that are <sup>b</sup>wise in their own eyes, and prudent in their own sight.

22 Wo unto them that are <sup>c</sup>mighty to drink wine, and to them that are strong to power in strong drink.

23 Which justify the wicked for a reward, and take away the righteousness of the righteous from him.

24 Therefore as the flame of fire devoureth the stubble, and as the chaff is consumed of the flame: so their <sup>r</sup>root shalbe as rottenness, and their bud shall rise up like dust, because they have cast off the Law of the Lord of hostes, and contemned the word of the holie one of Israél.

25 Therefore is the wrath of the Lord kindled against his people, and he hath stretched out his <sup>e</sup>hand upon them, and hath smitten them that the mountains did tremble: and their karcases were torn in the middes of the streets, *and* for all this his wrath was not turned away, but his hand was stretched out still.

26 And he will lift up a sign <sup>u</sup>unto the nations a far, and will hiss unto them from the end of the earth: and behold, they shall come hastily with speed.

27 None shall <sup>f</sup>faint nor fall among them: none shall slumber nor sleep, neither shall the girdle of his loins be loosed, nor <sup>h</sup>the latchet of his shoes be broken:

28 Whose arrows shalbe sharp, & all his bowes bent: his horse hoofs shalbe thought like flint, and his wheels like a whirl wind.

29 His roaring *shalbe* like a lyon, and he shall roar like lyon's whelps: they shall <sup>l</sup>roar, and lay hold of the pray: they shall take it away, and none shall deliver it.

30 And in that daie they shall roar upon them, as the roaring of the sea: and if <sup>k</sup>they look unto the earth, behold darkness, *and* sorrow, and the light shalbe darkened in their <sup>l</sup>sky.

### Chapter 6

*1 Isaiáh sheweth his vocation by the Vision of the divine majesty 9 He sheweth the obstinancie of the people. 11 The destruction of the land. 13 The remnant reserved.*

**I**n the year of the death of King Uzziáh, <sup>a</sup>I saw also the Lord

18 <sup>y</sup> Which use all allurements, occasions, and excuses to harden their conscience in sin.

19 <sup>z</sup> He shows what are the words of the wicked, when they are menaced with God's judgements, 2 Pet. 3.4.

20 <sup>a</sup> Which are not ashamed of sin, nor care for honesty, but are grown to a desperate impiety.

21 <sup>b</sup> Which are contemners of all doctrine and admonition.

22 <sup>c</sup> Which are never weary, but show their strength, and brag in gluttony and drunkenness.

24 <sup>d</sup> Both they and their posterity, so that nothing shall be left.

25 <sup>e</sup> 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 feel them.

26 <sup>f</sup> He will make the Babylonians to come against them at his becke, and to fight under his standard.

27 <sup>g</sup> They shall be prompt, and lusty to execute God's vengeance.

27 <sup>h</sup> The enemy shall have none impediment.

29 <sup>i</sup> Whereby is declared the cruelty of the enemy.

30 <sup>k</sup> The Jews shall find no succor.

30 <sup>l</sup> In the land of Judah.

### Chapter 6

1 <sup>a</sup> A God shows not himself to man in his majesty, but according as man's capacity is able to comprehend him that is by visible signs, as John Baptist saw the holie Ghost in the form of a dove.

sitting upon an <sup>b</sup>high throne, and lifted up, and the lower <sup>c</sup>parts thereof filled the temple.

2 The <sup>d</sup>Seraphims stood upon it: every one had six wings: with twain he covered his <sup>e</sup>face, and with twain he covered his <sup>f</sup>feet, and with twain he did <sup>g</sup>fly.

3 And one cried to another, and said, <sup>h</sup>Holy holy, holy is the Lord of hostes: the whole <sup>i</sup>world is full of his glory.

4 And the lintels of the door cheeks <sup>k</sup>moved at the voice of him that cried, and the house was filled with smoke.

5 Then I said, <sup>l</sup>Wo is me: for I am undone, because I am a man of polluted lips, and I dwell in the middes of a people of polluted lips, for mine eyes have seen the King *and* Lord of hostes.

6 Then flew one of the Seraphims unto me with an hot coal in his hand, *which* he had taken from the <sup>m</sup>altar with the tongs:

7 And he touched my mouth, and said, Lo, this hath touched thy lips, & thine iniquity shalbe taken away, & thy <sup>n</sup>sin shalbe purged.

8 Also I heard the voice of the Lord, saying, Whom shall I send? and who shall go for us? Then I said, Here am I, send me.

9 And he said, Go, and say unto this people, <sup>o</sup>Ye shall hear in deed, but ye shall not understand: ye shall plainly see, and not perceive.

10 Make the heart of this people fat, make their ears heavy, and shut their eyes, lest they see with their eyes, and hear with their ears, & understand with their hearts, & convert, & he heal them.

11 Then said I, Lord, <sup>p</sup>how long? And he answered, Until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate,

12 And the Lord have removed men far away, and *there be* a great desolation in the middes of the land.

13 But yet in it *shalbe* <sup>q</sup>a tenth, and shal return, and shalbe eaten up as an elm <sup>r</sup>or as an oak, which have a substance in them, when they cast *their leaves* so the holie seed shalbe the

1 b As a judge ready to give sentence.

1 c Of his garment, or of his throne.

2 d They were Angels so called because they were of a fiery color, to signify that they burnt in the love of God, or were light as fire to execute his will.

2 e Signifying, that they were not able to endure the brightness of God's glory.

2 f Whereby was declared that man was not able to see the brightness of God in them.

2 g Which thing declares the prompt obedience of the Angels to execute God's commandment.

3 h This oft repetition signifies that the holy Angels can not satisfy themselves in praising God, to teach us that in all our lives we should give ourselves to the continual praise of God.

3 i His glory does not only appear in the heavens, but through all the world, and therefore all creatures are bound to praise him.

4 k Which things were to confirm the Prophet, that it was not the voice of man and by the smoke was signified the blindness that should come upon the Jews.

5 l He speaks this for two causes the one, because he that was a mortal creature, and therefore had more need to glorify God then the Angels, did it not and the other, because the more near that man approaches to God, the more does he know his own sin, and corruption.

6 m Of the burnt offerings, where the fire never went out.

7 n This declares that man can not render true obedience to God, till he have purged us.

9 o Whereby 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 thereby to obey his will, and be saved hereby he exhorts the ministers to do their duty, and answer to the wicked murmurers, that through their own malice their heart is hardened, Mt. 13.14, Act. 28.26, and Rom. 11.8.

11 p As he was moved with the zeal of God's glory, so was he touched with a charitable affection toward the people.

13 q Meaning, the tenth part or as some write, it was revealed to Isaiáh for the conformation of his prophecy, that ten Kings should come before their captivity, as were from Uzziáh to Zedekiah.

13 r For the fewness they shall seem to be eaten up yet they shall after flourish as a tree, which in winter loses his leaves, and seems to be dead, yet in summer is fresh, and green.

## Chapter 7

*1 Jerusalem besieged 4 Isaiáh comforteth the King. 14 Christ is promised.*

And in the daies of \*Aház, the son of Jothám, the son of Uzziáh King of Judáh, Rezín the King of <sup>^</sup>Arám, <sup>a</sup>came up, and Pekáh the son of Remaliáh King of Israél, to Jerusalém to fight against it, but he could not overcome it.

2 And it was told the house of <sup>b</sup>David, saying, Arám is joined with <sup>c</sup>Ephráim: therefore his heart was <sup>d</sup>moved, and the heart of his people, as the trees of the forest are moved by the wind.

3 ¶ Then said the Lord unto Isaiáh, Go forth now to meet Aház (thou and <sup>e</sup>She-ar-jasháb thy son) at the end of the conduit of the upper pool, in the path of the fuller's field,

4 And say unto him, Take heed, and be still: fear not, neither be faint hearted for the two tails of these smoking <sup>f</sup>firebrands, for the furious wrath of Rezín and of Arám, and of Remaliáh's son:

5 Because Arám hath taken wicked counsel against thee, and Ephráim, and Remaliáh's son, saying,

6 Let us go up against Judáh, and let us waken them up, and make a breech therein for us, and set a King in the middes thereof, *even* the son of <sup>g</sup>Tabeal.

7 Thus saith the Lord God, It shall not stand, neither shall it be.

8 For the head of Arám *is* Damascus, and the head of Damascus *is* Rezín and with in five and <sup>h</sup>threescore year, Ephráim shalbe destroyed from being a people.

9 And the head of Ephráim *is* Samaria, and the head of Samaria *is* Remaliah's son. If ye believe not, surely ye shall not be established.

10 ¶ And the Lord spake again unto Aház, saying,

11 Ask <sup>i</sup>a sign for thee of the Lord thy God: ask it, *either* in the depth or in the height above.

12 But Aház said, I will not ask, neither will I <sup>k</sup>tempt the Lord.

13 Then he said, Hear you now, <sup>l</sup>ô house of David, Is it a small thing for you to grieve <sup>m</sup>men, that ye will also grieve my God?

14 Therefore the Lord <sup>n</sup>him self will give you a sign. Behold, the virgin shall conceive and bear a son, and she shall call his name <sup>o</sup>Immánu-él.

15 <sup>p</sup>Butter and honey shall he eat, till he have knowledge to

1 \*2 Kings 16.5.

1 <sup>^</sup>Or, Syria.

1 a To wit, the second time for in the first battle Ahaz was overcome.

2 b Meaning, the King's house.

2 c That is, Israel, because that tribe was the greatest, Gen. 48.19.

2 d For fear.

3 e That is to say, The rest shall return which name Isaiah gave his son, to signify, that the rest of the people should return out of their captivity.

4 f Which have but a little smoke and shall quickly be quenched.

6 g Which was an Israelite and as seems, enemy to the house of David.

8 h Counting from the five and twentieth year of the reign of Uzziáh, at what time Amos prophesied this thing, and now Isaiah confirmed that the Israelites should be led into perpetual captivity, which thing came to pass within twenty year after that Isaiah did this message.

11 i For the confirmation of this thing that your enemies shall be destroyed and you preserved.

12 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.

13 l You think you have to do with men, when you contemn God's messengers but it is God, against whom you bend yourselves.

14 m Forasmuch as you are unworthy, the Lord for his own promise sake will give a sign which shall be that Christ the Saviour of his Church and the effect of all signs and miracles shall be revealed.

14 <sup>^</sup>Or, God with us, which name can agree to none, but to him, that is both God and man.

15 n Meaning, that Christ is not only God, but man also, because he shall be nourished as other men, until the age of discretion.

refuse the evil, and to choose the good.

16 For a fore the <sup>o</sup>child shall have knowledge to eschew the evil, and to choose the good, the land, that thou abhorrest, shalbe forsaken of both her Kings.

17 The Lord shall bring upon thee, & upon thy people, and upon thy father's house (the daies that have not come from the daie that <sup>p</sup>Ephráim departed from Judáh) *even* the King of <sup>q</sup>Asshúr.

18 And in that daie shall the Lord hiss for the <sup>r</sup>fly that is at the uttermost part of the floods of Egypt, and for the bee which is in the land of Asshúr,

19 And they shall come and shall light all in the desolate valleys, and in the holes of the rocks, and upon all thorny places, and upon all bushy <sup>s</sup>places.

20 In that daie shall the Lord shave with a raser that is hired, *even* by them beyond the River, by the King of Asshúr, the head and the hair of the <sup>t</sup>feet, and it shall consume the beard.

21 And in the same daie shall a man <sup>u</sup>nourish a young cow, and two sheep.

22 And for the <sup>x</sup>abundance of milk, that they shall give, he shall eat butter, for butter and honey shall every one eat, which is left within the land.

23 And at the same daie every place, wherein shalbe a thousand vines, shalbe at a thousand *pieces* of silver so it shalbe for the briers and for the thorns.

24 With arrows and with <sup>y</sup>bow shall one come thether: because all the land shalbe briers and thorns.

25 But on <sup>z</sup>all the mountains, which shalbe digged with the mattocke, there shall not come thether the fear of briers and thorns: but they shalbe for the sending out of bullocks and for the treading of sheep.

## Chapter 8

*1 The captivity of Israél and Judáh by the Assyrians. 6 The infidelity of the Jews. 9 The destruction of the Assyrians 14 Christ the stone of stombling to the wicked. 19 The word of God must be inquired at.*

Moreover, the Lord said unto me, Take thee a <sup>a</sup>great role, and write in it <sup>b</sup>with a man's pen, Make speed to the spoil: haste to the pray. 2 Then I took unto me <sup>c</sup>faithful witnesses to record, Uriáh the Priest, and Zechariáh the son of Jeberechiáh.

3 After, I came unto the <sup>d</sup>Prophetess, with conceived, and bare a son. Then said the Lord to me, Call his name, <sup>e</sup>Mahér-shalálhash-baz.

4 For before the <sup>o</sup>child shall have knowledge to cry, My father,

16 o Not meaning Christ, but any child for before a child can come to the years of discretion, the Kings of Samaria and Syria shall be destroyed.

17 p Since the time that the twelve tribes rebelled under Roboam.

17 q In whom you have put your trust.

18 r Meaning, the Egyptians for by reason the country is hot and moist, it is full of flies, as Assyria is full of bees.

19 s Signifying, that no place shall be free from them.

20 t That is, that which is from the belly downward, meaning, that he would destroy both great and small.

21 u He that before had great number of cattle, shall be content with one cow and two sheep.

22 x The number of men shall be so small, that a few beasts shall be able to nourish all abundantly.

24 y As they that go to seek wild beasts among the bushes.

25 z The mountains contrary to their want, shall be tilled by such as shall flee to them for succor.

## Chapter 8

1 a That you may write in great letters to the intent it may be more readily read.

1 b Meaning, after the common fashion because all men might read it.

2 c Because the thing was of great importance, he took these two witnesses, which were of credit with the people, when he set this up upon the door of the temple, albeit Uriah was a flattering hypocrite, 2 King 16.11.

3 d Meaning, to his wife, and this was done in a vision.

3 <sup>^</sup>Or, Make speed to the spoil haste to the prey.

and my mother, <sup>h</sup>he shall take away the riches of Damascus and the spoil of Samaria, before the King of Asshúr.

5 ¶ And the Lord spake yet again unto me, saying,

6 Because this people hath refused the waters of <sup>g</sup>Shiloáh that run softly, and rejoice with Rezin, and the son of Remaliáh,

7 Now therefore behold, the Lord bringeth up upon them the waters of <sup>h</sup>the River mighty and great, *even* the King of Asshúr with all his glory, and he shall come up upon all their rivers, and go over all their banks,

8 And shall break into Judáh, *and* shall overflow and pass through, *and* shall come up to the <sup>i</sup>neck, and then stretching out of his wings shall fill the breadth of thy land, ô <sup>k</sup>Immánu-él.

9 Gather together on heaps, ô ye <sup>l</sup>people, and ye shall be broken in pieces, and hearken all ye of far countries: gird your selves, and you shall be broken in pieces gird your selves, and you shall be broken in pieces.

10 Take counsel together, yet it shall be brought to naught pronounce a decree, yet shall it not stand, for God is with us.

11 For the Lord spake thus to me in taking <sup>m</sup>of mine hand, and taught me, that I should not walk in the way of this people, saying,

12 Say ye not, A <sup>n</sup>confederacy to all them, to whom this people saith a confederacy, neither fear you <sup>o</sup>their fear, nor be afraid of them.

13 <sup>p</sup>Santify the Lord of hostes, and let him be your fear, and let him be your dread,

14 And he shall be as a <sup>q</sup>Sanctuary: *but* as a stombling stone and as a rock to fall upon, *and* to both the houses of Israél, *and* as a snare and as a net to the inhabitants of Jerusalém.

15 And many among them shall stumple, and shall fall & shall be broken and shall be snared and shall be taken.

16 <sup>r</sup>Bind up the testimony: seal up the Law among my disciples.

17 Therefore I will wait upon the Lord that hath hid his face from the house of Jaakób, and I will look for him.

18 Behold I, and the <sup>s</sup>children whom the Lord hath given me, *are* as signs and as wonders in Israél, <sup>t</sup>by the Lord of hostes, which dwelleth in mount Zión.

19 And when they shall say unto you, Enquire at them that have a spirit of divination, and at the south saiers, which whisper and murmur, <sup>u</sup>Should not a people enquire at their God? from the

4 e Before any child be able to speak.

4 f That is, the army of Assyria.

6 g Which was a fountain at the foot of mount Zion, out of the 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.

7 h That is, the Assyrians, which dwell beyond Euphrates.

8 i It shall be ready to drown them.

8 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.

9 l To wit, you that are enemies to the Church, as the Assyrians, Egyptians, Syrians, &c.

11 m To encourage me that I should not shrink for the infidelity of this people and so neglect my office.

12 n Consent not you that are godly, to the league and friendship which this people seek with strangers and idolaters.

12 o Meaning, that they should not fear the thing that they feared, which have to hope in God.

13 p In putting your trust only in him, in calling upon him in adversity patiently looking for his help, and fearing to do anything contrary to his will.

14 q He will defend you which are his elect and reject all the rest, which are enemies of Christ against whom the Jews should stumble and fall, Lk. 2.34, Rom. 9.32, 1 Pet. 2.7.

16 r Though all forsake me, yet you that are mine, keep my word sure sealed in your hearts.

18 s Meaning, them that were willing to hear and obey the word of God, whom the world hated as though they were monsters and not worthy to live.

18 t This is a consolation in their troubles, knowing that nothing could come unto them, but by the will of the Lord.

<sup>x</sup>living to the dead?

20 To the <sup>y</sup>Law, and to the testimony, if they speak not according to this word: *it is* because there *is* no <sup>z</sup>light in them.

21 Then he that is afflicted and famished, shall go to and fro in <sup>a</sup>it and when he shall be hungry, he shall even freat him self, <sup>b</sup>and curse his King and his gods, and shall look upward.

22 And when he shall look to the earth, behold trouble, and <sup>c</sup>darkness, vexation *and* anguish, and he *is* driven to darkness.

## Chapter 9

2 *The vocation of the Gentiles* 6 *A prophecie of Christ.* 14 *The destruction of the ten tribes for their pride and contempt of God.*

**Y**et <sup>a</sup>the darkness shall not *be* according to the affliction, <sup>b</sup>that it had when at the first he touched lightly the land of Zebulún & the land of Naphtalí, nor afterward *when* he was more grievous by the way of the sea beyond Jordan in Galile of <sup>c</sup>the Gentiles.

2 The people that <sup>d</sup>walked in darkness, have seen a great <sup>e</sup>light: they that dwelled in the land of the shadow of death, upon them hath the <sup>f</sup>light shined.

3 Thou hast <sup>g</sup>multiplied the nation, *and* not increased *their* joy: they have rejoiced before thee according to the joy in harvest, *and* as men rejoice when they divide a spoil.

4 For <sup>h</sup>the yoke of their burden, and the staff of their shoulder *and* the rod of their oppressor hast thou broken as in the daie of Midian.

5 Surely every battle of the warrior *is* with noise, and with tumbling of garments in blood, but *this* shall be <sup>i</sup>with burning *and* devouring of fire.

6 For unto us a Child is born, *and* unto us a son is given and the government is upon his shoulder, and he shall call his name Wonderful, Counsellor, The mighty God, The everlasting <sup>k</sup>Father, The prince of peace,

19 u Answer the wicked thus, Should not God's people seek succor only at him.

19 x That is, will they refuse to be taught of the Prophet, who is the mouth of God, and seek help at the dead, which is the illusion of Satan?

20 y Seek remedy in the word of God where his will is declared.

20 z They have no knowledge, but are blind leaders of the blind.

21 a That is, in Judah, where they should have had rest, if they had not thus grievously offended God.

21 b In whom afore they put their trust.

22 c They shall think that heaven and earth and all creatures are bent against them to trouble them.

## Chapter 9

1 a He comforts the Church again after these great threatenings, promising to restore them to great glory in Messiah.

1 b Wherewith Israel was punished, first by Tiglath-pileser, which was a light scourge in respect of that which they suffered afterward by Shalmaneer, who carried the Israelites away captives.

1 c Where as the Jews and Gentiles dwelt together by reason of those twenty cities, which Solomon gave to Hiram.

2 d Which were captive in Babylon and the Prophet speaks of that thing, which should come to pass threescore years after, as though it were now done.

2 e Meaning, the comfort of their deliverance.

2 f The captivity and deliverance were figures of our captivity by Satan and of our deliverance by Christ through the preaching of the Gospel, Mat. 4.15.

3 g Their number was greater when they went into captivity then when they returned, but their joy was greater at their return, Hag. 2.10.

4 h You gave them perfect joy, by delivering them and by destroying the tyrants that had kept them in cruel bondage, as you did deliver them by Gideon from the Midianites, Jud. 7.22.

5 i He speaks of the deliverance of his Church, which he has delivered marvelously from his enemies, but specially by the coming of Christ, of whom he speaks in the next verse.

6 k The author of eternity, and by whom the Church and every member thereof shall be preserved forever, and have immortal life.

7 The increase of *his* government and peace shall have none end: he shall sit upon the throne of David, & upon his kingdom, to order it, and to stablish it with judgement and with justice, from hence forth, *even* for ever 'the zeal of the Lord of hostes will perform this.

8 ¶ The Lord hath sent a word into Jaakób, and it hath lighted upon <sup>m</sup>Israél.

9 And all the people shall know, *even* Ephráim, & the inhabitant of Samaria, that say in the pride and presumption of the heart,

10 The "bricks are fallen, but we will build it with hewn stones: the wild figtrees are cut down, but we will change them into cedars.

11 Nevertheless the Lord will raise up the adversaries of <sup>o</sup>Rezin against him, and join his enemies together.

12 Arám before and the Philistims behind, and they shall devour Israél with open mouth: *yet* for all this his wrath is not turned away, but his hand *is* stretched out still.

13 For the people turneth not unto him that smiteth them, neither do they seek the Lord of hostes.

14 Therefore will the Lord cut off from Israél head and tail, branch and rush in one daie.

15 The ancient and the honorable man, he is the head: and the prophet that teacheth lies, he is the tail.

16 For the leaders of the people cause them to erre: and they that are led by them, are devoured.

17 Therefore shall the Lord have no pleasure in their young men, neither will he have compassion of their fatherless and of their widows, for every one is an hypocrite and wicked, and every mouth speaketh folly *yet* for all this his wrath is not turned away, but his hand *is* stretched out still.

18 For wickedness <sup>p</sup>burneth as a fire: it devoureth the briers and the thornes and will kindle in the thick places of the forest, and they shall mount up *like* the lifting up of smoke.

19 By the wrath of the Lord of hostes shall the land be darkened, and the people shalbe as the meat of the fire, no man shall <sup>q</sup>spare his brother.

20 And he shall snatch at the right hand, and be hungry: and he shall eat on the left hand, and shall not be satisfied, every one shall eat the <sup>r</sup>flesh of his own arm.

21 Manasséh, Ephráim and Ephráim Manasséh, *and* they both shalbe against Judáh: *yet* for all this his wrath is not turned away, but his hand *is* stretched out still.

## Chapter 10

*1 Of wicked law makers 5 God will punish his people by the Assyrians and after destroy them 21 The remnant of Israél shalbe saved.*

**W**o unto them that decree wicked decrees, and <sup>a</sup>write grievous things, 2 To keep back the poor from judgement, and to take

7 l His singular love and care for his elect.

8 m This is another prophecy against them of Samaria, which were mockers and contemners of God's promises and menaces.

10 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.

11 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, which on the other side were assailed by the Philistims.

18 p Wickedness as a bellows kindled the fire of God's wrath which consumes all his obstinate enemies.

19 q Though there were no foreign enemy yet they shall destroy one another.

20 r Their greediness shall be insatiable, so that one brother shall eat up another, as though he should decathet his own flesh.

## Chapter 10

1 a Which write and pronounce a wicked sentence to oppress the poor meaning that the wicked magistrates that are the chief cause of mischief shalbe first punished.

away the judgement of the poor of my people, that widows may be their prey, and that they may spoil the fatherless.

3 What will ye do now in the daie of visitation, and of destruction, which shall come from <sup>b</sup>far - to whom will ye flee for help? and where will ye leave your <sup>c</sup>gold?

4 <sup>d</sup>Without me *every one* shall fail among them that are bound, and they shall fall down among the slain, *yet* for all this his wrath is not turned away, but his hand *is* stretched out still.

5 ¶ O <sup>e</sup>Asshúr, the rod of my wrath and the staff in their hands is mine indignation

6 I will send <sup>f</sup>him to a dissembling nation, and I will give him a charge against the people of my wrath to take the spoil & to take the prey, and to tread them under feet like the mire in the street.

7 But he thinketh not so, neither doeth his heart esteem it so: but he imagineth to destroy and to cut off not a few nations.

8 For he saith, Are not my princes all together Kings?

9 Is not Calnó as <sup>g</sup>Carchemish? Is not Hamáth like Arpád? Is not Samaria as Damascus?

10 Like as mine hand hath found the kingdoms of the idoles, seeing their idoles *were* above Jerusalém, and above Samaria:

11 Shall not I, as I have done to Samaria, and to the idoles thereof, so do to Jerusalém and to the idoles thereof?

12 ¶ But when the Lord hath accomplished <sup>h</sup>all his work upon mount Zión and Jerusalém, I will visit the fruit of the proud heart <sup>i</sup>of the King of Asshúr, and his glorious and proud looks,

13 Because he said, By the power of mine own hand have I done it, & by my wisdom, because I am wise: therefore I have removed the borders of the people, and have spoiled their treasures, and have pulled down the inhabitants like a valiant man.

14 And mine hand hath found as a nest the riches of the people, and as one gathereth eggs that are left, so have I gathered all the earth: and there was none to move the wing or to open the mouth, or to whisper.

15 Shall the <sup>k</sup>axe boast it self against him that heweth therewith? or shall the saw exalt it self against him that moveth it? as if the rod should lift up it self against him that taketh it up, *or* the staff should exalt it self, *as it were* no wood.

16 Therefore shall the Lord God of hostes send among his fat men, leanness, and under his glory he shall kindle a burning, like the burning of fire.

17 And the light of Israél shalbe as a <sup>l</sup>fire, and the Holy one thereof as a flame, and it shall burn, and devour <sup>m</sup>his thorns and his briers in one daie:

18 And shall consume the glory of his forest, and of his fruitful fields both soul <sup>n</sup>and flesh: and he shalbe as the <sup>o</sup>fainting of a

3 b That is, from Assyria.

3 c Your riches and authority that they may be safe and that you may receive them again.

4 d Because they have forsaken me, some shall go into captivity, and the rest shall be slain.

5 e God called for the Assyrians to be the executioners fo his vengeance.

6 f I arise the Assyrians against the Jews, which are but hypocrites and in the sixth and seventh verses is declared the difference of the work of God and of the wicked in one very thing and act for God's intention to chastise them for their amendment, and the Assyrians purpose is to destroy them to enrich themselves, thus in respect of God's justice, it is God's work, but in respect of their own malice, it is the work of the devil.

9 g Seeing that I have overcome, aswell one city as another, so that none could resist, shall Jerusalem be able to escape my hands?

12 h When he has sufficiently chastised his people (for he begins at his own house) then will he burn the rods.

12 i Meaning, of Saneherib.

15 k Here we see that no creature is able to do any thing, but as God appoints him, and that they are all but his instruments to do his work, though the intentions be diverse, as ver 6.

17 l Meaning, that God is a light to comfort his people, and a fire to burn his enemies.

17 m That is, the Assyrians.

18 n To wit, body and soul utterly.

18 o When the battle is lost and the standard taken.



standard bearer.

19 And the rest of the trees of his forest shalbe few, that a child may tell them.

20 ¶ And at that daie shall the remnant of Israél, and such as are escaped of the house of Jaakób, stay no more upon him that smote them, but shall <sup>p</sup>stay upon the Lord, the holy one of Israél in truth.

21 The remnant shall return, *even* the remnant of Jaakób unto the mighty God.

22 For though thy people, ô Israél, be as the sand of the sea, *yet* shall the remnant of them return. The consumption <sup>q</sup>decreed shall overflow with righteousness.

23 For the Lord God of hostes shall make the consumption, *even* <sup>r</sup>determined, in the middes of all the land.

24 Therefore thus saith the Lord God of hostes, O my people, that dwellest in Ziôn, be not afraid of Asshúr: he shall smite thee with a rod, and shall lift up his staff against thee after the manner of <sup>s</sup>Egypt

25 But yet a very little time, and the wrath shalbe consumed, and mine anger in their destruction.

26 And the Lord of hostes shall raise up a scourge for him, according to the plague of <sup>t</sup>Midian in the rock Oréb: and as his staff was upon the <sup>u</sup>Sea, so he will lift it up after the manner of Egypt.

27 And at that day shall his burden be taken away from off thy shoulder, and his yoke from off thy neck: and the yoke shalbe destroyed because of <sup>v</sup>the anointing.

28 He is come <sup>y</sup>to Aráth: he is passed into Migrón: at Michmásh shall he lay up his armor.

29 They have gone over the ford: they lodged in the lodging at Gebá: Ramáh is afraid: Gibeáh of Saúl is fled away.

30 Lift up thy voice, ô daughter of Gallím, cause Laish to hear, ô poor Anathóth.

31 Madmenáh is removed: the inhabitants of Gebím have gathered them selves together.

32 Yet there is a time that he will stay at Nob: he shall lift up his hand toward the mount of the daughter Ziôn, the hill of Jerusalem.

33 Behold, the Lord God of hostes shall cut off the <sup>z</sup>bough with fear, and they of high stature shalbe cut off, and the high shalbe humbled.

34 And he shall cut away the thick places of the forest with iron, and Lebanón shall have a mighty fall.

## Chapter 11

*1 Christ born of the root of Jshái: 2 His Vertues and kingdom 6 The fruits of the Gospel. 10 The calling of the Gentiles.*

20 p This is the end of God's plagues towards his, to bring them to him and to forsake all trust in others.

22 q This small number, which seemed to be consumed, and yet according to God's decree is saved, shall be sufficient to fill all the world with righteousness.

23 r God will destroy this land as he has determined, and after save a small portion.

24 s As the Egyptians did punish you.

26 t Read Chap. 9.4.

27 u When the Israelites passed through by the lifting up of Moses' rod, and the enemies were drowned, Ex. 14.27.

27 x Because of the promise made to that kingdom, whereby Christ's kingdom was prefigured.

28 y He describes by what way the Assyrians should come against Jerusalem to confirm the faithful, when it should come to pass, that as their plague was come so should they be delivered.

33 z Fear and destruction shall come upon Judah for the princes and the people shall all be led away captives.

But there shall come a <sup>a</sup>rod forth of the stock of Jshái, and a grass shall grow out of his roots. 2 And the Spirit of the Lord shall rest upon him: the Spirit of wisdom and understanding, the Spirit of counsel and strength, the Spirit of knowledge, and of the fear of the Lord,

3 And shall make him prudent in the fear of the Lord: for he shall not judge after the sight of his eyes, neither reprove by the hearing of his ears.

4 But with righteousness shall he judge the poor, and with equity shall he reprove for the meek of the earth: and he shall <sup>b</sup>smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked.

5 And justice shalbe the girdle of his loins, and faithfulness the girdle of his raines.

6 The <sup>c</sup>wolf also shall dwell with the lamb, and the leopard shall lie with the kid, and the calf, and the lyon, and the fat beast together, and a little child shall lead them.

7 And the cow and the bear shall feed, their young ones shall lie together: and the lyon shall eat straw like the bullock.

8 And the sucking child shall play upon the hole of the asp, and the weaned child shall put his hand upon the cockatrice hole.

9 Then shall none hurt nor destroy in all the mountain of mine holiness: for the earth shalbe full of the knowledge of the Lord, as <sup>d</sup>the waters that cover the sea.

10 And in that day the root of Jshái, which shall stand up for a sign unto the <sup>e</sup>people, the nations shall seek unto it, and his <sup>f</sup>rest shall be glorious.

11 And in the same day shall the Lord *stretch out* his hand <sup>g</sup>again the second time, to possess the remnant of his people, (which shalbe left) of Asshúr, and of Egypt, and of Pathros, and of Ethiopia, and of Elám, and of Shinár, and of Hamáth, and of the yles of the sea.

12 And he shall set up a sign to the nations, and assemble the dispersed of Israél, and gather the scattered of Judáh from the four corners of the world.

13 The hatred also of Ephráim shall depart, and the adversaries of Judáh shalbe cut off Ephráim shall not envy <sup>h</sup>Judáh, neither shall Judáh vex Ephráim:

14 But they shall flee upon the shoulders of the Philistíms toward the West they shall spoil them of the East together: Edóm and Moáb shalbe the stretching out of their hands, and the children of Ammón *in* their obedience.

15 The Lord also shall utterly destroy the <sup>i</sup>tongue of the Egyptian's sea, and with his mighty wind shall lift up his hand

1 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 should come of a poor carpenter's house as out of a dead stock, Chap. 53.2.

4 b All these properties can agree to none but only unto Christ for it is he that touches the hearts of the faithful and mortifies their concupiscences and to the wicked he is the savor of death and to them that shall perish, so that all the world shall be smitten with this rod, which is his word.

6 c Men because of their wicked affections are named by the names of beasts, wherein the like affections reign but Christ by his Spirit shall reform them, and work in them such mutual charity, that they shall be like lambs favoring and loving one another, and cast off all their cruel affections, Ch. 65.25.

9 d It shall be in as great abundance as the waters in the sea.

10 e He prophesies of the calling of the Gentiles.

10 f That is, his Church, which he also calls his rest, Ps. 132.14.

11 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 Antiochia, among whom they were dispersed and this is chiefly meant of Christ, who calls his people, being dispersed through all the world.

13 h Here he describes the consent that shall be in his Church, and their victory against their enemies.

15 i Meaning, a corner of the sea, that enters into the land, and has the form of a tongue.

<sup>k</sup>over the river, and shall smite him in *his* seven streams, and cause men to walk *therein* with shoes.

16 And there shalbe a path to the remnant of his people, which are left of Asshúr, like as it was unto Israél in the day that he came up out of the land of Egypt.

### Chapter 12

*A thanksgiving of the faithful for the mercies of God.*

**A**nd thou <sup>a</sup>shalt say in that day, O Lord, I will praise thee: though thou wast angry with me, thy wrath is turned away, and thou comfortest me.

2 Behold, God *is* my <sup>b</sup>salvation - I will trust, and will not fear: for the Lord God *is* <sup>\*</sup>my strength and song: he also is become my salvation.

3 Therefore with joy shall ye <sup>c</sup>draw waters out of the wells of salvation.

4 And ye shall say in that day, <sup>\*</sup>Praise the Lord: call upon his Name: declare his works among the people: make mention of them, for his Name is exalted.

5 Sing unto the Lord, for he hath done excellent things: this is known in all the world.

6 Cry out, and shout, <sup>d</sup>o inhabitant of Zión for great *is* the holy one of Israél in the middes of thee.

### Chapter 13

*The Medes and Persians shall destroy Babylon.*

**T**he <sup>a</sup>burden of Babél, which Isaiáh the son of Amóz did see.  
2 Lift up a standard upon the high mountain: lift up the voice unto them: wag the <sup>b</sup>hand, that they may go into the gates of the nobles.

3 I have commanded them, that I have <sup>c</sup>sanctified, and I have called the mightie to my wrath, & them that rejoice in my <sup>d</sup>glorie.

4 The noise of a multitude *is* in the mountains, like a great people: a tumultuous voice of the kingdoms of the nations gathered together: the Lord of hostes nombreth the host of the battle.

5 They come from a far country, from the end of the heaven: *even* the Lord with the <sup>e</sup>weapons of his wrath to destroy the whole land.

6 Howl <sup>'</sup>you, for the day of the Lord is at hand, it shall come as a

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15 k To wit Nilus, the great river of Egypt, which enters into the sea with seven streams.

### Chapter 12

1 a He shows how the Church shall praise God, when they are delivered from their captivity.

2 b Our salvation stands only in God, who gives us an assured confidence, constancy and occasion to praise him for the same.

2 <sup>\*</sup>Ex. 15.2, Ps. 118.14.

3 c The graces of God shall be so abundant, that you may receive them in as great plenty, as waters out of a fountain that is full.

4 <sup>\*</sup>1 Chron. 16.8.

6 d You that are of the Church.

### Chapter 13

1 a That is, the great calamity, which was prophecied to come on Babel, as a most grievous burden which they were not able to bear. In these 12 Chapters following, he speaks of the plagues, wherewith God would smite these strange nations, (whom they knew) to declare that God chastised the Israelites as his children, and these other as his enemies and also that if God spare not these that are ignorant, that they must not think strange, if he punished them, which have knowledge of his Law and keep it not.

2 b To wit, to the Medes and the Persians.

3 c That is, prepared and appointed to execute my judgements.

3 d Which willingly go about the work, whereunto I appoint them, but how the wicked do this, read Chap. 10.6.

5 e The amy of the Medes and the Persians against Babylon.

6 f You Babylonians.

destroyer from the Almighty.

7 Therefore shall all hands be weakened, and all men's hearts shall melt,

8 And they shalbe afraid: anguish and sorrow shall take *them*, and they shall have pain, as a woman that travaileth: every one shalbe amazed at his neighbor, and their faces *shalbe like* <sup>g</sup>flames of fire.

9 Behold, the day of the Lord cometh, cruel, with wrath and fierce anger to lay the land waste: and he shall destroy the sinners out of it.

10 For the <sup>h</sup>stars of heaven and the planets thereof shall not give their light: the sun shalbe darkened in his going forth, and the moon shall not cause her light to shine.

11 And I will visit the wickedness upon the <sup>i</sup>world, and their iniquity upon the wicked, and I will cause the arrogancy of the <sup>k</sup>proud to cease, and will cast down the pride of tyrants.

12 I will make a <sup>'</sup>man more precious than fine gold, even a man above the wedge of gold of Ophír.

13 Therefore I will shake the heaven, and the earth shall remove out of her place in the wrath of the Lord of hostes, and in the day of his fierce anger.

14 And <sup>m</sup>it shalbe as a chased doe, and as a sheep that no man taketh up, every man shall turn to his own people, and flee each one to his own land.

15 Every one that is found, shalbe stricken through: and whosoever joyneth him self, shall fall by the sword.

16 <sup>\*</sup>Their <sup>n</sup>children also shalbe broken in pieces before their eyes: their houses shalbe spoiled, and their wives ravished.

17 Behold, I will stir up the Medes against them, which shall not regard silver, not be desirous of gold.

18 With bows also shall they destroy the children, and shall have no compassion upon the fruit of the womb, and their eyes shall not spare the children.

19 And Babél the glory of kingdoms, the beauty and pride of the Chaldeans, shalbe as the destruction of God <sup>\*</sup>in Sodóm and Gomoráh.

20 It shall not be inhabited for ever, neither shall it be dwelled in from generation to generation: neither shall the <sup>o</sup>Arabian pitch his tents there, neither shall the shepherds make their folds there.

21 But <sup>p</sup>Ziim shall lodge there, and their houses shalbe full of Ohim: Ostriches shall dwell there, & the Satyrs shall dance there.

22 And lim shall cry in their palaces, and dragons in their pleasant palaces: and the time thereof is ready to come, and the daies thereof shall not be prolonged.

### Chapter 14

*The return of the people from captivitie. 4 The derision of the King of Babylon. 11 The death of the King. 29 The destruction of the Philistims.*

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8 g The Babylonian's anger, and grief shall be so much, that their faces shall burn as fire.

10 h They that are overcome, shall think that all the powers of heaven and earth are against them, Ezek. 32.7, Joel 3.15, Mat. 24.29.

11 i He compares Babylon to the whole world, because they so esteemed themselves by reason of their great empire.

11 k He notes the principle vice, whereunto they were most given, as are all that abunde in wealth.

12 l He notes the great slaughter that shall be, seeing the enemy shall neither for gold, or silver spare a man's life, as verse 17.

14 m Meaning, the power of Babylon with their hired soldiers.

16 <sup>\*</sup>Ps. 137.9.

16 n This was not accomplished when Cyrus took Babylon, but after the death of Alexander the Great.

19 <sup>\*</sup>Gen. 19.24, Jer. 50.40.

20 o Who used to go from country to country to find pasture for their beasts, but there shall they find none.

21 p Which were either wild beasts, or fowls, or wicked spirits, where by Satan deluded man, as by the fairies, globulins and such like fantasies.

For <sup>a</sup>the Lord will have compassion of Jaakób, and will yet choose Israél, and cause them to rest in their own land: and the stranger <sup>b</sup>shall join him self unto them, and they shall cleave to the house of Jaakób.

2 And the people shall receive them and bring them to their own place, & the house of Israél shall possess them in the land of the Lord, for <sup>c</sup>servants & handmaids: & they shall take them prisoners, whose captives they were, & have rule over their oppressors.

3 ¶ And in that day when the Lord shall give thee rest from thy sorrow, and from thy fear, and from the sore bondage, wherein thou didest serve,

4 Then shalt thou take up this proverb against the King of Babél, and say, How hath the oppressor ceased? and the gold thirsty *Babél* rested?

5 The Lord hath broken the rod of the wicked, and the scepter of the rulers:

6 Which smote the people in anger with a continual plague, and ruled the nations in wrath: if any were persecuted, he did <sup>d</sup>not let.

7 The whole world is at <sup>e</sup>rest and is quiet: they sing for joy.

8 Also the fir trees rejoiced of thee, and the cedars of Lebanón, saying, Since thou art laid down, no hewer came up against us.

9 Hell beneath is moved for thee to <sup>f</sup>meet thee at thy coming, raising up the dead for thee, even all the princes of the earth, and hath raised from their thrones all the Kings of the nations.

10 All they shall cry, and say unto thee, Art thou become weak also as we? art thou become like unto us?

11 Thy pomp is brought down to the grave, and the sound of thy viols: the worm <sup>g</sup>is spread under thee, & the worms cover thee.

12 How art thou fallen from heaven, <sup>h</sup>Lucifer, son of the morning? and cut down to the ground, which didest cast lots upon the nations?

13 Yet thou saidest in thine heart, I will ascend into heaven, and exalt my throne above beside the stars of God: I will sit also upon the mount of the Congregation in the sides of the <sup>i</sup>North.

14 I will ascend above the height of the clouds, and I will be like the most high.

15 But thou shalt be brought down to the grave, to the sides of the pit.

16 They that see thee, shall <sup>k</sup>look upon thee and consider thee, saying, Is this the man that made the earth to tremble, and that did shake the kingdoms?

17 He made the world as a wildemess, and destroyed the cities thereof, and opened not <sup>l</sup>the house of his prisoners.

18 All the Kings of the nations, even they all sleep in glory, every one in his own house.

19 But thou art <sup>m</sup>cast out of thy grave like an abonimable branch:

1 a He shows why God will hast to destroy his enemies to wit, because he will deliver his Church.

1 b Meaning, that the Gentiles shall be joined with the Church and worship God.

2 c Signifying that the Jews should be superiors to the Gentiles, and that they should be brought under the service of Christ by the preaching of the Apostles, whereby all are brought to the subjection of Christ, 2 Cor. 10.5.

6 d That is, he suffered all violence and injuries to be done.

7 e Meaning, that when tyrants reign, there can be no rest nor quietness, and also how detestable a thing tyranny is.

9 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, which knew not that all creatures wish their destruction that they may rejoice.

11 g Instead of your costly carpets and coverings.

12 h You that 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 Nebuchad-nezzer is compared.

13 i Meaning, Jerusalem, whereof the Temple was on the North side, as Ps. 48.2 whereby he means that tyrants fight against God, when they persecute his Church, and would set themselves in his place.

16 k In marveling at you.

17 l To set them at liberty noting his cruelty.

19 m You were not buried in the sepulcher of your fathers, your tyranny was so abhorred.

like the raiment of those that are slain, and thrust through with a sword, which go down to the stones of the pit, as a carkeise trodden under feet.

20 Thou shalt not be joined with them in the grave, because thou hast destroyed thine own land, and slain thy people: the seed of the wicked shall not be renowned for ever.

21 <sup>n</sup>Prepare a slaughter for his children, for the iniquity of their fathers: let them not rise up nor possess the land, nor fill the face of the world with enemies.

22 ¶ For I will rise up against them (saith the Lord of hostes) and will cut off from Babél the name and the remnant and the son, and the nephewe, saith the Lord:

23 And I will make it a possession to the <sup>o</sup>hedgehog, and pools of water, and I will sweep it with the besome of destruction, saith the Lord of hostes.

24 The Lord of hostes hath sworn, saying, Surely like as I have purposed, so shall it come to pass, and as I have consulted, it shall stand:

25 <sup>o</sup>That I will break to pieces Asshúr in my land, and upon my mountains will I tread him under foot: so that his yoke shall depart from <sup>p</sup>them, and his burden shall be taken from off their shoulder.

26 This is the counsel that is consulted upon the whole world, and this is the hand stretched out over all the nations,

27 Because the Lord of hostes hath determined it, and who shall disannul it? & his hand is stretched out, & who shall turn it away?

28 ¶ In the year that King Aház dyed, was this <sup>q</sup>burden.

29 Rejoice not, (thou whole <sup>r</sup>Palestina) because the rod of him that did beat thee, is broken: for out of the serpent's root shall come forth a cockatrice, and the fruit thereof *shalbe* a fyrie flying serpent.

30 For the <sup>s</sup>first born of the poor *shalbe* fed, and the needy shall lie down in safety: and I will kill thy root with famine, and <sup>t</sup>it shall slay thy remnant.

31 Howle, <sup>u</sup>gate, cry <sup>v</sup>city: thou whole land of Palestina art dissolved, for there shall come from the <sup>w</sup>North a smoke, and none *shalbe* alone, <sup>x</sup>at his time appointed.

32 What shall then one answer <sup>y</sup>the messengers of the Gentiles? That the Lord hath stablished <sup>z</sup>Zion, and the poor of his people shall trust in it.

## Chapter 15

### *A prophecy against Moáb.*

The <sup>a</sup>burden of Moáb. Surely <sup>b</sup>Ar of Moáb was destroyed and brought to silence in a night: surely Kir of Moáb was destroyed, and brought to silence in a night.

2 <sup>c</sup>He shall go up to the temple, and to Dibón to the high places

21 n He called to the Medes and Persians and all those that should execute God's vengeance.

23 <sup>o</sup>Or, partridge.

25 o As I have begun to destroy the Assyrians in Saneherib, so will I continue, and destroy them wholly, when I shall deliver you from Babylon.

25 p From the Jews.

28 q Read Ch. 13.1.

29 r He wills the Philistims not to rejoice because the Jews are dimin-ished in their power for their strength shall be greater then ever it was.

30 s The Israelites, which were brought to most extreme misery.

30 t To wit, my people.

31 u That is, from the Jews, or Assyrians for they were both North from Palestina.

31 x But they shall be all ready, and join together.

32 y Which shall come to inquire of the state of the Church.

32 z They shall answer, that the Lord does defend his Church, and them that join themselves thereunto.

## Chapter 15

1 a Read Ch. 13.1.

1 b The chief city, whereby the whole country was meant.

2 c The Moabites shall flee to their idols for succor, but it shall be too late.

to weep: for <sup>d</sup>Nebó and for Medebá shall Moáb howle: upon all <sup>e</sup>their heads *shalbe* baldness, and every beard shaven.

3 In their streets shall they be girded with sackcloth: on the tops of their houses, and in their streets every one shall howle, *and* come down with weeping.

4 And Heshbón shall cry, and Elealéh: their voice *shalbe* heard unto Jáhaz: therefore the warriors of Moáb shall shout: the soul of every one shall lament in him self.

5 Mine <sup>h</sup>heart shall cry for Moáb: his fugitives *shall flee* unto Zóar, <sup>9</sup>an heiffer of three year old: for they shall go up with weeping by the mounting up of Luhith: and by the way of Horonáim they <sup>h</sup>shall raise up a cry of destruction.

6 For the waters of Nimrim shall be dried up: therefore the grass is withered, the herbs consumed, *and* there was no green herb.

7 Therefore what *every man* hath left, and their substance shall they bear to the <sup>l</sup>brook of the willows.

8 For the cry went round about the borders of Moáb: & the howling thereof unto Egláim, and the skriking thereof unto Beer Elím.

9 Because the waters of Dimón *shalbe* full <sup>k</sup>of blood: for I will bring more upon Dimón, even Lyons <sup>l</sup>upon him that escapeth of Moáb, and to the remnant of the land,

### Chapter 16

*The causes wherefore the Moábites are destroyed.*

**S**end <sup>a</sup>ye a lamb to the ruler of the world from the rock of the wilderness, unto the mountain of the daughter Zíón.

2 For it *shalbe* as a bird that <sup>b</sup>flyeth, and a nest forsaken: the daughters of Moáb *shalbe* at the fords of Arnón.

3 Gather a counsel, execute judgement: <sup>c</sup>make thy shadow as the night in the midday: hide them that are chased out: bewray not him that is fled.

4 Let my banished dwell with thee: Moáb be thou their covert from the face of the destroyer: for the extortioner <sup>a</sup>shall end: the destroyer *shalbe* consumed, *and* the oppressor shall cease out of the land.

5 And in mercy shall the throne be prepared, <sup>e</sup>and he shall sit upon it in steadfastness, in the tabernacle of David, judging, and seeking judgement, and hasting justice.

6 We have heard of the pride of Moáb (he is very proud) *even* his pride, and his arrogance, and his indignation, *but* his <sup>l</sup>lies *shall* not *be* so.

7 Therefore shall Moáb howle unto Moáb: every one shall howle: for the foundations of Kir-haréséth shall ye mourn, yet they shall <sup>9</sup>be *stricken*.

2 d Which were cities of Moab.

2 e For as in the West parts the people used to let their hair grow long when they mourned, so in the East parts they cut it off.

5 f The Prophet speaks this in the person of the Moabites, or as one that felt the great judgement of God that should come upon them.

5 g Meaning, that it was a city that ever lived in pleasure, and never felt sorrow.

5 h He describes the miserable dissipation, and flight of the Moabites.

7 i To hide themselves, and their goods there.

9 k Of them that are slain.

9 l So that by no means they should escape the hand of God thus will God punish the enemies of his Church.

### Chapter 16

1 a That is, offer a sacrifice whereby he derides their long delay, which would not repent when the Lord called them, showing them that it is now too late, seeing the vengeance of God is upon them.

2 b There is no remedy, but you must fly.

3 c He shows what Moab should have done, when Israel their neighbor was in affliction, to whom because they would give no shadow nor comfort, they are now left comfortless.

4 d The Assyrians shall oppress the Israelites, but for a while.

5 e Meaning, Christ.

6 f Their vain confidence, & proud brags shall deceive them, as Jer. 48.2.

7 g For all your mourning, yet the city shall be destroyed, even unto the foundations.

8 For the vineyards of Heshbón are cut down, *and* the vine of Sibmáb: <sup>h</sup>the lords of the heathen have broken the principle vines thereof, they are come unto <sup>l</sup>Jaazár: they wandered in the wilderness: her goodly branches stretched out them selves, *and* went over the sea.

9 Therefore will <sup>k</sup>I weep with the weeping of Jaazér, and of the vine of Sibmá, ô Heshbón: and Elealéh, I will make thee drunk with my tears, because upon thy summer fruits, and upon thy harvest <sup>a</sup> shouting is fallen.

10 And gladness is taken away, and joy out of the plentiful field, and in the vineyard *shalbe* no singing nor shouting for joy: the trader shall not tread wine in the wine presses: I have caused the rejoicing to cease.

11 Wherefore, my <sup>m</sup>bowels shall sound like an harp for Moáb, and mine inward parts for Ker-háresh.

12 And when it shall appear that Moáb *shalbe* weary of his high places, then shall he come to his <sup>n</sup>temple to pray, but he shall not prevail.

13 This is the word that the Lord hath spoken against Moáb since that time.

14 And now the Lord hath spoken, saying, <sup>o</sup>In three years, as the years of a <sup>p</sup>hyreling, and the glory of Moáb *shalbe* contemned in all the great multitude, and the remnant *shalbe* very small *and* feeble.

### Chapter 17

*A prophecie of the destruction of Damascus and Ephráim. 7 Calamity moveth to repentance.*

**T**he <sup>a</sup>burden of <sup>b</sup>Damascus. Behold, Damascus is taken away from being a city, for it *shalbe* a ruinous heap. 2 The cities of <sup>c</sup>Aroér *shalbe* forsaken: they *shalbe* for the flocks: for they shall lye *there*, and none shall make them afraid.

3 The munition also shall cease from <sup>e</sup>Ephráim, and the kingdom from Damascus, and the remnant of Arám *shalbe* as the <sup>e</sup>glory of the children of Israél, saith the Lord of hostes.

4 And in that day the glory of <sup>f</sup>Jaakób *shalbe* impoverished, and the fatness of his flesh *shalbe* made lean.

5 And it *shalbe* as when the harvest man gathereth <sup>9</sup>the corn, and reapeth the ears with his arms, and he *shalbe* as he that

8 h That is, the Assyrians, and other enemies.

8 i Meaning, that the country of Moab was now destroyed and all the precious things thereof were carried into the borders, yea, into other countries, and over the sea.

9 k He shows that their plague was so great, that it would have moved any man to lament with them, as Ps. 141.5.

9 l The enemies are come unto you, and shout for joy, when they carry your commodities from you, as Jer. 48.33.

11 m For very sorrow and compassion.

12 n They shall use all means to seek help of their idols and all in vain: for Chemóz their great god shall not be able to help them.

14 o He appointed a certain time to punish the enemies in.

14 p Who will observe justly the time, for the which he is hired, and serve no longer, but will ever long for it.

### Chapter 17

1 a Read Ch. 13.1.

1 b The chief city of Syria.

2 c It was a country of Syria by the river Arnon.

3 d It seems that the Prophet would comfort the Church in declaring the destruction of these two Kings, of Syria and Israél, when as they had conspired the overthrow of Judáh.

3 e The ten tribes gloried in their multitude, and alliance with other nations therefore he says that they shall be brought down and the Syrians also.

4 f Meaning of the ten tribes, which boasted themselves of their nobility, prosperity, strength and multitude.

5 g As the abundance of com does not fear the harvest men that should cut it down no more shall the multitude of Israél make the enemies to shrink, whom God shall appoint to destroy them.

gathereth the ears in the valley of <sup>h</sup>Repháim.

6 Yet a gathering of grapes shall <sup>be</sup> left in it, as the shaking of an olive tree, two *or* three berries *are* in the top of the upmost boughs, *and* four *or* five in the high branches of the fruit thereof, saith the Lord God of Israél.

7 At that day shall a man look to his <sup>k</sup>maker, and his eyes shall look to the holie one of Israél.

8 And he shall not look to the altars, the works of his own hands, neither shall he look to those things, which his own fingers have made, as groves and images.

9 In that day shall the cities of their strength be as the forsaking of boughs and branches, which <sup>t</sup>hey did forsake, because of the children of Israél, and there shalbe desolation.

10 Because thou hast forgotten the God of thy salvation, and hast not remembered the God of thy strength, therefore shalt thou set pleasant plants, and shalt grass strange <sup>m</sup>vine branches:

11 In the day shalt thou make thy plant to grow, & in the morning shalt thou make thy seed to flourish: *but* the harvest shall be gone in the day <sup>o</sup>f possession, and *there shalbe* desperate sorrow.

12 <sup>o</sup>Ah, the multitude of many people, they shall make a sound like the noise of the sea: for the noise of the people shall make a sound like the noise of mighty waters.

13 The people shall make a sound like the noise of many waters: *but* God shall <sup>r</sup>ebuke them, and they shall flee far off, and shalbe chased as the chaff of the mountains before the wind, and as a rolling thing before the whirl wind.

14 And lo, in the evening there *is* <sup>q</sup>trouble: *but* afore the morning it is gone. This is the portion of them that spoil us, and the lot of them that rob us.

### Chapter 18

*1 Of the enemies of the Church. 7 And of the vocation of the Gentiles.*

**O**h, the <sup>a</sup>land shadowing with wings, which is beyond the rivers of Ethiopia, 2 Sending ambassadors by the sea, even in vessels of <sup>b</sup>reeds upon the waters, *saying*, <sup>c</sup>Go, ye swift messengers, to a nation that is scattered abroad, and spoiled, unto a terrible <sup>d</sup>people from their beginning even hitherto: a nation by little and little, even trodden under foot, whose land the

5 h Which valley was plentiful and fertile.

6 i Because God would have his covenant stable, he promises to reserve some of this people, and to bring them to repentance.

7 k He shows that God's corrections ever bring forth some fruit, and cause his to turn from their sins, and to humble themselves to him.

9 l As the Canaanites left their cities, when God did place the Israelites there, so the cities of Israel shall no more be able to defend their inhabitants, then bushes, when God shall send the enemy to plague them.

10 m Which are excellent, and brought out of other countries.

11 n As the Lord threatens the wicked in his Law, Lev. 26.16.

12 o The Prophet laments, considering the horrible plague that was prepared against Israel by the Assyrians, which were infinite in number, and gathered of many nations.

13 p He adds this for the consolation of the faithful, which were in Israel.

14 q He compares the enemies the Assyrians to a tempest, which rises over night, and in the morning is gone.

### Chapter 18

1 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.

2 b Which in those countries were great insomuch as them made ships of them for swiftness.

2 c This may be taken that they sent other to comfort the Jews, and to promise them help against their enemies, and so the Lord did threaten to take away their strength that the Jews should not trust therein: or that they did solicit the Egyptians, and promised them aid to go against Judah.

2 d To wit, the Jews, who because of God's plagues made all other nations afraid of the like, as God threatened, Due. 28.37.

<sup>e</sup>floods have spoiled.

3 All ye the inhabitants of the world and dwellers in the earth, shall see when <sup>i</sup>he setteth up a sign in the mountains, and when he bloweth the trump, ye shall hear.

4 For so the Lord said unto me, I will <sup>o</sup>rest and behold in my tabernacle, as <sup>h</sup>the heat drying up the rain, *and* as a cloud of dew in the heat of harvest.

5 For afore the harvest when the flower is finished, and the fruit is riping in the flower, then he shall cut down the branches with hooks, and shall take away, *and* cut off the boughs:

6 They shall be left together unto the fowls of the mountains, and to the <sup>b</sup>beasts of the earth: for the fowl shall summer upon it, and every beast of the earth shall winter upon it.

7 At that time shall a <sup>h</sup>present be brought unto the Lord of hostes, (a people that is scattered abroad, & spoiled, & of a terrible people from their beginning hitherto, a nation, by little and little even trodden under foot, whose land the rivers have spoiled) to the place of the Name of the Lord of hostes, *even* the mount Zión.

### Chapter 19

*2 The destruction of the Egyptians by the Assyrians. 18 Of their conversion to the Lord.*

**T**he <sup>a</sup>burden of Egypt. Behold, the Lord <sup>b</sup>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 middes of her.

2 And I will set the Egyptians against the Egyptians, so every one shall <sup>e</sup>fight against his brother, and every one against his neighbor, city against city, *and* kingdom against kingdom.

3 And the <sup>d</sup>spirit of Egypt shall fail in the middes of her, and I will destroy their counsel, and they shall seek at the idols, and at the sorcerers, and at them that have spirits of divination, and at the southsayers.

4 And I will deliver the Egyptians into the hand of cruel lords, and a mighty King shall rule over them, saith the Lord God of hostes.

5 Then the waters of the sea shall <sup>e</sup>fail, and the river shall be dried up, and wasted.

6 And the rivers <sup>i</sup>shall go far away: the rivers of defense shalbe emptied and dried up: the reeds and flagges shalbe cut down.

7 The grass in the river, *and* at the <sup>o</sup>head of the rivers, and all that groweth by the river, shall wither, *and* be driven away, and

2 e Meaning the Assyrians, as Ch. 8.7.

3 f When the Lord prepares to fight against the Ethiopians.

4 g I will stay a while from punishing the wicked.

4 h Which two seasons are most profitable for the riping of fruits: whereby he means, that he will seem to favor them, and give them abundance for a time, but he will suddenly cut them off.

6 i Not only men shall contemn them, but the brute beasts.

7 k Meaning, that God will pity his Church, and receive that little remnant as an offering unto him self.

### Chapter 19

1 a Read Ch. 13.1.

1 b Because the Egyptians trusted in the defense 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 shall tremble at his coming, and that men's hearts shall faint.

2 c As he caused the Ammonites, Moabites, and Idumeans to kill one another, when they came to destroy the Church of God, 2 Chron. 20.22, Ch. 49.26.

3 d Meaning, their policy, and wisdom.

5 e He shows that the sea and Nilus their great river, whereby they thought themselves most sure, should not be able to defend them from his anger, but that he would send the Assyrians among them that should keep them under as slaves.

6 f For Nilus ran into the sea by seven streams, as though they were so many rivers.

7 g The Ebrewe word is mouth, whereby they mean the spring, out of the which the water gushes as out of a mouth.

be no more.

8 The fishers also shall <sup>h</sup>mourn, and all they that cast angle into the river, shall lament, and they that spread their net upon the waters, shalbe weakened.

9 Moreover, they that work in flax of divers sorts, shalbe confounded, and they that weave nets.

10 For their nets shalbe broken, and all they, that make ponds, *shalbe* heavy in heart.

11 Surely the princes of <sup>i</sup>Zoán *are* fools: the counsel of the wise counselors of Pharaóh is become foolish: how say ye unto Pharaóh, I <sup>k</sup>am the son of the wise? I am the son of the ancient Kings?

12 Where are now thy wise men, that they may tell thee, or may know what the Lord of hostes hath determined against Egypt?

13 The princes of Zoán are become fools: the princes of <sup>l</sup>Noph are deceived, they have deceived Egypt, *even* the <sup>m</sup>corners of the tribes thereof.

14 The Lord hath mingled among them the spirit <sup>n</sup>of errors and they have caused Egypt to err in every work thereof, as a drunken man erreth in his vomit.

15 Neither shall there be any work in Egypt, which the head may <sup>o</sup>do, nor the tail, the branch nor the rush.

16 In that day shall Egypt be like unto women: for it shalbe afraid and fear because of the moving of the hand of the Lord of hostes, which he shaketh over it.

17 And the land of Judah shalbe a fear <sup>p</sup>unto Egypt every one that maketh mention of it, shalbe afraid thereat, because of the counsel of the Lord of hostes, which he hath determined upon it.

18 In that day shall five cities in the land of Egypt <sup>q</sup>speak the language of Canáan, and shall <sup>r</sup>swear by the Lord of hostes: one shalbe called the city of <sup>s</sup>destruction.

19 In that day shall the altar of the Lord be in the middes of the land of Egypt, and <sup>t</sup>a pillar by the border thereof unto the Lord.

20 And it shalbe for a sign and for a witness unto the Lord of hostes in the land of Egypt: for they shall cry unto the Lord, because of the oppressors, and he shall send them <sup>u</sup>a Saviour and a great man, and shall deliver them.

21 And the Lord shalbe knowen of the Egyptians, and the Egyptians shall know the Lord in that day, and do <sup>v</sup>sacrifice and oblation, and shall vow vows unto the Lord, and perform *them*.

22 So the Lord shall smite Egypt, he shall smite and heal it: for

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8 h The Scriptures use to describe the destruction of a country by taking away of the commodities thereof, as by vines, flesh, fish, and such other things, whereby countries are enriched.

11 i Called also Tanes, a famous city upon Nilus.

11 k He notes the flatterers of Pharaoh who persuaded the King that he was wise, and noble, and that his house was most ancient, and so he flattered himself, saying, I am wise.

13 l Or Memphis, others Alexandria, and now called the great Caira.

13 m The principle upholders thereof are the chiefest cause of their destruction.

14 n For the spirit of wisdom he has made them drunken and giddy with the spirit of error.

15 o Neither the great nor the small, the strong nor the weak.

17 p Considering that through their occasion the Jews made not God their defense, but put their trust in them, and were therefore now punished, they shall fear lest the like light upon them.

18 q Shall make one confession of faith with the people of God by the speech of Canaan meaning, the language, wherein God was then served.

18 r Shall renounce their superstitions and protest to serve God aright.

18 s Meaning, of six cities fives shall serve God, and the sixt remain in their wickedness and so of the sixt part there should be but one lost.

19 t There shall be evident signs and tokens, that God's religion is there which manner of speech is taken of the Patriarchs and ancient times, when God had not as yet appointed the place, and full manner how he would be worshipped.

20 u This declares that this prophecy should be accomplished in the time of Christ.

21 x By these ceremonies he comprehends the spiritual service under Christ.

he shall return unto the Lord, and he shalbe intreated of them and shall heal them.

23 In that day shall there be a path from <sup>y</sup>Egypt to Asshúr, and Asshúr shall come into Egypt, and Egypt into Asshúr, so the Egyptians shall worship with Asshúr.

24 In that day shall Israél be the third with Egypt and Asshúr, *even* a blessing in the middes of the land.

25 For the Lord of hostes shall bless it, saying, Blessed *be* my people Egypt and Asshúr, the work of mine hands, and Israél mine inheritance.

## Chapter 20

*2 The three years captivity of Egypt and Ethiopia described by the three years going naked of Isaiáh.*

**I**n the year that <sup>a</sup>Tartán came to <sup>b</sup>Ashdód, (when <sup>c</sup>Sargón King of Asshúr sent him) & had fought against Ashdód, & taken it, 2 At the same time spake the Lord by the hand of Isaiáh the son of Amóz, saying, Go, and loose the <sup>d</sup>sackcloth from thy loins, and put off thy shoe from thy foot. And he did so, walking naked and barefoot.

3 And the Lord said, Like as my servant Isaiáh hath walked naked, and barefoot three years, as a sign and wonder upon Egypt, and Ethiopia,

4 So shall the King of Asshúr take away the captivity of Egypt, and the captivity of Ethiopia, *both* young men & old men, naked & barefoot, with their buttocks uncovered, to the shame of Egypt.

5 And they shall fear, and be ashamed of <sup>e</sup>Ethiopia their expectation, and of Egypt <sup>f</sup>their glory.

6 Then shall the inhabitants of this <sup>g</sup>yle say in that day, Behold, such is our expectation, whether we fled for help to be delivered from the King of Asshúr, and how shall we be delivered?

## Chapter 21

*2 Of the destruction of Babylon by the Persians and Medes. 11 The ruin of Idumea, 13 And of Arabia.*

**T**he burden of <sup>a</sup>the desert sea. As the whirlwinds in the South use to pass from the wilderness, so shall it <sup>b</sup>come from the horrible land. 2 A grievous vision was shewed unto me, The <sup>c</sup>transgressor *against* a transgressor, and the destroyer *against* a destroyer. Go up <sup>d</sup>Elám, besiege Media: I have caused all the mourning <sup>e</sup>thereof to cease.

3 Therefore are my <sup>f</sup>loins filled with sorrow: sorrows have taken me as the sorrows of a woman that travaileth: I was bowed down

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23 y By these two nations, which were then chief enemies of the Church, he shows that the Gentiles, and the Jews should be joined together in one faith and religion, and should be all one fold under Christ their shepherd.

## Chapter 20

1 a Who was a captain of Saneherib, 2 Kings 18.17.

1 b A city of the Philistims.

1 c The Ebrewes write that Saneherib was so called.

2 d Which signifies that the Prophet did lament the misery that he saw prepared, before the three years, that he went naked and barefooted.

5 e In whose aid they trusted.

5 f Of whom they boasted, and glorified.

6 g Meaning Judea, which was compassed about with their enemies, as an isle with water.

## Chapter 21

1 a On the seaside between Judea, and Chaldea was a wilderness, whereby he means Chaldea.

1 b That is, the ruin of Babylon by the Medes, and Persians.

2 c The Assyrians and Caldeans, which had destroyed other nations, shall be overcome of the Medes and Persians, and this he prophecied an hundred year before it came to pass.

2 d By Elam, he means the Persians.

2 e Because they shall find no succor, they shall mourn no more, or, I have caused them to cease mourning, whom Babylon had afflicted.

when I heard it, *and* I was amazed when I saw it.

4 Mine heart failed: fearfulness troubled me: the night <sup>o</sup>of my pleasures hath he turned into fear unto me.

5 Prepare thou the table: watch in the watch tower: eat, drink, <sup>h</sup>arise, ye princes, anoynt the shield.

6 For thus hath the <sup>i</sup>Lord said unto me, Go, set a watchman, to tell what he seeth.

7 And he saw a charet with two horsemen: <sup>k</sup>a charet of an asse, *and* a charet of a camel: & he hearkened *and* took diligent heed.

8 And he cried, A <sup>l</sup>yon: my lord, I stand continually upon the watch tower in the day time, & I am set in my watch every night:

9 And behold, this man's charet cometh with two horsemen. And <sup>m</sup>he answered and said, \*Babél is fallen: it is fallen, and all the images of her gods hath he broken unto the ground.

10 O <sup>n</sup>my threshing, and the <sup>^</sup>com of my floor. That which I have heard of the Lord of hostes, the God of Israél, have I shewed unto you.

11 ¶ The burden of <sup>o</sup>Dumáh. He calleth unto me of <sup>p</sup>Seír, Watchman, what was in the night? Watchman, what was in the night?

12 The watchman said, The <sup>a</sup>morning cometh, and also the night. If ye will ask, enquire: return *and* come.

13 ¶ The burden against Arabia. In <sup>t</sup>the forest of Arabia shall ye tarry all night, *even* in the ways of Dedanim.

14 O inhabitants of the land of Temá, bring forth <sup>a</sup>water to mete the thirsty, *and* prevent him that fleeth with his bread.

15 For they flee from the drawn swords, *even* from the drawn sword, and from the bent bow, and from the grievousness of war.

16 For thus hath the Lord said unto me, Yet a year <sup>'</sup>according to the years of an <sup>h</sup>yreling, and all the glory of Kedár shall fail.

17 And the residue of the number of the strong archers of the sons of <sup>x</sup>Kedár shalbe few: for the Lord God of Israél hath spoken it.

## Chapter 22

*1 He prophecied of the destruction of Jerusalém by Nebuchad-nezzár. 15 A threatening against Shebna. 20 To whose office Eliakim is preferred.*

3 f This the Prophet speaks in the person of the Babylonians.

4 g He prophecied the death of Belshazar, as Dan. 5.30, who in the middes of his pleasures was destroyed.

5 h Whiles they were eating, and drinking they shall be commanded to run to their weapons.

6 i To wit, in a vision by the spirit of prophecy.

7 k Meaning charrets of men of war, and others that carried the baggage.

8 l Meaning, Darius which overcame Babylon.

9 m The watchman, whom Isaiah set up, told him, who came toward Babylon, and the Angel declared that it should be destroyed all this was done in a vision.

9 \*Jer. 51.8, Rev. 14.8.

10 n Meaning, Babylon.

10 <sup>^</sup>Ebr., servant.

11 o Which was a city of the Ismaélites and was so named of Dumah, Gen. 25.14.

11 p A mountain of the Idumeans.

12 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 inquire Jews.

13 r For fear, the Arabians shall flee into the woods, and he appointed what way they shall take.

14 s Signifying that for fear they shall not tarry to eat or drink.

16 t He appointed them respite for one year only and then they should be destroyed.

16 u Read Ch.16.14.

17 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.

The burden of the <sup>a</sup>valley of vision. What <sup>b</sup>aileth thee now that thou art wholly gone up unto the house tops? 2 Thou that art full of <sup>c</sup>noise, a city full of brute, a joyous city: thy slain men shall not be slain <sup>d</sup>with sword, not die in battle.

3 All thy princes shall flee together from the bow: they shalbe <sup>e</sup>bound: all that shalbe found in thee, shalbe bound together, which have fled from <sup>f</sup>far.

4 Therefore said I, Turn away from me: I will weep <sup>g</sup>bitterly: labor not to comfort me for the destruction of the daughter of my people.

5 For *it is* a day of trouble, and of ruin, and of perplexity by the Lord God of hostes in the valley of vision, breaking down the city: and a <sup>h</sup>crying unto the mountains.

6 ¶ And Elám <sup>b</sup>are the quiver in a man's charet with horsemen, and Kir uncovered the shield.

7 And thy chief valleys were full of charrets, and the horsemen set them selves in array against the gate.

8 And he discovered the <sup>k</sup>covering of Judáh: and thou didest look in that day to the armor of the house of the forest.

9 And ye have seen <sup>t</sup>the breaches of the city of David: for they were many, and ye gathered the waters of the lower pool.

10 And ye numbered the houses <sup>m</sup>of Jerusalem, and the houses have ye broken down to fortify the wall.

11 And have also made a ditch between the two walls, for the <sup>n</sup>waters of the old pool, and have not looked unto the maker <sup>o</sup>thereof, neither had respect unto him that formed it of old.

12 And in that day did the Lord God of hostes call unto weeping and mourning, and to baldness and girding with sackcloth.

13 And behold, joy and gladness, slaying oxen and killing sheep, eating flesh, and drinking wine, <sup>p</sup>eating and drinking: for to morrow we shall dye.

14 And it was declared in the ears of the Lord of hostes. Surely this iniquity shall not be purged from you, till ye die, saith the Lord God of hostes.

15 Thus saith the Lord God of hostes, Go, get thee to the <sup>q</sup>treas-

1 a Meaning, Judea, which was compassed about with mountains, and was called the valley of visions, because of the Prophets, which were always there, whom they named Seers.

1 b He speaks to Jerusalem, whose inhabitants were fled up to the housetops for fear of their enemies.

2 c Which was wont to be full of people and joy.

2 d But for hunger.

3 e And led, into captivity.

3 f Which have fled from other places to Jerusalem for succour.

4 g He shows what is the duty of the godly, when God's plagues hang over the Church, and specially of the ministers, Jer. 9.1.

5 h That is, the shout of the enemies whom God had appointed to destroy the city.

6 i He puts them in mind how God delivered them once from Saneherib, who brought the Persians and Cyrenians with him, that they might by returning to God avoid the great plague which they should els suffer by Nebuchad-nezzár.

8 k The secret place where the armor was to wit, in the house of the forest, 1 King 7.2, 10.17.

9 l You fortified the ruinous places, which were neglected in time of peace meaning, the whole city and the city of David which was within the compass of the other.

10 m Either to pull down such as might hurt, or else to know what men they were able to make.

11 n To provide if need should be of water.

11 o To God that made Jerusalem that is, they trusted more in these worldly means than in God.

13 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 shall die tomorrow.

15 q Because the Ebrew word does signify one that does nourish and cherish, there are of the learned that think, that this wicked man did nourish secret friendship with the Assyrians and Egyptians, to betray the Church and to provide for himself against all dangers in the mean season he packt craftily and gate of the best offices into his hand under Hezekiah, ever aspiring to the highest.

urer, to Shebná, the steward of the house, *and say*,  
16 What hast thou to do here? and whom hast thou 'here? that thou shuldest here hew thee out a sepulchre, as he that heweth out his sepulchre in an high place, or that graveth an habitation <sup>s</sup>for him self in a rock?

17 Behold, the Lord will carry thee away with a great captivity, and will surely cover thee.

18 He will surely roll *and* turn thee like a ball in a large country: there shalt thou die, and there the charets of thy glory *shalbe* the 'shame of thy lord's house.

19 And I will drive thee from thy station, and out of thy dwelling will he destroy thee.

20 And in that day will I <sup>u</sup>call my servant Eliakím the son of Hilkiáh,

21 And with thy garments will I cloth him, and with thy girdle will I strengthen him: thy power also will I commit into his hand, and he shalbe a father of the inhabitants of Jerusalém, and of the house of Judáh.

22 And the <sup>v</sup>key of the house of David will I lay upon his shoulder: so he shall open and no man shall shut: and he shall shut, and no man shall open.

23 And I will fasten him as a <sup>y</sup>nail in a sure place, and he shalbe for the throne of glory to his father's house.

24 And they shall hang upon him all the glory of his father's house, *even* of the nephews and posterity <sup>z</sup>all small vessels, from the vessels of the cups, even to all the instruments of musike.

25 In that day, saith the Lord of hostes, shall the <sup>a</sup>nail, that is fastened in the sure place, depart and shall be broken, and fall, and the burden, that was upon it, shalbe cut off, for the Lord hath spoken it.

### Chapter 23

*1 A Prophecie against Tyrus 17 A promise that it shall be restored.*

**T**he <sup>a</sup>burden of Tyrus. Howle, ye ships of <sup>b</sup>Tarshish: for <sup>c</sup>it is destroyed, so that there is none house: none shall come from the land of <sup>d</sup>Chittím: it is <sup>e</sup>reveiled unto them.

2 Be still, ye that dwell in the yles: the marchants of Zidón, *and* such as pass over the sea, have <sup>f</sup>replenished thee.

3 The <sup>g</sup>seed of Nilus *growing* by the abundance of waters, *and* the harvest of the river *was* her revenues, and she was a marte of the nations.

4 Be ashamed, thou Zidón: for the <sup>h</sup>sea hath spoken, *even* the

16 r Meaning, that he was a stranger and came up of nothing.

16 s Where as he thought to make his name immortal by his famous sepulchre, he died most miserable among the Assyrians.

18 t Signifying that whatsoever dignity the wicked attain unto, at length it will turn to the shame of those Princes, by whom they were preferred.

20 u To be steward again, out of the which office he had been put by craft of Shebná.

22 x I will commit unto him the full charge and government of the King's house.

23 y I will establish him and confirm him in his office, of this phrase read, Ezra 9.8.

24 z Meaning that both small and great that shall come of Eliakim, shall have praise and glory by this faithful officer.

25 a He means Shebna, who in man's judgement should never have fallen.

### Chapter 23

1 a Read Ch. 13.1.

1 b You of Cilicia that come thether for merchandise.

1 c Tyrus is destroyed by Nebuchad-nezzár.

1 d By Chittam they intent all the isles and countries Westward from Palestina.

1 e All men know of this destruction.

2 f Have haunted you and enriched you.

3 g Meaning, the corn of Egypt which was fed by the overflowing of Nilus.

4 h That is, Tyrus, which was the chief port of the Sea.

strength of the sea, saying, I have not <sup>t</sup>travailed, nor brought forth children, neither nourished young men *nor* brought up virgins.

5 When the fame commeth to the Egyptians, they shalbe <sup>k</sup>sorie, concerning the rumor of Tyrus.

6 Go you over to <sup>l</sup>Tarshish: howle, ye that dwell in the yles.

7 Is not this that your glorious *citie*? her antiquity *is* of ancient daies: her own feet shall lead her a far off to be a sojourner.

8 Who hath decreed this against Tyrus (that <sup>m</sup>crowne<sup>n</sup> *men*) whose marchants *are* princes? whose chapmen *are* the nobles of the world?

9 The Lord of hostes hath decreed this, to stain the pride of all glory, and to bring to contempt all them that be glorious in the earth.

10 Pass through thy land like a flood *to* the <sup>n</sup>daughter of Tarshish: there is no more strength.

11 He stretched out his hand upon the sea: he shook the kingdoms: the Lord hath given a commandment concerning the place of marchandise, to destroy the power thereof.

12 And he said, Thou shalt no more joyce when thou art oppressed <sup>o</sup>virgin <sup>p</sup>daughter of Zidón: rise up, go over unto Chittím: yet there thou shalt have no rest.

13 Behold the land of the Chaldeans: this was no people: <sup>q</sup>Asshúr founded it by the inhabitants of the wilderness: they set up the towers thereof, they raised the palaces thereof *and* he <sup>r</sup>brought it to ruin.

14 Howle ye ships of Tarshish, for your <sup>s</sup>strength is destroyed.

15 And in that daie shall Tyrus be forgotten seventy years, (according to the years of one King) at the end of <sup>t</sup>seventy years shall Tyrus <sup>u</sup>sing as an harlot.

16 Take an harp, *and* go about the city: (thou harlot that hast been forgotten) <sup>v</sup>make sweet melodie, sing mo songs that thou maiest be remembered.

17 And at the end of seventie years shall the Lord visit Tyrus, and she shall return to her <sup>w</sup>wages, and shall commit fornication with all the kingdoms of the earth, *that are* in the world.

18 Yet her occupying and her wages shall be <sup>x</sup>holy unto the Lord: it shall not be layed up nor kept in store, but her merchandise shall be for them that dwell before the Lord, to eat sufficiently, and to have durable clothing.

### Chapter 24

*A prophecie of the curse of God for the sins of the people. 13 A*

4 i I have no people left in me, and am as a barren woman that never had child.

5 k Because these two countries were joined in league together.

6 l Tyrus wills other merchants to go to Cilicia & to come no more there.

8 m Who makes her merchants like princes.

10 n Your strength will no more serve you therefore flee to other countries for succor.

12 o For Tyrus was never touched nor afflicted before.

12 p Because Tyrus was built by them of Zidon.

13 q The Chaldeans which dwelt in tents in the wildemess, were gathered by the Assyrians into cities.

13 r The people of the Chaldeans destroyed the Assyrians whereby the Prophet means, that seeing the Chaldeans were able to overcome the Assyrians, which were so great a nation, much more shall these two nations of Chaldea and Assyria be able to overthrow Tyrus.

14 s That is, Tyrus, by whom you are enriched.

15 t Tyrus shall lie destroyed 70 years, which he calls the reign of one King, or a man's age.

15 u Shall use all craft and subtlety to entice men again to her.

16 x She shall labor by all means to recover her first credit, as an harlot when she is long forgotten, seeks by all means to entertain her lovers.

17 y Though she have been chastised of the Lord, yet she shall return to her old wicked practices, and for gain shall give herself to all men's lusts like an harlot.

18 z He shows that God yet by the preaching of the Gospel will call Tyrus to repentance, and turn her heart from avarice and filthy gain unto the true worshipping of God and liberality toward his Saints.



*remnant reserved, shall praise the Lord.*

**B**ehold, the Lord maketh the <sup>a</sup>earth empty, and he maketh it waste: he turneth it upside down, and scattereth abroad the inhabitants thereof.

2 And there shalbe like people, like <sup>b</sup>Priest, and like servant, like master, like maid, like mastresse, like buyer, like seller, like lender, like borrower, like giver, like taker to usury.

3 The earth shalbe clean emptied, and utterly spoiled: for the Lord hath spoken this word.

4 The earth lamenteth and fadeth away: the world is febled and decayed: the proud people of the earth are weakened.

5 The earth <sup>c</sup>also deceiveth, because of the inhabitants thereof: for they transgressed the laws: they changed the ordinances, *and* brake the everlasting covenant.

6 Therefore hath the <sup>d</sup>curse devoured the earth, and the inhabitants thereof are desolate. Wherefore the inhabitants of the land are <sup>e</sup>burned up, and few men are left.

7 The wine faileth, the vine hath no might: all that were of merry heart, do mourn.

8 The mirth of tabrets ceaseth: the noise of them that rejoyce, endeth: the joy of the harp ceaseth.

9 They shall not drink wine with mirth: strong drink shalbe bitter to them that drink it.

10 The city of <sup>f</sup>vanity is broken down: every house is shut up, that no man may come in.

11 There is a crying for wine in the streets: all joy is darkened: the <sup>g</sup>mirth of the world is gone away.

12 In the city is left desolation, and the gate is smitten with destruction.

13 ¶ Surely thus shall it be in the middes of the earth, among the people, <sup>h</sup>as the shaking of an olive tree, *and* as the grapes when the vintage is ended.

14 They shall lift up their voice: they shall shout for the magnificence of the Lord: they shall rejoyce from <sup>i</sup>the sea.

15 Wherefore praise ye the Lord in the valleys, *even* the Name of the Lord God of Israél, in the yles of the sea.

16 From the uttermost part of the earth we have heard praises, *even* glory to the <sup>k</sup>Just, and I said, <sup>l</sup>My leanness, my leanness, wo

1 a This prophecy is as a conclusion of that, which has been threatened to the Jews and other nations from the 13 Chapter and therefore by the earth he means those lands, which were before named.

2 b Because this was a name of dignity, it was also applied to them, which were not of Aaron's family, and so signifies also a man of dignity, as 2 Sam. 8.18 and 20.25, 1 Chron. 18.17, and by these words the Prophet signifies an horrible condition, where there shall be neither religion, order nor policy, Hosea 4.9.

5 c That is, rendered not her fruit for the sin of the people, whom the earth deceived of their nouriture, because they deceived God of his honor.

6 d Written in the Law, as Lev. 26.14, Deu. 28.16, thus the Prophets used to apply particularly the menaces, and promises which are general in the Law.

6 e With heat and drought, or els, that they were consumed with the fire of God's wrath.

10 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.

11 g Because they did not use God's benefits aright, their pleasures should fail, and they fall to mourning.

13 h He comforts the faithful, declaring that in this great desolation the Lord will assemble his Church, which shall praise his name, as Ch. 10.22.

14 i From the utmost coasts of the world, where the Gospel shall be preached, as verse 16.

16 k Meaning, to God, who will publish his Gospel through all the world.  
16 l I am consumed with care, considering the affliction of the Church, both by foreign enemies and domestical. Some read, my secret, my secret: that is, it was revealed to the Prophet, that the good should be preserved and the wicked destroyed.

is me: the transgressors have offended: yea, the transgressors have grievously offended.

17 Fear, and the pit, and the snare *are* upon thee, ô inhabitant of the earth.

18 And he that fleeth from the noise of the fear, shall fall into the pit, and he that commeth up out of the pit, shalbe taken in the snare, for the <sup>m</sup>windows from on high are open, and the foundations of the earth do shake.

19 The earth is utterly broken down: the earth is clean dissolved: the earth is moved exceedingly.

20 The earth shall reel to and fro, like a drunken man, and shalbe removed like a tent, and the iniquity thereof shalbe heavy upon it: so that it shall fall, and rise no more.

21 ¶ And in that day shall the Lord <sup>n</sup>visit the host above that is on high, even the Kings of the world that are upon the earth.

22 And they shalbe gathered together, as the prisoners in the pit: and they shalbe shut up in the prison, and after many daies shall they be <sup>o</sup>visited.

23 <sup>p</sup>Then the moon shalbe abashed, and the sun ashamed, when the Lord of hostes shall reign in mount Ziön and in Jerusalém: and glory shalbe before his ancient men.

## Chapter 25

*A thanksgiving to God in that that he sheweth him self judge of the world, by punishing the wicked and maintaining the godlie.*

**O** Lord, thou <sup>a</sup>art my God: I will exalt thee, I will praise thy Name: for thou hast done wonderful things, *according to* the counsels of old, with a stable truth.

2 For thou hast made of a <sup>b</sup>city an heap, of a strong city, a ruin: *even* the palace <sup>c</sup>of strangers of a city, it shall never be built.

3 Therefore shall the <sup>d</sup>mighty people give glory unto thee: the city of the strong nations shall fear thee.

4 For thou hast been a strength unto the poor, *even* a strength to the needy in his trouble, a refuge against the tempest, a shadow against the heat: for the blast <sup>e</sup>of the mighty is like a storm *against* the wall.

5 Thou shalt bring down the noise of the strangers, <sup>f</sup>as the heat in a dry place: he will bring down the song of the mighty, *as* <sup>g</sup>the heat in the shadow of a cloud.

6 And in this <sup>h</sup>mountain shall the Lord of hostes make unto all people a feast of fat things, *even* a feast of fined *wines*, *and* of fat

18 m Meaning, that God's wrath, and vengeance should be over and under them, so that they should not escape no more then they did at Noah's flood.

21 n There is no power so high or mighty, but God will visit him with his rods.

22 o Not with his rods, as verse 21, but shall be comforted.

23 p When God shall restore his Church, the glory thereof shall so shine and his ministers (which are called his ancient men) that the sun and the moon shall be dark in comparison thereof.

## Chapter 25

1 Thus the Prophet gives thanks to God, because he will bring under subjection these nations by his corrections, and make them of his Church, which before were his enemies.

2 b Not only of Jerusalem, but also of these other cities, which have been your enemies.

2 c That is, a place where foul vagabonds may live without danger, and as it were at ease as in a palace.

3 d The arrogant and proud which before would not know you, shall by your correction fear and glorify you.

4 e The rage of the wicked is furious, till God break the force thereof.

5 f Meaning, that as the heat is abated by the rain, so shall God bring down the rage of the wicked.

5 g As a cloud shadow them from the heat of the sun, so shall God aswage the rejoicing of the wicked against the godly.

6 h To wit, in Zion, whereby he means his Church, which should under Christ be assembled of the Jews and the Gentiles, and is here described under the figure of a costly banquet as Mt. 22.2.

things full of marrow, of *wines* fined *and* purified.

7 And he will destroy in this mountain <sup>t</sup>the covering that covereth all people, and the veil that is spread upon all nations.

8 He will destroy death for ever: and the Lord God will <sup>h</sup>wipe away the tears from all faces, and the rebuke of his people will he take away out of all the earth: for the Lord hath spoken it.

9 And in that day shall man say, Lo, this is our God, we have waited for him, and he will save us. This is the Lord, we have waited for him: we will rejoice and be joyful in his salvation.

10 For in this mountain shall the hand of the Lord rest, and <sup>l</sup>Moáb shall be threshed under him, even as straw <sup>is</sup> threshed in <sup>m</sup>Madmenáh.

11 And he shall stretch out his hand in the middes of them (as he that swimmeth, stretcheth *them* out to swim) and with the strength of his hands shall he bring down their pride.

12 The defense also of the height of thy walls shall he bring down and lay low, & cast them to the ground, *even* unto the dust.

### Chapter 26

*A song of the faithful, wherein is declared, in what consisteth the salvation of the Church, and wherein they ought to trust.*

**I**n that day shall <sup>a</sup>this song be sung in the land of Judáh, We have a strong city: <sup>b</sup>salvation shall *God* set for walls and bulwarks. 2 <sup>o</sup>Open ye the gates that the righteous nation, which kepeth the trueth, may enter in.

3 By an assured <sup>a</sup>purpose wilt thou preserve perfect peace, because they trusted in thee.

4 Trust in the Lord for ever for in the Lord God *is* strength for ever more.

5 For he will bring down them that dwell on high, <sup>o</sup>the high city he will abase, *even* unto the ground will he cast it down and bring it unto dust.

6 The foot shall tread it down, *even* the feet of the <sup>l</sup>poor, *and* the steps of the needy.

7 The way of the just *is* righteousness: thou wilt make equal the righteous path of the just.

8 Also we, <sup>o</sup>Lord, have waited for thee in the way of thy <sup>a</sup>judgements the desire of *our* soul *is* to thy Name, and to the remembrance of thee.

9 With my soul have I desired thee in the night, and with my spirit within me will I seek thee in the morning: for seeing thy judgements *are* in the earth, the inhabitants of the world shall learn <sup>h</sup>righteousness.

10 Let mercy <sup>l</sup>be shewed to the wicked, *yet* he will not learn righteousness: in the land of uprightness will he do wickedly, and will not behold the majesty of the Lord.

7 i Meaning that ignorance and blindness, whereby we are kept back from Christ.

8 k He will take away all occasions of sorrow and fill his with perfect joy, Rev. 7.17 and 21.4.

10 l By Moab are meant all the enemies of his Church.

10 m There were two cities of this name one in Judah, 1 Chron. 2.49, and another in the land of Moab, Jer. 48.2 which seems to have been a plentiful place of corn, Ch. 10.31.

### Chapter 26

1 a This song was made to comfort the faithful, when their captivity should come, assuring them also of their deliverance, for the which they should sing this song.

1 b God's protection and defense shall be sufficient for us.

2 c He assures the godly to return after the captivity to Jerusalem.

3 d You have decreed so, and your purpose can not be changed.

5 e There is no power so high, that can let God, when he will deliver his.

6 f God will set the poor afflicted over the power of the wicked.

8 g We have constantly avid adversities wherewith you have afflicted us.

9 h Meaning that by afflictions men shall learn to fear God.

10 i The wicked though God shows them evident signs of his grace, shall be never the better.

11 O Lord, they will not behold thine high hand *but* they shall see it, and be confounded with <sup>k</sup>the zeal of the people, and the fire of thine <sup>l</sup>enemies shall devour them.

12 Lord, unto us thou wilt ordain peace: for thou also hast wrought all our works for us.

13 O Lord our God, *other* <sup>m</sup>lords beside thee have ruled us, *but* we will remember thee only, *and* thy Name.

14 The <sup>n</sup>dead shall not live, *neither* shall the dead arise, because thou hast visited & scattered them, & destroyed all their memory.

15 Thou hast increased <sup>o</sup>the nation, <sup>o</sup>Lord: thou hast increased the nation: thou art made glorious: thou hast enlarged all the coasts of the earth.

16 Lord, in trouble have they <sup>p</sup>visited thee, they poured out a prayer when thy chastening *was* upon them.

17 Like as a woman with child, that draweth near to the travail, is in sorrow, *and* cryeth in her pains, so have we been in thy <sup>q</sup>sight, <sup>o</sup>Lord.

18 We have conceived, we have born in pain, as though we should have brought forth <sup>r</sup>wind, there was no help in the earth, neither did the inhabitants of <sup>s</sup>the world fall.

19 **I** Thy dead men shall live: *even* with my body shall they rise. Awake, and sing, ye that dwell in dust for thy <sup>u</sup>dew *is* as the dew of herbs, and the earth shall cast out the dead.

20 Come, my people: <sup>v</sup>enter thou into thy chambers, and shut thy doors after thee: hide thy self for a very little while, until the indignation pass over.

21 For lo, the Lord cometh out of his place, to visit the iniquity of the inhabitants of the earth upon them: and the earth shall disclose her <sup>y</sup>blood, and shall no more hide her slain.

### Chapter 27

*A prophecy against the kingdom of Satán, 2 And of the joy of the Church for their deliverance.*

**I**n that <sup>a</sup>day the Lord with his sore and great and mighty <sup>b</sup>sword shall visit Liviathán, that piercing serpent, even Liviathán, that crooked serpent, and he shall slay the dragon that is in the sea.

2 In that day sing of the vineyard <sup>c</sup>of red wine.

3 I the Lord do keep it: I will water it every moment: lest any

11 k Through envy and in ligation against your people.

11 l The fire and vengeance, wherewith you do destroy your enemies.

13 m The Babylonians, which have not governed according to your word.

14 n Meaning that the reprobate, even in this life shall have the beginning of everlasting death.

15 o To wit, the company of the faithful by the calling of the Gentiles.

16 p That is, the faithful by your rods were moved to pray unto you for deliverance.

17 q To wit, extreme sorrow.

18 r Our sorrows had none end, neither did we secure the comfort, that we looked for.

18 s The wicked and men without religion were not destroyed.

19 t He comforts the faithful in their afflictions showing them that even in death they shall have life, and that they should most certainly rise to glory the contrary should come to the wicked, as verse 14.

19 u As herbs dead in winter, flourish again by the rain in the spring time so they that be in the dust, shall rise up to joy when they feel the dew of God's grace.

20 x He exhorts the faithful to be patient in their afflictions, and to wait upon God's work.

21 y The earth shall vomit and cast out the innocent blood, which it has drunk, that it may cry for vengeance against the wicked.

### Chapter 27

1 a At the time appointed.

1 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 Leviathan, Asshúr and Egypt.

2 c Meaning, of the best wine, which this vineyard, that is the Church, should bring forth as most agreeable to the Lord.

assail it, I will keep it night and day.

4 Anger <sup>d</sup>is not in me: who would set the briers and the thorns *against* me in battle? I would go through them, I would burn them together.

5 Or will he <sup>e</sup>feel my strength, that he may make peace with me, *and* be at one with me?

6 <sup>f</sup>Here after, Jaakób shall take root: Israél shall flourish and grow, and the world shall be filled with fruit.

7 Hath he smitten <sup>g</sup>him as he smote those that smote him? or is he slain according to the slaughter of them that were slain by him?

8 In <sup>h</sup>measure in the branches thereof wilt thou contend with it, *when* he bloweth with his rough wind in the day of the East wind.

9 By this therefore shall the iniquity of Jaakób be purged, and this is all the <sup>i</sup>fruit, the taking away of his sin: when he shall make all the stones of the altars, as chalk stones, broken in pieces, *that* the groves and images may not stand up.

10 Yet the <sup>k</sup>defensed city *shalbe* desolate, *and* the habitation *shalbe* forsaken, and left like a wilderness. There shall the calf feed, and there shall he lie, and consume the branches thereof.

11 When the boughs of it are dry, they *shalbe* broken: the <sup>l</sup>women come, and set them on fire, for it is a people of none understanding: therefore he that made them, shall not have compassion of them, and he that formed them, shall have no mercy on them.

12 And in that day shall the Lord thresh from the channel of the <sup>m</sup>River unto the river of Egypt, and ye *shalbe* gathered, one by one, ô children of Israél.

13 In that day also shall the great trumpe be <sup>n</sup>blowen, and they shall come, which perished in the land of Asshúr: and they that were chased into the land of Egypt, and they shall worship the Lord in the holy mount at Jerusalém.

### Chapter 28

*Against the pride and dronkennes of Israél* 9 *The untowardness of them that should learn the word of God.* 24 *God doeth all things in time and place.*

**W**o to the <sup>a</sup>crown of pride, the dronkards of Ephráim: for his glorious beauty *shalbe* a fading flower, which is upon the head of the <sup>b</sup>valley of them that be fat, & are overcome with wine.

4 d Therefore he will destroy the kingdom of Satan, because he loves his Church for his own mercy's sake, and can not be angry with it, but wishes that he may pour his anger upon the wicked infidels, whom he means by briers and thorns.

5 e He marvels, that Israel will not come by gentleness, except God make them to feel his rods, and so bring them unto him.

6 f Though I afflict and diminish my people for a time, yet shall the root spring again and bring forth in great abundance.

7 g He shows that God punishes his in mercy, and his enemies in justice.

8 h That is, you will not destroy the root of your Church though the branches thereof seem to perish by the sharp wind of affliction.

9 i He shows that there is no true repentance, nor full reconciliation to God, till the heart be purged from all idolatry, and the monuments thereof destroyed.

10 k Notwithstanding his favor that he will show them after, yet Jerusalem shall be destroyed, and grass for cattle shall grow in it.

11 l God shall not have need of mighty enemies: for the very women shall do it, to their great shame.

12 m He shall destroy all from the Euphrates to Nilus, for some fled toward Egypt, thinking to have escaped.

13 n In the time of Cyrus, by whom they should be delivered but this was chiefly accomplished under Christ.

### Chapter 28

1 a Meaning, the proud kingdom of the Israelites, which were drunken with worldly prosperity.

1 b Because the Israelites for the most part dwelt in plentiful valleys, he means here by the valley of them, that had abundance of worldly prosperity, and were, as it were, crowned therewith, as with garlands.

2 Behold, the Lord hath a mighty & <sup>c</sup>strong *hoste*, like a tempest of hail, *and* a whirlwind that overthroweth, like a tempest of mighty waters that overflow, which throw to the ground mightly.

3 They *shalbe* trodden under foot, *even* the crown *and* the pride of the drunkards of Ephráim.

4 For his glorious beauty *shalbe* a fading flower, which is upon the head of the valley of them that be fat, *and* as <sup>d</sup>the hasty fruit afore summer, which, when he that looketh upon it, seeth it, while it is in his hand, he eateth it.

5 In that day shall the Lord of hostes be for a crown of glory, and for a diadem of beauty unto the <sup>e</sup>residue of his people:

6 And for a spirit of judgement to him that sitteth in judgement, and for <sup>f</sup>strength unto them that turn away the battle to the gate.

7 But <sup>g</sup>they have erred because of wine, & are out of the way by strong drink: the Priest & the Prophet have erred by strong drink: they are swallowed up with wine: they have gone astray through strong drink: they fail in vision: they stamble in judgement.

8 For all <sup>h</sup>their tables are full of filthy vomiting: no place *is clean*.

9 <sup>i</sup>Whom shall he teach knowledge? and whom shall he make to understand the things that he heareth? them that are weaned from the milk *and* drawn from the breasts.

10 For <sup>j</sup>precept *must be* upon percept, precept upon precept, line unto line, line unto line, there a little *and* there a little.

11 For with a stammering <sup>k</sup>tongue and with a strange language shall he speak unto this people.

12 Unto whom <sup>l</sup>he said, <sup>m</sup>This is the rest: <sup>n</sup>give rest to him that is weary, and this is the refreshing, but they would not hear.

13 Therefore shall the word of the <sup>o</sup>Lord be unto them precept upon precept, precept upon precept, line unto line, line unto line, there a little *and* there a little, that they may go, and fall backward, and be broken and be snared and be taken.

14 Wherefore, hear the word of the Lord, ye scornful men that rule this people, which is at Jerusalém.

15 Because ye have said, We have made a <sup>p</sup>covenant with death, and with hell are we at agreement: though a scourge run over, and pass through, it shall not come at us: for we have made <sup>q</sup>falsehood our refuge, and under vanity are we hid,

16 Therefore thus saith the Lord God, Behold, I will lay in Zión a stone, a <sup>r</sup>tryed stone, a precious corner stone, a sure foundation.

2 c He seems to mean the Assyrians, by whom the ten tribes were carried away.

4 d Which is not of long continuance, but is soon ripe, and first eaten.

5 e Signifying, that the faithful, which put not their trust in any worldly prosperity, but made God their glory, shall be preserved.

6 f He will give counsel to the governor, and strength to the captain, to drive the enemies in at their own gates.

7 g Meaning, the hypocrites, which were among them, and were all together corrupt in life and doctrine, which is here meant by drunkenness and vomiting.

9 h For there was none that was able to understand any good doctrine: but were foolish, and as unmete as young babes.

10 i They must have one thing oft times told.

11 k Let one teach what he can, yet they shall no more understand him, then if he spoke in a strange language.

12 l That is, the Prophet, whom God should send.

12 m This is the doctrine, whereupon you ought to stay and rest.

12 n Show to them that are weary and have need of rest, what is the true rest.

13 o Because they will not receive the word of God, when it is offered, it comes of their own malice, if after their hearts be so hardened, that they care not for it, as before Ch. 6.9.

15 p They thought they had shifts to avoid God's judgements, and that they could escape though all other perished.

15 q Though the Prophets condemned their idols, and vain trust, of falsehood, and vanity, yet the wicked thought in themselves that they would trust in these things.

16 r That is, Christ, by whom all the building must be tried and upheld, Ps. 118.22, Mt. 21.42, Acts 4.11, Rom. 9.33, 1 Pet. 2.6.

He that believeth, <sup>s</sup>shal not make haste.

17 Judgement also will I lay to the rule, and <sup>r</sup>ighteousness to the balance, and the <sup>h</sup>ail shall sweep away the vain confidence, and the waters shall overflow <sup>x</sup>the secret place.

18 And your covenant with death shalbe disannulled, and your agreement with hell shall not stand: when a scourge shall run over and pass through, then shall ye be trodden down by it.

19 When it passeth over, it shall take you away for it shall pass through every morning in the day, and in the night, and there shalbe only <sup>y</sup>fear to make *you* to understand the hearing.

20 For the bed is <sup>z</sup>streict that it can not suffice, and the covering narrow that one can not wrap him self.

21 For the Lord shall stand as in mount <sup>a</sup>Perazím, he shalbe wrath as in the valley <sup>b</sup>of Gibeón, that he may do his work, his strange work, and bring to pass his act, his strange act.

22 Now therefore be no mockers, lest your bonds increase: for I have heard of the Lord of hostes a consumption, even determined upon the whole earth.

23 Hearken ye, & hear my voice: hearken ye, & hear my speech.

24 Doeth the plow man plow all the day, to sow? doeth he open, and break the clots of his ground?

25 When he hath made it <sup>c</sup>plain, will he not then sow the fitches, and sow cummin, and cast in wheat by measure, and the appointed barley and rye in their place?

26 For his God doeth instruct him to have discretion, *and* doeth teach him.

27 For fitches shall not be threshed with a threshing instrument, neither shall a cart wheel be turned about upon the cummin: but the fitches are beaten out with a staff, and cummin with a rod.

28 Bread *corn* when it is threshed, he doeth not alway thresh it, neither doeth the wheel of his cart *still* make a noise, neither will he break it with the teeth thereof.

29 This also cometh from the Lord of hostes, which is wonderful in counsel, *and* excellent in works.

### Chapter 29

*1 A prophecy against Jerusalém. 13 The vengeance of God on them that follow the traditions of men.*

**A**h <sup>a</sup>altar, altar of the city that David dwelt in, add year to year, <sup>b</sup>let them kill lambs, 2 but I will bring the altar into distress, and there shalbe heaviness and sorrow, and it shalbe unto me like <sup>c</sup>an altar.

3 And I will besiege thee as a circle, and fight against thee on a mount, and will cast up ramparts against thee.

16 s He shall be quite and seek none other remedies, but be content with Christ.

17 t In the restitution of his Church, judgement and justice shall reign.

17 u God's retribution and affliction.

17 x Affliction shall discover their vain confidence which they kept secret to themselves.

19 y Terror and destruction shall make you to learn that, which exhortation and gentleness could not bring you unto.

20 z Your affliction shall be so sore, that you are not able to endure it.

21 a When David overcame the Philistíns, 2 Sam. 5.20, 1 Chron. 14.11.

21 b Where Joshua discomforted five Kings of the Amorites, Josh. 10.12.

25 c As the plowman has his appointed time, and divers instruments for his labor, 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.

### Chapter 29

1 a The Ebreweword Ariel signifies the lyon of God, and signified the altar, because the altar seemed to devour the sacrifice that was offered to God, as Ezek. 43.16. (See picture in Ex. 27)

1 b Your vain confidence in your sacrifices shall not last long.

2 c Your city shall be full of blood, as an altar whereon they sacrifice.

4 So shalt thou be humbled, *and* shalt speak out of the <sup>d</sup>ground, and thy speech shall be as out of the dust, thy voice also shalbe out of the ground like him that hath a spirit of divination, and thy talking shall whisper out of the dust.

5 Moreover, the multitude of thy <sup>e</sup>strangers shalbe like small dust, and the multitude of strong men shalbe as chaff that passeth away, and it shalbe in a moment, *even suddenly*.

6 Thou shalt be visited of the Lord of hostes with thunder, and shaking, and a great noise, a whirlwind, and a tempest, and a flame of a devouring fire.

7 And the <sup>f</sup>multitude of all the nations that fight against the altar, shalbe as a dream *or* vision by night: even all they that make the war against it, and strong holds against it, and lay siege unto it.

8 And it shalbe like as an hungry man dreameth, and behold, <sup>g</sup>he eateth and when he awaketh, his soul is empty: or like as a thirsty man dreameth, and lo, he is drinking, and when he awaketh, behold, he is faint, and his soul longeth: so shall the multitude of all nations be that fight against mount Zión.

9 <sup>h</sup>Stay your selves, and wonder: they are blind, and make *you* blind: they are dronken, but not with wine: they stagger, but not by strong drink.

10 For the Lord hath covered you with a spirit of slumber, and hath shut up your eyes: the Prophets, and your chief Seers hath he covered.

11 And the vision of them all is become unto you, as the words of a book that is sealed up, which they deliver to one that can read, saying, Read this, I pray thee. Then shall he say, I can <sup>i</sup>not: for it is sealed.

12 And the book is given unto him that can not read, saying, Read this, I pray thee. And he shall say, I can not read.

13 Therefore the Lord said, Because this people <sup>k</sup>come near unto me with their mouth, and honor me with their lips, but have removed their heart far from me, and their <sup>l</sup>fear toward me was taught by the precept of men,

14 Therefore behold, I will again do a marvelous work in this people, *even* a marvelous work, and a wonder: for the wisdom of their wisemen shall <sup>m</sup>perish, and the understanding of their prudent men shalbe hid.

15 Wo unto them that <sup>n</sup>seek deep to hide *their* counsel from the Lord: for their works are in darkness, and they say, Who seeth us? and who knoweth us?

16 Your turning of *devises* shall it not be esteemed <sup>o</sup>as the potter's clay? for shall the work say of him that made it, He made me not? or the thing formed, say of him that fashioned it, He had

4 d Your speech shall be no more lofty but abased, and low as the very charmers, which are in low places, and whisper, so that their voice can scarcely be heard.

5 e Your hired soldiers, in whom you trusted, first shall be destroyed, as dust or chaff in a whirlwind.

7 f The enemies that I will bring to destroy you, and that which you make your vain trust, shall come at unawares, even as a dream in the night some read, as if this were a comfort to the Church for the destruction of their enemies.

8 g That is, he thinks that he eats.

9 h Muse thereon as long as you list yet shall you find nothing, but occasion to be astonied for your Prophets are blind, and therefore can not direct you.

11 i Meaning, that it is all alike, either to read, or not to read, except God open the heart to understand.

13 k Because they are hypocrites and not sincere in heart, as Mat. 15.8.

13 l That is, their religion was learned by man's doctrine, and not by my word.

14 m Meaning, that where as God is not worshiped according to his word, both magistrates, and ministers are but fools, and without understanding.

15 n This is spoken of them, which in heart despise God's word and mocked at the admonitions, but outwardly bare a good face.

16 o For all your craft, says the Lord, you can not be able to escape mine hands no more then the clay, that is in the potter's hands, has power to deliver itself.

none understanding?

17 Is it not yet but a little while, and Lebanón shalbe <sup>p</sup>turned into Carmél? and Carmél shalbe counted as a forest?

18 And in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, & out of darkness.

19 The meek in the Lord shall receive joy again, and the poor men shall rejoice in the holie one of Israél.

20 For the cruel man shall cease, and the scornful shalbe consumed: and all that hasted to iniquity, shalbe cut off:

21 Which made a man to sin in the <sup>q</sup>word, and took him in a snare: which reproveth *them* in the gate, and made the just to fall without cause.

22 Therefore thus saith the Lord unto the house of Jaakób, *even* he that redeemed Abrahám, Jaakób shall not now be confounded, neither now shall his face be pale.

23 But when he seeth his children, the work of mine hands, in the middes of him, they shall sanctify my Name, and sanctify the holie one of Jaakób, and shall fear the God of Israél.

24 Then they that erred in spirit, <sup>r</sup>shall have understanding, and they that murmured, shall learn doctrine.

### Chapter 30

*1 He reproveth the Jewes which in their adversity Used their own counsels, and sought help of the Egyptians 10 Despising the Prophets 16 Therefore he sheweth what destruction shall come upon them, 18 But offereth mercy to the repentant.*

**W**o to the <sup>a</sup>rebellious children, saith the Lord, that take counsel, but not of me, and <sup>b</sup>cover with a covering, but not by my spirit, that they may lay sin upon sin:

2 Which walk forth to go down into Egypt (and have not asked at my mouth) to strengthen them selves with the strength of Pharaóh, and trust in the shadow of Egypt.

3 But the strength of Pharaóh shalbe your shame, and the trust in the shadow of Egypt your confusion.

4 For his <sup>c</sup>princes were at Zoán, and his ambassodours came unto Hanés.

5 They shalbe all ashamed of the people that can not profit them, nor help nor do them good, but *shalbe* a shame and also a reproach.

6 ¶ The <sup>d</sup>burden of the beasts of the South, in a land of trouble and anguish, from whence shall come the young and old Lyon, the viper and fyrie flying serpent *against them* that shall bear their riches upon the shoulders of the colts, and their treasures upon the bouches of the camels, to a people that can not profit.

7 For the Egyptians are vanity, and they shall help in vain. Therefore have I cryed unto <sup>e</sup>her, Their strength <sup>f</sup>is to sit still.

8 Now go, *and* write <sup>g</sup>it before them in a table, and note it in a

17 p Shall there not be a change of all things? and Carmel, that is a plentiful place in respect of that it shall be then, may be taken, as a forest, as Ch. 32.15, and thus he speaks to comfort the faithful.

21 q They that went about to find fault with the Prophet's words, and would not abide admonitions, but would entangle them and bring them into danger.

24 r Signifying, that except God give understanding, and knowledge, man can not but still error, and murmur against him.

### Chapter 30

1 a Who contrary to their promise, take not me for their protector, and contrary to my commandment, seek help at strangers.

1 b They seek shifts to cloke their doings, and not godly means.

4 c The chief of Israel went into Egypt in embassy to seek help, and abode at these cities.

6 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 should not be spared, the men should be punished much more grievously.

7 e To wit, to Jerusalem.

7 f And not to come to and fro to seek help.

8 g That is, this prophecy.

book that it may be for the <sup>h</sup>last day forever and ever:

9 That it is a rebellious people, lying children, *and* children that would not <sup>h</sup>hear the Law of the Lord.

10 Which say unto the Seers, See not: and to the Prophets, Prophecy not unto us right things *but* speak flattering things unto us: prophesy <sup>k</sup>errors.

11 Depart out of the way: go aside out of the path, cause the holie one of Israél to cease from us.

12 Therefore thus saith the holie one of Israél, Because you have cast off this word, and trust in <sup>l</sup>violence, and wickedness, and stay thereupon,

13 Therefore this iniquity shalbe unto you as a breach that falleth, *or* a swelling in an high wall, whose breaking cometh suddenly in a moment.

14 And the breaking thereof is like the breaking of a potter's pot, which is broke without pity, and in the breaking thereof is not found <sup>m</sup>a sherd to take fire out of the hearth, or to take water out of the pit.

15 For thus said the <sup>n</sup>Lord God, the holie one of Israél, In rest and quietness shall ye be saved: in quietness and in confidence shalbe your strength, but ye would not.

16 For ye have said, No, but we will flee away upon <sup>o</sup>horses. Therefore shall ye flee. We will ride upon the swiftest. Therefore shall your persecutors be swifter.

17 A thousand as one *shall flee* at the rebuke of one: at the rebuke of five shall ye flee, till ye be left as a ship mast upon the <sup>p</sup>top of a mountain, and as a beaken upon an hill.

18 Yet therefore will the Lord wait, that he may have <sup>q</sup>mercy upon you, and therefore will he be exalted, that he may have compassion upon you: for the Lord *is* the God of <sup>r</sup>judgement. Blessed *are* all they that wait for him.

19 Surely a people shall dwell in Zión, *and* in Jerusalém: thou shalt weep no more: he will certainly have mercy upon thee at the voice of thy cry: when he heareth thee, he will answer thee.

20 And when the Lord hath given you the bread of adversity, and the water of affliction, thy rain shalbe no more kept back, but thine eyes shall see thy <sup>s</sup>rain.

21 And thine ears shall hear a word behind thee, saying, This is the way, <sup>t</sup>walk ye in it, when thou turnest to the right hand, and when thou turnest to the left.

22 And ye shall <sup>u</sup>pollute the covering of the images of silver, and the rich ornament of thine images of gold, *and* cast them away as a menstruous cloth, & thou shalt say unto it, <sup>v</sup>Get thee hence.

23 Then shall he give rain unto thy seed, when thou shalt sow

8 h That it may be a witness, against them for all posterity.

9 i He shows what was the cause of their destruction, and brings also all misery to man to wit, because they would not hear the word of God, but delighted to be flattered, and led in error.

10 k Threaten us not by the word of God, neither be so rigorous, not talk unto us in the name of the Lord, as Jer. 11.21.

12 l Meaning, in their stubbornness against God, and the admonitions of his Prophets.

14 m Signifying, that the destruction of the wicked shall be without recovery.

15 n Oft times by his Prophets he put you in remembrance of this, that you should only depend on him.

16 o We will trust to escape by our horses.

17 p Whereas all the trees are cut down save two or three to make masts.

18 q He commends the great mercies of God who with patience waits to call sinners to repentance.

18 r Not only in punishing, but in using moderation in the same, as Jer. 10.24 and 30.11.

20 ^Or, instructor.

21 s God shall direct all your ways, and appoint you how to go either hether or thether.

22 t You shall cast away your idols, which you have made of gold, and silver with all that belongs unto them, as a most filthy thing and polluted.

22 u Showing that there can be no true repentance except both in heart and deed we show ourselves enemies to idolatry.

the ground, and bread of the increase of the earth, and it shalbe fat and as oil: in that day shall thy cattle be fed in large pastures. 24 The oxen also and the young asses, that till the ground, shall eat clean provender, which is winnowed with the shovel and with the fan.

25 And upon every <sup>y</sup>high mountain, and upon every high hill shall there be rivers *and* streams of waters, in the day of the great slaughter, when the towers shall fall.

26 Moreover, the light of the moon shalbe as the light of the <sup>y</sup>sun, and the light of the sun shall be seven fold, and like the light of seven days in the day that the Lord shall bind up the breach of his people, and heal the stroke of their wound.

27 Behold, <sup>t</sup>the Name of the Lord commeth from far, his face is burning, and the burden thereof *is* heavy: his lips are full of indignation, and his tongue *is* as a devouring fire.

28 And his Spirit *is* as a river that overfloweth up to the neck: it divideth asunder, to fan the nations with the fan of <sup>a</sup>vanity, and there *shalbe* a bridle to cause them to erre in the jaws of the people.

29 *But* there shalbe a song unto you as in the <sup>b</sup>night, when a solemn feast is kept: & gladness of heart, as he that cometh with a pipe to go unto the mount of the Lord, to the mighty one of Israél.

30 And the Lord shall cause his glorious voice to be heard, and shall declare the lighting down of his arm with the anger of *his* countenance, and flame of a devouring fire, with scattering and tempest, and hail stones.

31 For with the voice of the Lord shall Asshúr be destroyed, which smote with the <sup>c</sup>rod.

32 And in every place that the staff shall pass, it shall <sup>d</sup>cleave fast, which the Lord shall lay upon him with <sup>e</sup>tabrets and harps: and with battles, *and* lifting up of *hands* shall he fight <sup>a</sup>gainst it.

33 For <sup>g</sup>Tóphet is prepared of old: it is even prepared for the <sup>h</sup>King: he hath made it <sup>i</sup>deep and large: the burning thereof *is* fire and much wood: the breath of the Lord, like a river of brimstone, doeth kindle it.

### Chapter 31

*1 He curseth them that forsake God, & seek for the help of men.*

**W**o unto them that <sup>a</sup>go down into Egypt for help, and stay upon horses, and trust in charettes, because they are many, and

25 x By these diverse manners of speech he shows that the felicity of the Church shall be so great, that none is able sufficiently to express it.

26 y When the Church shall be restored, the glory thereof shall pass seven times the brightness of the sun: for by the sun and moon, which are two excellent creatures, he shows what shall be the glory of the children of God in the kingdom of Christ.

27 z This threatening is against the Assyrians, the chief enemies of the people of God.

28 a To drive you to nothing: and thus God consumes the wicked by that means, whereby he cleanses his.

29 b You shall rejoice at the destruction of your enemies, as they that sing for joy of the solemn feast, which began in the evening.

31 c God's plague.

32 d It shall destroy.

32 e With joy and assurance of the victory.

32 f Against Babel: meaning the Assyrians and Babylonians.

33 g Here it is taken for hell, where the wicked are tormented, read 2 Kings 23.10.

33 h So that their estate or degree can not exempt the wicked.

33 i By these figurative speeches he declares the condition of the wicked after this life.

### Chapter 31

1 a There were two special causes, why that the Israelites should not join amity with the Egyptians: first, because the Lord had commanded them never to return thither, Deut. 17.16 and 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.

in horsemen, because they be very strong: but they look not unto the holie one of Israél, nor <sup>b</sup>seek unto the Lord.

2 But he yet is <sup>c</sup>wisest: therefore he will bring evil, and not turn back his word, but he will arise against the house of the wicked, and against the help of them that work vanity.

3 Now the Egyptians *are* men, and not God, and their horses flesh and not spirit: and when the Lord shall stretch out his hand, the <sup>d</sup>helper shall fall, and he that holpen shall fall, and they shall altogether fail.

4 For thus hath the Lord spoken unto me, As the lion or lion's whelp roareth upon his prey, against whom *if* a multitude of shepherds be called, he will not be afraid at their voice, neither will humble him self at their noise: so shall the Lord of hostes come <sup>e</sup>down to fight for mount Zión, and for the hill thereof.

5 As birds that fly, so shall the Lord of hostes defend Jerusalém by defending and delivering, by passing through & preserving it.

6 O ye children of Israél, turn again, inasmuch as ye are <sup>f</sup>sunken deep in rebellion.

7 For in that day ever man shall <sup>g</sup>cast out his idols of silver, and his idols of gold, which your hands have made you, *even* a sin.

8 Then shall Asshúr fall by <sup>h</sup>the sword, not of man, neither shall the sword of man devour him, and he shall flee from the sword, and his young men shall faint.

9 And he shall go for fear to his <sup>i</sup>tower, and his princes shall be afraid of the standart, saith the Lord, whose <sup>k</sup>fire is in Zión, and his fumace in Jerusalém.

### Chapter 32

*The conditions of good rulers and officers described by the government of Hezekiah, who was the figure of Christ.*

**B**ehold, <sup>a</sup>a King shall reign in justice, and the princes shall rule <sup>b</sup>in judgement. 2 And *that* man shalbe as an hiding place from the wind, and as a refuge for the tempest, as rivers of water in a dry place, & as the shadow of a great rock in <sup>c</sup>a weary land.

3 The eyes of <sup>d</sup>the seeing shall not be shut, and the ears of them that hear, shall hearken.

4 And the heart of the foolish shall understand knowledge, and the tongue of the stutters shalbe ready to speak distinctly.

5 A <sup>e</sup>nigarde shall no more be called liberal, nor the churl rich.

6 But the nigarde will speak of nigardness, and his heart will work iniquity, and do wickedly, and speak falsely against the Lord, to

1 b Meaning, that they forsake the Lord, that put their trust in worldly things: for they can not trust in both.

2 c And knows their crafty enterprises and will bring all to naught.

3 d Meaning, both the Egyptians and the Israelites.

4 e He shows the Jews, that if they would put their trust in him, he is so able, that none can resist his power: and so careful over them, as a bird over her young, which ever flies about them for their defense: which similitude the Scripture uses in diverse places, as Deut. 32.11, Mt. 23.37.

6 f He touches their conscience that they might earnestly feel their grievous sins and so truly repent, forasmuch as now they are almost drowned and past recovery.

7 By these fruits your repentance shall be known, as Ch. 2.18.

8 h When your repentance appears.

9 i This was accomplished soon after when Saneherib's army was discomfited, and he fled to his castle in Nineveh for succor.

9 k To destroy his enemies.

### Chapter 32

1 a This prophecy is of Hezekiah who was a figure of Christ, and therefore it ought chiefly to be referred to him.

1 b By in judgement and justice is meant an upright government, both in policy and religion.

2 c Where men are weary with traveling, for lack of water.

3 d He promises to give the true light, which is the pure doctrine of God's word, and understanding, and zeal of the same, contrary to the threatenings against the wicked, Ch. 6.9 and 29.10.

5 e Vice shall no more be called virtue, not virtue esteemed by power, and riches.

make empty the hungry soul, and to cause the drink of the thirsty to fail.

7 For the weapons of the churl *are* wicked: he deviseth wicked counsels, to undo the poor with lying words, and to speak *against* the poor in judgement.

8 But the liberal man will devise of liberal things, and he will continue *his* liberality.

9 ¶ Rise up, ye women that are at ease: hear my voice, ye <sup>f</sup>careless daughters: hearken to my words.

10 Ye women, that are careless, shall be in fear <sup>a</sup>above a year in days: <sup>b</sup>for the vintage shall fail, *and* the gathering shall come no more.

11 Ye women, that are at ease, be astonished: fear, <sup>o</sup> ye careless women put off the clothes: make bare, and gird *sack cloth* upon the loines.

12 Men shall lament for the <sup>t</sup>eatates, *even* for the pleasant fields, *and* for the fruitful vine.

13 Upon the land of my people shall grow thorns & briars: yea, upon all the houses of joy in the city of rejoicing,

14 Because the palace shall be forsaken, *and* the <sup>^</sup>noise of the city shall be left: the tower and fortress shall be dens for ever, *and* the delight of wild asses, *and* a pasture for flocks,

15 Until the <sup>k</sup>Spirit be poured upon us from above, and the wilderness become a fruitful field, and the <sup>p</sup>lenteous field be counted as a forest.

16 And judgement shall dwell in the desert, and justice shall remain in the fruitful field.

17 And the work of justice shall be peace, even the work of justice and quietness, and assurance for ever.

18 And my people shall dwell in the tabernacle of peace and in sure dwellings, and in safe resting places.

19 When it hailleth, it shall fall on the forest, and the <sup>m</sup>city shall be set in the low place,

20 Blessed are ye <sup>n</sup>that sow upon all waters, and <sup>o</sup>drive *thether* the feet of the ox and the ass.

### Chapter 33

*The destruction of them, by whom God hath punished his Church.*

9 f He prophesies of such calamity to come, that they will not spare the women and children, and therefore wills them to take heed and provide.

10 g Meaning, that the affliction should continue long, and when one year were past, yet they should look for new plagues.

10 h God will take from you the means and occasions, which made you to contemn him, to wit, abundance of worldly goods.

12 i By the teats he means the plentiful fields, whereby men are nourished, as children with the teat or the mothers for sorrow, and leanness shall lack milk.

14 <sup>^</sup>Or, multitude.

15 k That is, when the Church shall be restored thus the Prophets after they have denounced God's judgements against the wicked, use to comfort the godly, lest they should faint.

15 l The field which is now fruitful, shall be but as a barren forest in comparison of that it shall be then, as Ch. 29.17, which shall be fulfilled in Christ's time: for then they that were before as the barren wilderness, being regenerate, shall be fruitful, and they that had some beginning of godliness shall bring forth fruits in such abundance, that their former life shall seem but as a wilderness, where no fruits were.

19 m They shall 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 of their commodities.

20 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.

20 o The fields shall be so rank, that they shall send out their cattle to eat up the first crop, which abundance shall be signs of God's favor and love towards them.

W<sup>o</sup> to thee that <sup>a</sup>spoilest, and wast not spoiled: and doest wickedly, and they did not wickedly against thee: when thou shalt <sup>o</sup>cease to spoil, thou shalt be spoiled, when thou shalt make an end of doing wickedly, <sup>c</sup>they shall do wickedly against thee.  
2 <sup>o</sup>O Lord, have mercy upon us, we have waited for thee be thou, *which wast* <sup>e</sup>their arm in the morning, our help also in time of trouble.

3 At the noise of the tumult, the <sup>f</sup>people fled, at thine <sup>o</sup>exalting the nations were scattered.

4 And your spoil shall be gathered *like* the gathering of <sup>b</sup>caterpillars, & <sup>h</sup>he shall go against him like the leaping of grasshoppers.

5 The Lord is exalted: for he dwelleth on high: he hath filled Zión with judgement and justice.

6 And there shall be stability of <sup>k</sup>thy times, strength, salvation, wisdom, & knowledge: *for* the fear of the Lord shall be his treasure.

7 Behold, <sup>t</sup>their messengers shall cry without, and the <sup>m</sup>ambassadors of peace shall weep bitterly.

8 The <sup>n</sup>paths are waste: the wayfaring man ceaseth: he hath broken the covenant: he hath contemned the cities, he regarded noman.

9 The earth mourneth and fainteth: Lebanón is a shamed, and hewen down: <sup>o</sup>Sharón is like a wilderness, and Bashán is shaken and Carmél.

10 Now will I <sup>a</sup>rise, saith the Lord: now will I be exalted, now will I lift up my self.

11 <sup>o</sup>Ye shall conceive chaff, *and* bring forth stubble: the fire of your breath shall devour you.

12 And the people shall be as the burning of lime: *and* as the thorns cut up, shall they be burnt in the fire.

13 Hear, ye that are <sup>f</sup>far off, what I have done: and ye that are near, know my power.

14 The <sup>s</sup>sinners in Zión are afraid: a fear is come upon the hypocrites: who among us shall dwell with the devouring fire? who among us shall dwell with the everlasting burnings?

15 He that walketh in justice, and speaketh righteous things, refusing gain of oppression, shaking his hands from taking of gifts, stopping his ears from hearing of blood, and shutting his eyes from seeing evil.

1 a Meaning the enemies of the Church, as were the Chaldeans, and Assyrians, but chiefly of Saneherib, but not only.

1 b When your appointed time shall come that God shall take away your power and that which you have wrongfully gotten, shall be given to others, as Amos 5.11.

1 c The Chaldeans shall do like to the Assyrians, as the Assyrians did to Israel and the Medes, and Persians shall do the same to the Chaldeans.

2 d He declares hereby what is the chief refuge of the faithful when troubles come, to pray and seek help of God.

2 e Which helped our fathers so soon as they called upon you.

3 f That is, the Assyrians fled before the army of the Chaldeans, or the Chaldeans for fear of the Medes and Persians.

3 g When you, o Lord, did lift up your army to punish your enemies.

4 h You that as caterpillars destroyed with your number the whole world, shall have no strength to resist your enemies the Chaldeans, but shall be gathered on an heap and destroyed.

4 i Meaning the Medes and Persians against the Chaldeans.

6 k That is, in the days of Hezekiah.

7 l Sent from Saneherib.

7 m Whom they of Jerusalem sent to entreat of peace.

8 n These are the words of the ambassadors, when they return from Saneherib.

9 o Which was a plentiful country, meaning, that Saneherib would destroy all.

10 p To help and deliver my Church.

11 q This is spoken against the enemies, who thought all was their own but he shows that their enterprise shall be in vain, and that the fire, which they had kindled for others, should consume them.

13 r His vengeance shall be so great that all the world shall talk thereof.

14 s Which do not believe the words of the Prophet and the assurance of their deliverance.

16 He shall dwell on <sup>t</sup>high, his defense *shalbe* the munitions of rocks: bread *shalbe* given him, *and* his waters shall be sure.

17 Thine eyes shall <sup>u</sup>see the King in his glory: they shall behold the land <sup>x</sup>far off.

18 Thine heart <sup>y</sup>shall meditate fear, Where is the scribe? where is the receiver? where is he that counted the towers?

19 Thou shalt not see a fierce people, a people of a dark speech, that thou canst not perceive, *and* of a stammering tongue that thou canst not understand.

20 Look upon Zión the city of our solemn feasts: thine eyes shall see Jerusalém a quiet habitation, a Tabernacle that can not be removed: and the stakes thereof can never be taken away, neither shall any of the cords thereof be broken.

21 For surely there the mighty Lord *wilbe* unto us, as a place <sup>z</sup>of floods *and* broad rivers, whereby shall pass no ship with oars, neither shall great ship pass thereby.

22 For the Lord *is* our judge, the Lord *is* our law giver, the Lord *is* our King, he will save us.

23 Thy <sup>a</sup>cords are loosed, they could not well strengthen their mast, neither could they spread the sail: then shall the <sup>b</sup>prey be divided for a great spoil: *yea*, the lame shall take away the prey.

24 And none inhabitant shall say, I am sick, the people that dwell therein, shall have their iniquity forgiven.

### Chapter 34

*1 He sheweth that God punisheth the wicked for the love that he beareth toward his Church.*

**C**ome near, ye <sup>a</sup>nations and hear, and hearken, ye people, let the earth hear and all that is therein, the world and all that procedeth thereof.

2 For the indignation of the Lord *is* upon all nations, and *his* wrath upon all their armies: he hath <sup>b</sup>destroyed them *and* delivered them to the slaughter.

3 And their slain *shalbe* cast out, & their stink shall come up out of their bodies, and the mountains *shalbe* melted with their blood.

4 And all the host of heaven <sup>c</sup>shalbe dissolved, and the heavens shall be folden like a book: and all their hosts shall fall as the leaf falleth from the vine, and as it falleth from the figtre.

5 For my sword *shalbe* <sup>d</sup>dronken in the heaven, behold, it shall

16 <sup>t</sup> Meaning that God will be a sure defense to all them that live according to his word.

17 <sup>u</sup> They shall see Hezekiah delivered from his enemies and restored to honor and glory.

17 <sup>x</sup> They shall be no more shut in as they were by Saneherib, but go where it pleases them.

18 <sup>y</sup> Before that this liberty comes, you shall think that you are in great danger for the enemy shall so sharply assail you, that one shall cry, Where is the clerk that writes the names of them that are taxed? another, Where is the receiver? another shall cry for him that valued the rich houses, but God will deliver you from this scare.

21 <sup>z</sup> Let us be content with this small river of Shiloah, and not desire the great streams and rivers, whereby the enemies may bring in ships and destroy us.

23 <sup>a</sup> He derides the Assyrians and enemies of the Church, declaring their destruction as they that perish by shipwreck.

23 <sup>b</sup> He comforts the Church, and shows that they shall be enriched with all benefits both of body and soul.

### Chapter 34

1 <sup>a</sup> He prophecies of the destruction of the Edomites, and other nations which were enemies to the Church.

2 <sup>b</sup> God has determined in his counsel and has given sentence for their destruction.

4 <sup>c</sup> He speaks this in respect of man's judgement, who in great fear and horrible troubles thinks that heaven and earth perishes.

5 <sup>d</sup> I have determined in my secret counsel and in the heavens to destroy them till my sword be weary with shedding blood.

come down upon Edóm, even upon the people of <sup>e</sup>my curse to judgement.

6 The sword of the Lord is filled with blood: it is made fat with the fat *and* with the blood of the <sup>f</sup>lambs and the goats, with the fat of the kidneys of the rams: for the Lord hath a sacrifice in <sup>g</sup>Bozráh, and a great slaughter in the land of Edóm.

7 And the <sup>h</sup>unicorns shall come down with them and the heiffers with the bulls, and their land *shalbe* dronken with blood, and their dust made fat with fatness.

8 For *it is* the day of the Lord's vengeance, *and* the year of recompense for the judgement of Zión.

9 And the rivers thereof *shalbe* turned into pitch, and the dust thereof into <sup>h</sup>brimstone, and the land thereof *shalbe* burning pitch.

10 It shall not be quenched night nor day: the smoke thereof shall go up evermore, it *shalbe* desolate from generation to generation: none shall pass through it for ever.

11 But the pelican <sup>k</sup>and the hedgehog shall possess it, and the great owl, and the raven shall dwell in it, and he shall stretch out upon it the line <sup>l</sup>of vanity, and the stones of emptiness.

12 <sup>m</sup>The nobles thereof shall call to the kingdom, and there *shalbe* none, and all the princes thereof *shalbe* as nothing.

13 And it shall bring forth thorns in the palaces thereof, nettles and thistles in the strongholds thereof, and it *shalbe* an habitation for dragons and a court for ostriches.

14 There shall <sup>n</sup>meet also Ziim and Jim, and the Satyr shall cry to his fellow, and the screech owl shall rest there, and shall find for her self a quiet dwelling.

15 There <sup>o</sup>shall the owl make her nest, and lay, and hatch, and gather them under her shadow: there shall the vultures also be gathered, every one with her make.

16 Seek in the <sup>p</sup>book of the Lord and read: none of <sup>q</sup>these shall fail, none shall want her make: for <sup>r</sup>his mouth hath commanded, and his very Spirit hath gathered them.

17 And he hath cast the <sup>s</sup>lot for them, and his hand hath divided it unto them by line: they shall possess it for ever: from generation to generation shall they dwell in it.

### Chapter 35

*1 The great joy of them that believe in Christ, 3 Their office which preach the Gospel. 8 The fruits that follow thereof.*

**T**he <sup>a</sup>desert and the wilderness shall rejoyce: and the waste ground *shalbe* glad and florish as the rose. 2 It shall florish abundantly and shall greatly rejoyce also and joy: the glory of Lebanón *shalbe* given unto it: the beauty of <sup>b</sup>Carmel, and of

5 <sup>e</sup> They had an opinion of holiness because they came of the Patriarch Isaac, but in effect were cursed of God and enemies unto his Church, as the Papists are.

6 <sup>f</sup> That is, both of young and old poor and rich of his enemies.

6 <sup>g</sup> That famous city shall be consumed as a sacrifice burnt to ashes.

7 <sup>h</sup> The mighty and rich shall be as well destroyed as the inferiors.

9 <sup>i</sup> He alludes to the destruction of Sodom and Gomorrah, Gen. 19.24.

11 <sup>k</sup> Read Ch. 13.21 and Zep. 2.14.

11 <sup>l</sup> In vain shall any man go about to build it again.

12 <sup>m</sup> Meaning, there *shalbe* neither order nor policy, nor state of commonwealth.

14 <sup>n</sup> Read Ch. 13.21.

15 <sup>o</sup> Signifying that Idumea should be in horrible desolation and barren wilderness.

16 <sup>p</sup> That is, in Law where such curses are threatened against the wicked.

16 <sup>q</sup> To wit, beasts and fowls.

16 <sup>r</sup> That is, the mouth of the Lord.

17 <sup>s</sup> He has given the beasts and fowls Idumea for an inheritance.

### Chapter 35

1 <sup>a</sup> He prophecies of the full restoration of the Church both of the Jews and Gentiles under Christ, which shall be fully accomplished at the last day: albeit as yet it is compared to a desert and wilderness.

2 <sup>b</sup> The Church which was compared to a barren wilderness, shall by Christ be made most plenteous and beautiful.



Sharón, they shall see the glory of the Lord, *and* the excellency of our God.

3 <sup>c</sup>Strengthen the weak hands, and comfort the feeble knees.

4 Say unto them that are fearful, Be you strong, fear not: behold, your God commeth with <sup>e</sup>vengeance: *even* God with a recompence, he will come and save you.

5 Then shall the eyes of the <sup>b</sup>blind be lightened, and the ears of the deaf be opened.

6 Then shall the lame man leap as an hart, and the domme man's tongue shall sing: for in the <sup>g</sup>wilderness shall waters break out, and rivers in the desert.

7 And the dry ground shall be as a pool, and the thirsty (as springs of water in the habitation of dragons: where they lay) *shalbe* a place for reeds and rushes.

8 And there *shalbe* a path and a way, and the way *shalbe* called <sup>h</sup>holy: the polluted shall not pass by it: for <sup>h</sup>he *shalbe* with them, and walk in the way, and the fools shall not erre.

9 There *shalbe* <sup>k</sup>no lyon, nor noisome beasts shall ascend by it, neither shall they be found there, that the redeemed may walk.

10 Therefore the <sup>l</sup>redeemed of the Lord shall return and come to Zión with praise: and everlasting joy *shalbe* upon their heads: they shall obtain joy and gladness, and sorrow and mourning shall flee away.

### Chapter 36

2 *Saneherib sendeth Rabshakéh to beseige Jerusalém. 15 His blasphemies against God.*

**N**ow <sup>a</sup>in the <sup>b</sup>fourteenth year of King Hezekiáh, Saneherib King of Asshúr came up against all the strong cities of Judáh, and took them.

2 And the King of Asshúr sent Rabshakéh from Lachish toward Jerusalém unto King Hezekiáh, with a great host, and he stood by the conduit of the upper pool in the path of the fuller's field.

3 Then came forth unto him Eliakím the son of Hilkiáh the <sup>c</sup>steward of the house, and Shebná <sup>d</sup>the chancellor, and Joah the son of Asáph the recorder.

4 And <sup>e</sup>Rabshakéh said unto them, Tell you Hezekiáh, I pray you, Thus saith the great King, the King of Asshúr, What confidence is this, wherein thou trustest?

5 I say, <sup>f</sup>Surely *I have* eloquence, *but* counsel and strength *are*

2 c He shows that the presence of God is the cause that the Church does bring forth fruit and flourish.

3 d He wills all to encourage one another, and specially the ministers to exhort and strengthen the weak, that they may patiently abide the coming of God, which is at hand.

4 e To destroy your enemies.

5 f When the knowledge of Christ is revealed.

6 g They that were barren and destitute of the graces of God, shall have them given by Christ.

8 h It shall be for the Saints of God and not for the wicked.

8 i God shall lead and guide them, alluding to the bringing forth of Egypt.

9 k As he threatened to the wicked to be destroyed hereby, Ch. 30.6.

10 l Whom the Lord shall deliver from the captivity of Babylon.

### Chapter 36

1 a This history is rehearsed, because it is as a seal and confirmation of the doctrine afore, both for the threatenings and promises to wit, that God would suffer his Church to be afflicted, but as length would send deliverance.

1 b When he had abolished superstition, and idolatry, and restored religion, yet God would exercise his Church to try their faith and patience.

3 c For he was now restored to his office, as Isaiah had prophecied, Ch. 22.20.

3 d This declares that there were few godly to be found in the King's house, when he was driven to send this wicked man in such a weighty matter.

4 e Saneherib's chief captain,

5 f He speaks this in the person of Hezekiah, falsely charging him that he put his trust in his wit and eloquence, where as his only confidence was in the Lord.

for the war: on whom then doest thou trust, that thou rebellest against me?

6 Lo, thou trustest in this broken staff of reed on Egypt, whereupon if a man lean, it will go into his hand, and perce it: so *is* <sup>g</sup>Pharoah King of Egypt, unto all that trust in him.

7 But if thou say to me, We trust in the Lord our God, Is not that he, whose high places and whose altars Hezekiáh took down, and said to Judáh and to Jerusalém, Ye shall worship before this altar?

8 Now therefore give hostages to my lord the King of Asshúr, and I will give thee two thousand horses, if thou be able on thy part to set riders upon them.

9 For how canst thou <sup>h</sup>despise any captain of the <sup>h</sup>least of my lord's servants: and put thy trust on Egypt for charets and for horsemen?

10 And am I now come up without the Lord to this land to destroy it? The Lord said unto me, <sup>i</sup>Go up against this land & destroy it.

11 ¶ Then said Eliakím, and Shebná and Joáh unto Rabshakéh, <sup>k</sup>Speak, I pray thee, to thy servants in the Aramite's language, (for we understand it) and talk not with us in the Jewe's tongue, in the audience of the people that are on the wall.

12 Then said Rabshakéh, Hath my master sent me to thy master, and to thee to speak these words, and not to the men that sit on the wall? that they may eat their own dung, and drink their own <sup>l</sup> piss with you?

13 So Rabshakéh stood, and cryed with a loud voyce in the Jewe's language, and said, Hear the words of the great King, of the King of Asshúr.

14 Thus saith the King, Let not Hezekiáh deceive you: for he shall not be able to deliver you.

15 Neither let Hezekiáh make you to trust in the Lord, saying, The Lord will surely deliver us: this city shall not be given over into the hand of the King of Asshúr.

16 Hearken not to Hezekiáh: for thus saith the King of Asshúr, Make <sup>m</sup>appointment with me, and come out to me, that every man may eat of his own vine, and every man of his own figtre, and drink every man the water of his own well,

17 Til I come and bring you to a land like your own land, *even* a land of wheat and wine, a land of bread and vineyards,

18 Lest Hezekiáh deceive you, saying, The Lord will deliver us. Hath any of the gods of the nations delivered his land out of the hand of the King of Asshúr?

19 Where is the god of <sup>n</sup>Hamáth, and of Arpád? Where is the god of Sepharuáim? or how have they delivered Samaria out of mine hand?

20 Who is he among all the gods of these lands, that hath delivered their country out of mine hand, that the Lord should deliver Jerusalém out of mine hand?

6 g Satan labored to pull the godly King from one vain confidence to another, to wit, 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 of God.

9 <sup>h</sup>Or, turn back.

9 h He reproaches to Hezekiah his small power, which is not able to resist one of Saneherib's least captains.

10 i Thus the wicked to deceive us, will pretend the Name of the Lord but we must try the spirits, whether they be of God or no.

11 k They were afraid, lest by his words he should have stirred the people against the King, & also pretended to grow to some appointment with him.

12 <sup>l</sup>Ebr., the water of their feet.

16 l The Ebrewe word signifies blessing whereby this wicked captain would have persuaded the people, that their condition should be better under Saneherib then under Hezekiah.

19 m That is, of Antiochia in Syria, of the which these two other cities also were: whereby we see how every town had his 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.

21 Then they <sup>n</sup>kept silence, and answered him not a word: for the King's commandment was, saying, Answer him not.

22 Then came Eliakím the son of Hilkiáh the steward of the house, and Shebná the chancellor, and Joáh the son of Asaph the recorder, unto Hezekiáh with rent clothes, and told him the words of Rabshakéh.

### Chapter 37

2 Hezekiáh asketh counsel of Isaiáh, who promiseth him the Victorie 10 The blasphemie of Saneherib 16 Hezekiáh's prayer. 36 The armie of Saneherib is slayne of the Angel, 38 And he him self of his own sonnes.

And <sup>\*</sup>when the King Hezekiáh heard it, he <sup>a</sup>rent his clothes, and put on sackcloth and came into the House of the Lord. 2 And he sent Eliakím the steward of the house, and Shebná the chancellor, with the Elders of the Priests, clothed in sackcloth unto <sup>b</sup>Isaiáh the Prophet, the son of Amóz.

3 And they said unto him, Thus saith Hezekiáh, This day is a day of tribulacion and of rebuke and blasphemie: for the children are come to the <sup>c</sup>birth, and there is no strength to bring forth.

4 If so be the Lord thy God hath <sup>d</sup>heard the words of Rabshakéh, whom the King of Asshúr his master hath sent to rail on the living God, & to reproach him with words which the Lord thy God hath heard, then <sup>e</sup>lift thou up *thy* praier for the remnant that are left.

5 So the servants of the King Hezekiáh came to Isaiáh.

6 And Isaiáh said unto them, Thus say unto your master, Thus saith the Lord, Be not afraid of the words that thou hast heard, wherewith these servants of the King of Asshúr have blasphemed me.

7 Behold, I will send a blast upon him, and he shall hear a <sup>f</sup>noise, and return to his own land, and I will cause him to fall by the sword in his own land.

8 ¶ So Rabshakéh returned, and found the King of Asshúr fighting against <sup>g</sup>Libnah: for he had heard that he was departed from Lachísh.

9 He heard also men say to Tarhakáh, King of Ethiopia, *Behold*, he is come out to fight against thee: and when he heard it, he sent *other* messengers to Hezekiáh, saying,

10 Thus shall ye speak to Hezekiáh King of Judáh, saying, Let not thy God <sup>h</sup>decieve thee, in whom thou trustest, saying, Jerusalém shall not be given into the hand of the King of Asshúr.

11 Behold, thou hast heard what the Kings of Asshúr have done to all lands in destroying them, and shalt thou be delivered?

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21 n Not that they did not show by evident signs that they did detest his blasphemy for they had now rent their clothes, but they knew it was in vain to use long reasoning with this infidel, whose rage they should have so much more provoked.

### Chapter 37

1 \*2 Kings 19.1.

1 a In sign of grief and repentance.

2 b To have comfort of him by the word of God, that his faith might be confirmed and so his prayer be more earnest teaching hereby that in all dangers these two are the only remedies, to seek unto God & his ministers.

3 c We are in as great sorrow as a woman that travaills of child, and can not be deliver.

4 d That is, will declare by effect that he has heard it for when God differs to punish, it seems to the flesh, that he knows not the sin, or hears not the cause.

4 e Declaring, that the minister's office does not only stand in comforting by the word, but also in praying for the people.

7 f Of the Egyptians and Ethiopians, that shall come & fight against him.

8 g Which was a city toward Egypt, thinking thereby to have stayed the force of his enemies.

10 h Thus God would have him to utter a most horrible blaspheme before his destruction as to call the author of all truth, a deceiver, some gather hereby, that Shebnah had disclosed unto Saneherib the answer that Isaiáh sent to the King.

12 Have the gods of the nations delivered them, which my fathers have destroyed? as <sup>i</sup>Gozá, and <sup>k</sup>Harán, and Rézeph, and the children of Eden, which were at Telassár?

13 Where is the King of Hamáth, and the King of Arpád, and the King of the city of Sepharvám, Hena, and Juáh?

14 ¶ So Hezekiáh received the letter of the hand of the messengers and read it, and he went up into the House of the Lord, and Hezekiáh spread it before the Lord.

15 And Hezekiáh prayed unto the Lord, saying,

16 O Lord of hostes, God of Israél, which <sup>l</sup>dwellst between the Cherubims, thou art very God alone over all the kingdoms of the earth: thou hast made the heaven and the earth.

17 Encline thine ear, ô Lord, and hear: open thine eyes, ô Lord, and see, and hear all the words of Saneherib, who hath sent to blaspheme the living God.

18 Truth it is, ô Lord, that the Kings of Asshúr have destroyed all lands, and <sup>m</sup>their country,

19 And have cast their gods in the fire: for they were no gods, but the work of man's hands, *even* wood or stone: therefore they destroyed them.

20 Now therefore, ô Lord our God, save thou us out of his hand, that <sup>n</sup>all the kingdoms of the earth may know, that thou only art the Lord.

21 ¶ Then Isaiáh the son of Amóz sent unto Hezekiáh, saying, Thus saith the Lord God of Israél, Because thou hast prayed unto me, concerning Saneherib King of Asshúr,

22 This is the word that the Lord hath spoken against him, O <sup>o</sup>virgin, daughter of Zión, he hath despised thee, & laughed thee to scorn: ô daughter of Jerusalém, he hath shaken his head at thee.

23 Whom hast thou railed on and blasphemed? and against whom hast thou exalted *thy* voice, and lifted up thine eyes on high? *even* against the <sup>p</sup>holy one of Israél.

24 By thy servants hast thou railed on the Lord, and said, By the multitude of my charets I am come up to the top of the mountains to the sides of Lebanón, and will cut down the high cedres thereof, *and* the fair fir trees thereof, and I will go up to the heights of his top *and* to the forest of his fruitful places.

25 I have digged <sup>q</sup>and dronke the waters, and with the plant of my feet have I dried all the rivers closed in.

26 Hast thou not heard how I have of old time made it, <sup>r</sup>and have formed it long ago? and should I now bring it, that it should be destroyed, *and layed* on ruinous heaps, as cities defended?

27 Whose inhabitants <sup>s</sup>have small power, *and* are afraid and confounded: they are like the grass of the field and green herb, or grass on the house tops, or corn blasted <sup>s</sup>afore it be grown.

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12 i Which was a city of the Medes.

12 k Called also Charre a city in Mesopotamia, whence Abraham came after his father's death.

16 l He grounded his prayer on God's promise, who promised to hear them from between the Cherubims.

18 m Meaning, of the ten tribes.

20 n He declared for what cause he prayed, that they might be destroyed, to wit, that God might be glorified thereby through all the world.

22 o Whom God had chosen to himself, as a chaste virgin, and one whom he had care to preserve her from the lusts of tyrants, as a father would have over his daughter.

23 p Declaring hereby that they that are enemies to God's Church, fight against him, whose quarrel his Church only maintains.

25 q He boasted of his policy, in that that he can find means to nourish his army and of his power, in that 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.

26 r Signifying that God made not 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 can not be changed.

27 <sup>s</sup>Ebr., are short in hand.

27 s He shows that the state and power of most flourishing cities endures but a moment in respect of the Church, which shall remain for ever, because God is the maintainer thereof.

28 But I know thy dwelling, and thy <sup>1</sup>going out, and thy coming in, and thy fury against me.

29 Because thou ragest against me, and thy tumult is come up unto mine ears, therefore will I put mine <sup>u</sup>hook in thy nostrils, and my bridle in thy lips, and will bring thee back again the same way thou <sup>c</sup>camest.

30 And this shalbe a <sup>v</sup>sign unto thee, *o Hezekiáh*, Thou shalt eat this year such as groweth of it self, and the <sup>z</sup>second year, such things as grow without sowing: and in the third year, sow ye and reap, and plant vineyards, and eat the fruit thereof.

31 And <sup>a</sup>the remnant that is escaped of the house of Judáh, shall again take root downward and bear fruit upward.

32 For out of Jerusalém shall go a remnant, & they that escape out of mount Zión: the zeal of the Lord of hostes shall do this.

33 Therefore thus saith the Lord, concerning the King of Asshúr, He shall not enter into this city, nor shoot an arrow there, nor come before it with shield, nor cast a mount against it.

34 By the same way that he came, he shall return, and not come into this city, saith the Lord.

35 For I will defend this city to save it, for mine own sake, and for my servant <sup>b</sup>David's sake.

36 ¶ \*Then the Angel of the Lord went out, and smote in the camp of Asshúr an hundreth, four score, and five thousand: so when they arose early in the morning, behold, they were all dead corpses.

37 So Saneherib King of Asshúr departed, and went away and returned and dwelt at <sup>c</sup>Nineveh.

38 And as he was in the temple worshipping of Nisróch his god, Adramélech and Sharézer his sons slew him with the sword, and they escaped into the land of <sup>^</sup>Ararát: and <sup>o</sup>Esarhádon his son reigned in his stead.

### Chapter 38

*1 Hezekiáh is sick 5 He is restored to health by the Lord, and liveth fifteen years after. 10 He giveth thanks for his benefit.*

**A**bout \*that <sup>a</sup>time was Hezekiáh sick unto the death, and the Prophet Isaiáh son of Amóz came unto him, and said unto him, Thus saith the Lord, Put thine house in an order, for thou shalt dye, and not live.

28 t Meaning, his counsels and enterprises.

29 u Because Saneherib showed himself, as a devouring fish and furious beast, he uses these similitudes, to teach how he will take him and guide him.

29 x You shall loose your labor.

30 y God gives signs after two sorts: some go before the thing, as the signs that Moses wrought 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 later are to keep the benefits of God in our remembrance, of the which sort this here is.

30 z He promises that for two years the ground of itself should feed them.

31 a They whom God had delivered out of the hands of the Assyrians, shall prosper, and this properly belongs to the Church.

35 b For my promise sake made to David.

36 \*2 Kings 19.35, 2Chron. 32.21, Tob. 1.21, Eccles. 48.22, 1 Mac. 7.41, 2 Mac. 8.19.

37 c Which was the chiefest city of the Assyrians.

38 <sup>^</sup>Or, Armenia.

38 d Who was also called Sardanapalus in whose days ten years after Saneherib's death, the Chaldeans overcame the Assyrians by Merodath their King.

### Chapter 38

1 \*2 Kings 20.1, 2 Chron. 32.24.

1 a Soon after that the Assyrians were slain so that God will have the exercise of his children continual, that they may learn only to depend upon God and aspire to the heavens.

2 Then Hezekiáh <sup>b</sup>turned his face to the wall, and prayed to the Lord,

3 And said, I beseech thee, Lord, remember now how I have walked before thee in truth, and with a perfect heart, and have done that which is good in thy sight: and Hezekiáh wept sore.

4 ¶ Then came the word of the Lord to Isaiáh, saying,

5 Go, and say unto Hezekiáh, Thus saith the Lord God of David thy father, I have heard thy prayer, *and* seen thy tears: behold, I will add unto thy days fifteen years.

6 And I will deliver thee <sup>o</sup>out of the hand of the King of Asshúr, and this city: for I will defend this city.

7 And <sup>o</sup>this sign shalt thou have of the Lord, that the Lord will do this thing, that he hath spoken,

8 Behold, I will bring again the shadow of the degrees (whereby it is gone down in the dial of Ahaz by the <sup>e</sup>sun) ten degrees backward: so the sun returned by ten degrees, by the which degrees it was gone down.

9 <sup>t</sup>The writing of Hezekiáh King of Judah, when he had been sick, and was recovered of his sickness.

10 I said in the <sup>o</sup>cutting off of my daies, I shall go to the gates of the grave: I am deprived of the residue of my years.

11 I said, <sup>h</sup>I shall not see the Lord, *even* the Lord in the land of the living: I shall see man no more among the inhabitants of the world.

12 Mine habitation is departed, and is removed from me, like a shepherd's tent: I <sup>h</sup>ave cut off like a weaver my life: he will cut me off from the height: from day <sup>k</sup>to night, thou wilt make an end of me.

13 I reckoned <sup>t</sup>o the morning: but he brake all my bones, like a lion: from daie to night wilt thou make an end of me.

14 Like a crane *or* a swallow, so did I <sup>m</sup>chatter: I did mourn as a dove, mine eyes were lift up on high, <sup>o</sup> Lord, <sup>n</sup>it hath oppressed me, comfort me.

15 What shall I say? <sup>o</sup>for he hath said it to me, and he hath done it: I shall walk <sup>p</sup>weakly all my years in the bitterness of my soul.

16 O Lord, <sup>o</sup>to *them* that overlive them, & to all *that are* in them,

2 b For his heart was touched with fear of God's judgement, seeing he had appointed his to die, so quickly after his deliverance from so great calamity, as one unworthy to remain in the estate, and also foreseeing the great change, that should come in the Church, forasmuch 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.

6 c He does not only promise to prolong his life, but to give him rest and quietness from the Assyrians, who might have renewed their army to revenge their former discomfiture.

7 d For Hezekiah had asked for the confirmation of his faith a sign, as verse 22 and 2 Kings 20.8 whereunto he was moved by the singular motion of God's Spirit.

8 e Read 2 Kings 20.10.

9 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, Ps. 51.

10 g At what time it was told me, that I should die.

11 h I shall no more praise the Lord here in his Temple among the faithful thus God suffers his dearest children to want his consolation for a time, that his grace afterward may the more appear when they feel their own weakness.

12 i By my sin I have provoked God to take my life from me.

12 k That is, in one day, or shortly.

13 l Over night I thought that I should 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 judgement against their sin.

14 m I was so oppressed with sorrow, that I was not able to utter my words, but only to groan and sigh.

14 n To wit, sorrow, and grief both of body and mind.

15 o God has declared by his Prophet that I shall die, and therefore, I will yield unto him.

15 p I shall have no release, but continual sorrows whiles I live.

16 q They that shall overlive the men that are now alive, and all they that are in these years shall acknowledge this benefit.

the life of my spirit *shalbe knowen*, that thou causedst me to 'sleep and hast given life to me.

17 Behold, for <sup>a</sup>felicity I had bitter grief, but it was thy pleasure *to deliver* my soul from the pit of corruption: for thou hast cast all my 'sins behind thy back.

18 For <sup>u</sup>the grave can not confess thee: death can not praise thee: they that go down into the pit, can not hope for thy truth.

19 *But* the living, the living, he shall confess thee, as I *do* this day: the father to the <sup>c</sup>children shall declare thy truth.

20 The Lord *was ready* to save me: therefore we will sing my song, all the days of <sup>v</sup>our life in the House of the Lord.

21 Then said Isaiáh, Take a lump of dry figs and <sup>w</sup>lay it upon the boil, and he shall recover.

22 Also Hezekiáh <sup>x</sup>had said, What is the sign, that I shall go up into the House of the Lord?

### Chapter 39

*Hezekiáh is reproved, because he shewed his treasures unto the ambassadours of Babylon.*

**A** <sup>t</sup>\*the same time, <sup>a</sup>Merodách Baladán, the son of Baladán, King of Babél, sent <sup>b</sup>letters, and a present to Hezekiáh: for he had heard that he had been sick, and was recovered.

2 And Hezekiáh was <sup>c</sup>glad of them, and shewed them the house of the treasures, the silver, and the gold, and the spices, and the precious ointement, 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 kingdom that Hezekiáh shewed them not.

3 Then came Isaiáh the Prophet unto King Hezekiáh, and said unto him, What said these men? and from whence came they to thee? And Hezekiáh said, They are come from a far country unto me, from Babél.

4 Then said he, What have <sup>d</sup>they seen in thine house? And Hezekiáh answered, All that is in mine house have they seen: there is nothing among my treasures, that I have not shewed them.

5 And Isaiáh said to Hezekiáh, Hear the word of the Lord of hostes,

6 Behold, the days come that all that is in thine house, and which

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16 <sup>r</sup> That after that you had condemned me to death, you restored me to life.

17 <sup>s</sup> Where as I thought to have lived in rest and ease, being delivered from my enemy, I had grief upon grief.

17 <sup>t</sup> He esteems more the remission of his sins, and God's favor then a thousand lives.

18 <sup>u</sup> Forasmuch 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 that they seemed unworthy for their sins to live longer in his service, or for their zeal to God's glory, seeing that there is so few in earth, that do regard it as Ps. 6.5 and 115.17.

19 <sup>x</sup> All posterity shall acknowledge, and according to their duty toward their children shall instruct them in your graces, and mercies toward me.

20 <sup>y</sup> He shows what is the use of the Congregation and Church to wit, to give the Lord thanks for his benefits.

21 <sup>z</sup> Read 2 Kings 20.7.

22 <sup>a</sup> As verse 7.

### Chapter 39

1 \*2 Kings 20.12.

1 <sup>a</sup> This was the first King of Babylon which overcame the Assyrians in the tenth year of his reign.

1 <sup>b</sup> Partly moved with the greatness of the miracle, partly because he showed himself enemy to his enemies, but chiefly, because he would join with them whom God favored, and have their help, if occasion served.

2 <sup>c</sup> Read 2 Kings 20.13, and 2 Chron. 32.25.

4 <sup>d</sup> He asked 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.

thy fathers have laid up in store until this day, *shalbe* <sup>e</sup>carried to Babél, nothing *shalbe* left, saith the Lord.

7 And of thy sons, that shall proceed out of thee, *and* which thou shalt beget, shall they take away, and they *shalbe* <sup>e</sup>unches in the palace of the King of Babél.

8 <sup>e</sup>Then said Hezekiáh to Isaiáh, The word of the Lord is good, which thou hast spoken: and he said, Yet let there be peace, and truth in my dayes.

### Chapter 40

*2 Remission of sinnes by Christ 3 The comming of John Baptist 18 The Prophet reproveth the idolaters and them that trust not in the Lord.*

**C**omfort <sup>a</sup>ye, comfort ye my people, will your God say. 2 Speak comfortably to Jerusalém, and cry unto her, that her <sup>b</sup>warfare is accomplished, that her iniquitie is pardoned: for she hath received of the Lord's hand <sup>c</sup>double for all her sinnes.

3 A <sup>d</sup>voyce cryeth in the <sup>e</sup>wilderness, <sup>f</sup>Prepare ye the way of the Lord: make streight in the desert a path for our God.

4 Every vallee *shalbe* exalted, and every <sup>g</sup>mountain and hill *shalbe* made low: and the croked *shalbe* streight, and the rough places plain.

5 And the glorie of the Lord *shalbe* revealed, and all <sup>h</sup>flesh shall see it together: for the mouth of the Lord hath spoken it.

6 A <sup>i</sup>voyce said, Cry. And he said, What shall I cry? All flesh *is* grass, and all the <sup>k</sup>grace thereof *is* as the floure of the field.

7 The grass withereth, the floure fadeth, because the <sup>l</sup>Spirit of the Lord bloweth upon it: surely the people *is* grass.

8 The grass withereth, the floure fadeth: but the <sup>m</sup>word of our God shall stand for ever.

9 ¶ O Zión, that bringest good tidings, get thee up into the high <sup>n</sup>mountain: ô Jerusalém, that bringest good tidings, lift up thy voice with strength, lift it up, be not afraid: say unto the cities of Judáh, Behold <sup>o</sup>your God.

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6 <sup>e</sup> By the grievousness of the punishment is declared how greatly God detests ambition and vain glory.

7 <sup>f</sup> That is, officials and servants.

8 <sup>g</sup> Read 2 Kings 20.19.

### Chapter 40

1 <sup>a</sup> This is a consolation for the Church, assuring them that they shall be never destitute of Prophets, whereby he exhorts the true ministers of God that then were, and those also that should come after him, to comfort the poor afflicted, and to assure them of their deliverance both of body and soul.

2 <sup>b</sup> The time of her affliction.

2 <sup>c</sup> Meaning, sufficient, as ch. 61.7 and full correction, or double grace, where as she deserved double punishment.

3 <sup>d</sup> To wit, of the Prophets.

3 <sup>e</sup> That is, in Babylon, and other places where they were kept in captivity, and misery.

3 <sup>f</sup> Meaning, Cyrus and Darius which should deliver God's people out of captivity, and make them a ready way to Jerusalem and this was fully accomplished, when John the Baptist brought tidings of Jesus Christ's coming, who was the true deliverer of his Church from sin and Satan, Mat. 3.3

4 <sup>g</sup> Whatsoever may let or hinder this deliverance, shall be removed.

5 <sup>h</sup> This miracle shall be so great, that it shall be known through all the world.

6 <sup>i</sup> The voice of God, which spoke to the Prophet Isaiáh.

6 <sup>k</sup> Meaning, all man's wisdom & natural powers, John 1.10, 1 Pet. 1.24.

7 <sup>l</sup> The Spirit of God shall discover the vanity in all that seem to have any excellency of themselves.

8 <sup>m</sup> Though considering the frailty of man's nature many of the Jews should perish and so not be partakers of this deliverance, yet God's promise should be fulfilled, and they that remained, should feel the fruit thereof.

9 <sup>n</sup> To publish this benefit through all the world.

9 <sup>o</sup> He shows at one word the perfection of all man's felicity, which is to have God's presence.

10 Behold, the Lord God will come with power, and <sup>p</sup>his arm shall rule for him: behold, his wages *is* with him, and his work before him.

11 He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carie them in his bosome, *and* shall guide them with <sup>q</sup>yong.

12 Who hath measured the waters in his <sup>r</sup>fist? and counted heaven with the span, and comprehended the dust of the earth in a measure? and weighed the mountains in a weight, and the hills in a balance?

13 Who hath instructed the Spirit of the Lord? or was <sup>s</sup>his counselour or taught him?

14 Of whom took he counsel, and *who* instructed him and taught him in the way of judgement? or taught him knowledge, and shewed unto him the way of understanding?

15 Behold, the nations *are* as a drop of a bucket, and are counted as the dust of the balance: behold, he taketh away the yles as a little dust.

16 And Lebanón *is* not sufficient for fire, not the beasts thereof sufficient for a burnt offering.

17 All nations before him *are* as <sup>t</sup>nothing, and they are counted to him, less then nothing, and vanity.

18 To whom then <sup>u</sup>will ye liken God? or what similitude will ye set up unto him?

19 The workman melteth an image, or the goldsmith beateth it out in gold, or the goldsmith *maketh* silver plates.

20 Doeth not <sup>v</sup>the poor chose out a tree that will not rot, for an oblation? he seeketh also unto him a cunning workman, to prepare an image, that shall not be moved.

21 Know ye nothing? have ye not heard <sup>w</sup>it? hath it not been told you from the beginning? have ye not understand it by the <sup>x</sup>foundation of the earth?

22 He sitteth upon the circle of the earth, and the inhabitants thereof *are* as grasshoppers, he stretcheth out the heavens, as a curtain, and spreadeth them out, as a tent to dwell in.

23 He bringeth the princes to nothing, *and* maketh the judges of the earth, as vanity,

24 As though they were not planted, as though they were not sowed, as though their stock took no root in the earth: for he did even <sup>y</sup>blow upon them, and they withered, and the whirl wind will take them away as stubble.

25 To whom now will ye liken me, that I should be like *him*, saith the holie one?

26 Lift up your eyes on high, and behold, who hath created these things, and bringeth <sup>z</sup>out their armies by number, and calleth them all by names? by the greatness of *his* power and mighty strength nothing faileth.

27 Why saiest thou, ô Jaakób, and speakest ô Israél, <sup>a</sup>My way is

10 p His power shall be sufficient without help of any other, and shall have all means in himself to bring his will to pass.

11 q He shall show his care and favor over them that are weak, & tender.

12 r Declaring that as God only has all power so does he use the same for the defense, and maintenance of his Church.

13 s He shows God's infinite wisdom for the same end and purpose.

17 t He speaks all this to the intent that they should neither fear man nor put their trust in any, save only in God.

18 u Hereby he arms them against the idolaters, wherewith they should be tempted in Babylon.

20 x He shows the rage of the idolaters seeing that the poor that have not to suffice their own necessities, will defraud themselves to serve their idols.

21 y Have you not the word of God, which plainly condemns idolatry?

21 z Can you not learn by the visible creatures whom God has made to serve your use, that you should not serve them nor worship them?

24 a So that his power appears in every place wheresoever we turn our eyes.

26 b Who has set in order the infinite number of the stars.

27 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.

hid from the Lord, and my judgement is passed over of my God.

28 Knowest thou not? or hast thou not heard, that the everlasting God, the Lord hath created the <sup>d</sup>ends of the earth? he neither fainteth, nor is weary there *is* no searching of his <sup>e</sup>understanding.

29 *But* he giveth strength unto him that fainteth, and unto him that hath no strength, he increaseth power.

30 <sup>f</sup>Even the young men shall faint, and be weary, and the young men shall stumble and fall.

31 But they that wait upon the Lord, shall renew *their* strength: they shall lift up the wings as the eagles: they shall run, and not be weary, they shall walk and not faint.

### Chapter 41

2 *God's mercy in chusing his people* 6 *Their idolatry.* 27 *Deliverance promised to Zion*

**K**eepe <sup>a</sup>silence before me, ô ylands, and let the people <sup>b</sup>renue *their* strength: let them come near, and let them speak: let us come together into judgement.

2 Who raised up <sup>c</sup>justice from the East, *and* called him to his foot? *and* gave the nations before him, and subdued the Kings? he gave them as dust to his sword, *and* as scattered stubble unto his bow.

3 He pursued them, and passed safely by the way that he had not gone with his feet.

4 Who hath wrought and done it? he that calleth the <sup>d</sup>generations from the beginning. I the Lord *am* the <sup>e</sup>first, and with the last I am the same.

5 The yles saw it, and did <sup>f</sup>fear *and* the ends of the earth were abashed, drew near, and <sup>g</sup>came.

6 Every man helped his neighbour and said to his brother, <sup>h</sup>Be strong.

7 So the workman comforted the founder *and* he that smote with the hammer, him that smote by course, saying, It is ready for the sodering, & he fastened it with nails that it should not be moved.

8 ¶ But thou, Israél, art my <sup>i</sup>servant, *and* thou Jaakób, whom I have chosen, the seed of Abrahám my friend.

9 For I have taken thee from the ends of the earth, and called thee before the chief thereof, and said unto thee, Thou art my servant: I have chosen thee, and not cast thee away.

10 Fear thou not, for I am with thee: be not afraid, for I am thy God: I will strengthen thee, and help thee, and will sustain thee with the <sup>k</sup>right hand of my justice.

11 Behold, all they that provoke thee, shalbe ashamed, and

28 d And therefore all power is in his hand to deliver when his time comes.

28 e Showing that man must patiently abide, and not curiously seek out the cause of God's delay in our afflictions.

30 f They that trust in their own virtue, and do not acknowledge that all comes of God.

### Chapter 41

1 a God, as though he pleaded his cause with all nations, requires silence that he may be heard in his right.

1 b That is, gather all their power and supports.

2 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?

4 d Who has created man and maintained his succession.

4 e Though the world set up never so many gods, yet they diminish nothing of my glory, for I am all one, unchangeable, which have ever been, and shall be forever.

5 f Considering my excellent works among my people.

5 g They assembled themselves, and conspired against me, to maintain their idolatry.

6 h He notes the obstinacy of the idolaters to maintain their superstitions.

8 i And therefore ought not to pollute yourself with the superstition of the Gentiles.

10 k That is, by the force of my promise in the performance whereof I will show myself faithful and just.

confounded: they shalbe as nothing, and they that strive with thee, shall perish.

12 Thou shalt seek them and shalt not find them: *to wit*, the men of thy strife, *for* they shalbe as nothing, and the men that war against thee, as a thing of naught.

13 For I the Lord thy God will hold thy right hand, saying unto thee, Fear not, I will help thee.

14 Fear not, thou <sup>m</sup>worm, Jaakób, *and* ye men of Israél: I will help thee, saith the Lord and thy redeemer the holie one of Israél.

15 Behold, I will make thee a roller, and a new threshing instrument having teeth: thou shalt thresh the <sup>n</sup>mountains, and bring them to powder, and shalt make the hills as chaff.

16 Thou shalt fanne them, and the wind shal carry them away, and the whirlwind shal scatter them: and thou shalt rejoyce in the Lord, *and* shalt glorie in the holy one of Israél.

17 *When* <sup>o</sup>the poor and the needy seek water, and there *is* none (their tongue faileth for thirst: I the Lord will hear them: I the God of Israél will not forsake them)

18 I will open rivers in the tops of the hills, and fountains in the middes of the valleis: I will make the wilderness as a pool of water, and the waste <sup>p</sup>land as springs of water.

19 I will set in the wilderness the cedar, the shittah tree, and the myrre tree and the pine tree, *and* I will set in the wilderness the fyrr tree, the elm and the box tree together.

20 Therefore let them see and know, and let them consider and understand together that the hand of the Lord hath done this, and the holie one of Israél <sup>q</sup>hath created it.

21 <sup>r</sup>Stand to your cause, saith the Lord: bring forth your strong reasons, saith the King of Jaakób.

22 Let them bring them forth, and let them tell us what shall come: let them shewe the former things what they be, that we may consider them, and know the latter end of them: either declare us things for to come.

23 Shewe the things that are to come hereafter, that we may know that you are gods: yea, do good or do evil, that we may declare it, and behold it together.

24 Behold, ye are of no value, and your making is of naught: *man* hath <sup>s</sup>chosen an abomination by them.

25 <sup>t</sup>I have raised up <sup>r</sup>from the North, and he shal come: from the East sun shal <sup>u</sup>he call upon my Name, and shal come upon <sup>x</sup>princes as upon clay, and as the potter treadeth mire under the foot.

26 Who hath declared from the beginning, that we may know? or before time, that we may say, He is righteous? Surely there is

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12 l Because them shall be destroyed.

14 m Thus he called them because they were contemned of all the world, and that they considering their own poor estate, should seek unto him for help.

15 n I will make you able to destroy all your enemies, be they never so mighty and this chiefly is referred to the kingdom of Christ.

17 o That is, they that shall be afflicted in the captivity of Babylon.

18 p God will rather change the order of nature, then they should want any thing that cry to him by true faith in their miseries, declaring to them hereby that they shall lack nothing by the way, when they return from Babylon.

20 q That is, has appointed, and determined that it shall come so to pass.

21 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 can not do, he concludes that they are no gods, but vile idols.

24 s So that a man can not make an idol, but he must do that, which God detests, and abhors for he chooses his own devices, and forsakes the Lord's.

25 t Meaning, the Caldeans.

25 u That is, Cyrus, who shall do all thing in my Name, and by my direction whereby he means that both their captivity, and deliverance shall be ordered by God's providence and appointment.

25 x Both of the Caldeans and others.

none that sheweth: surely there is none that declareth: surely there is none that heareth <sup>y</sup>your words.

27 *I am* the first, *that saith* to Zión, Behold, behold <sup>z</sup>them: and I will give to Jerusalém <sup>a</sup>one that shall bring good tidings.

28 But when <sup>b</sup>I beheld, there was none, and when I inquired of them, there was no counselour, and when I demanded of them, they answered not a word.

29 Behold, they are all vanity: their work is of nothing, their images are wind and confusion.

## Chapter 42

*1 The obedience and humilitie of Christ. 6 Why he was sent into the world. 11 The vocation of the Gentiles.*

**B**ehold, <sup>a</sup>my servant: <sup>b</sup>I will stay upon him: mine elect, *in whom* my soul <sup>c</sup>deliteth: I have put my Spirit upon him: he shal bring forth <sup>d</sup>judgement to the Gentiles.

2 He shal not <sup>e</sup>cry, nor lift up, nor cause his voyce to be heard in the street.

3 A <sup>f</sup>bruised reed shal he not break, and the smoking <sup>g</sup>flax shal he not quench: he shal bring forth judgement in <sup>h</sup>truth.

4 He shal not fail nor be discouraged til he have <sup>i</sup>set judgement in the earth: and the <sup>k</sup>yles shal wait for his law.

5 Thus saith God the Lord (he that created the heavens and spread them abroad: he that stretched forth the earth, and the buds thereof: he that giveth breth unto the people upon it, and spirit to them that walk therein)

6 I the Lord have called thee in <sup>l</sup>righteousness, and will hold <sup>m</sup>thine hand, and I will keep thee, and give thee for a <sup>n</sup>covenant of the people, *and* for a light of the Gentiles,

7 That thou maiest open the eyes of the blind, *and* bring out the prisoners from the prison: and them that sit in darkness, out of the prison house.

8 I am the Lord, this is my Name, and my <sup>o</sup>glorie will I not give to another, neither my praise to graven images.

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26 y Meaning, that none of the gentile's gods can work any of these things.

27 z That is, the Israelites, which return from captivity.

27 a To wit, a continual succession of Prophets and ministers.

28 b When I looked whether the idols could do these things, I found that they had neither wisdom nor power to do any thing, therefore he concluded that all are wicked, that trust in such vanity.

## Chapter 42

1 a That is, Christ, who in respect of his manhood is called here servant. The Prophets use to make mention of Christ after that they have declared any great promise, because he is the foundation whereupon all the promises are made and ratified.

1 b For I have committed all my power to him, as to a most faithful steward. Some read, I will establish him: to wit, in his office, by giving him the fullness of my Spirit.

1 c He only is acceptable unto me and they that come unto me by him, for there is none other means of reconciliation, Mt. 12.18, Eph. 1.4.

1 d He shall declare himself governor over the Gentiles, and call them by his word and rule them by his Spirit.

2 e His coming shall not be with pomp and noise, as earthly princes.

3 f He will not hurt the weak and feeble, but support and comfort them.

3 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.

3 h Although he favor the weak yet will he not spare the wicked, but will judge them according to truth and equity.

4 i Till he have set all things in good order.

4 k The Gentiles shall be desirous to receive his doctrine.

6 l Meaning, unto a lawful and just vocation.

6 m To assist and guide you.

6 n As him, by whom the promise, made to all nations in Abraham, shall be fulfilled.

8 o I will not suffer my glory to be diminished which I should do, if I were not faithful in performing the same, and the idolaters thereby would extol their idols above me.

9 Behold, the former things are <sup>p</sup>come to pass, and new things do I declare: before they come forth, I tell you of them.

10 Sing unto the Lord a new song, *and* his praise from the end of the earth: ye that go down to the sea, and all that is therein: the yles and the inhabitants thereof.

11 Let the wilderness and the cities thereof lift up *their voice*, the towns that <sup>q</sup>Kedár doeth inhabit: let the inhabitants of the rocks sing: let them shout from the top of the mountains.

12 Let them give glorie unto the Lord, and declare his praise in the ylands.

13 The Lord shal go forth as a <sup>r</sup>gyant: he shal stir up *his* courage like a man of war: he shal shout and cry, *and* shal prevail against his enemies.

14 I have a long time holden my peace: I have been still *and* refrained my self: *now* will I cry like a <sup>s</sup>travailing woman: I will destroy and devour at once.

15 I will make waste mountains, and hills, and dry up all their herbs, & I will make the floods ylands, and I will dry up the pools.

16 ¶ And I will bring the <sup>t</sup>blind by a way, that they knew not, *and* lead them by paths that they have not known: I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them.

17 They shalbe turned back: they shalbe greatly ashamed, that trust in graven images, and say to the molten images, Ye are our gods.

18 ¶ Hear, ye deaf: and ye blind, regard, that ye may see.

19 Who is blind but my <sup>u</sup>servant? or deaf as my <sup>v</sup>messenger, that I sent? who is blind as the <sup>w</sup>perfitte, & blind as the Lord's servant?

20 Seeing many things, but thou kepest them not? opening the ears, but he heareth not?

21 The Lord is willing for his righteousness' sake *that* he may magnify the Law, and exalt it.

22 But this people is <sup>x</sup>robbed and spoiled, and shalbe all snared in dongeons, & they shalbe hid in prison houses: they shalbe for a prey, & none shal deliver: a spoil, and none shal say, <sup>y</sup>Restore.

23 Who among you shal hearken to this, *and* take heed, and hear for <sup>z</sup>afterwards?

24 Who gave Jakkób for a spoil, and Israél to the robbers? Did not the Lord, because we have sinned against him? for they would not walk in his ways, neither be obedient unto his Law.

25 Therefore he hath powred upon him his fierce wrath, and the strength of battle: and it set him on fire round about, and he knewe not, and it burned him up, yet he considered not.

### Chapter 43

*2 The Lord comforteth his people. He promiseth deliverance to the Jewes. 11 There is no God but one alone.*

9 <sup>p</sup> As in time past I have been true in my promises, so will I be in time to come.

11 <sup>q</sup> Meaning the Arabians, under whom he comprehends all the people of the East.

13 <sup>r</sup> He shows the zeal of the Lord, and his power in the conservation of his Church.

14 <sup>s</sup> I will hast to execute my vengeance, which I have so long differed, as a woman that desires to be delivered when she is in travail.

16 <sup>t</sup> That is, my poor people, which are in perplexity and care.

19 <sup>u</sup> To wit, Israel, which should have most light because of my Law.

19 <sup>x</sup> The Priest to whom my word is committed, which should not only hear it himself, but cause others to hear it.

19 <sup>y</sup> As the Priests and Prophets that should be lights to others?

22 <sup>z</sup> Because they will not acknowledge this benefit of the Lord, who is ready to deliver them, he suffers them to be spoiled of their enemies through their own fault and incredulity.

22 <sup>a</sup> There shall be none to succor them, or to will the enemies to restore that, which he has spoiled.

23 <sup>b</sup> Meaning, God's wrath.

But now thus saith the Lord, <sup>a</sup>that created thee, <sup>o</sup> Jaakób: and he that formed thee, <sup>o</sup> Israél, <sup>b</sup>Feare not: for I have redeemed thee: I have called thee by thy name, thou art mine.

2 When thou passest through the <sup>c</sup>waters, I will be with thee, and through the floods, that they do not overflow thee. When thou walkest through the verie fire, thou shalt not be burnt, neither shal the flame kindle upon thee.

3 For I am the Lord thy God, the holy one of Israél, thy Saviour - I gave <sup>e</sup>Egypt for thy ransome, Ethiopia, and Sebá for thee.

4 Because thou wast precious in my sight, *and* thou wast honorable, and I loved thee, therefore will I give <sup>o</sup>man for thee, and people for thy sake.

5 Fear not, for I am with thee: I will bring thy seed from the <sup>i</sup>East, and gather thee from the West.

6 I will say to the North, Give: and to the South, Keep not back: bring my sons from far, and my daughters from the ends of the earth.

7 Every one shalbe called by my <sup>o</sup>Name: for I created him for my glory, formed him and made him.

8 I will bring forth the blind people, and they shal have eyes, and the deaf, and they shal have ears.

9 Let all the nations be gathered <sup>h</sup>together, and let the people be assembled: who among them can declare this and shewe us former things? let them bring forth their <sup>i</sup>witnesses, that they may be justified: but let them <sup>h</sup>hear, and say, *It is* trueth.

10 You <sup>are</sup> my witnesses, saith the Lord, and my <sup>m</sup>servant, whom I have chosen: therefore ye shal know and believe me and ye shal understand that I am: before me there was no God formed, neither shal there be after me.

11 I, *even* I, am the Lord, and beside me there is no Saviour.

12 I have declared, and I have saved, and I have shewed, when there was no strange *god* among you: therefore you are my witnesses, saith the Lord, that I am God.

13 Yea, before the day was, I am, and there is none that can deliver out of mine hand: I will do it, and who shal let it?

14 Thus saith the Lord your redeemer, the holy one of Israél, For your sake I have sent to Babél, and <sup>b</sup>brought it down: they are all fugitives and the Caldeans cry in the <sup>o</sup>ships.

15 I am the Lord your holy one, the creator of Israél, your King.

16 Thus saith the Lord which maketh a way in <sup>o</sup>the Sea, and a path in the mightie <sup>o</sup>waters.

1 a After these threatenings he promises deliverance to his Church, because he has regenerate them, adopted them and called them.

1 b When you see dangers and conspiracies on all sides, remember this benefit and the love of your God, and it shall encourage you.

2 c By water and fire, he means all kind of troubles and perils.

3 d I turned Saneherib's power against these countries and made them to suffer that affliction which you should have done, and so were as the payment of you ransom, Ch. 37.9.

4 e I will not spare any man rather than you should perish: for God more esteems one of his faithful, than all the wicked in the world.

5 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 Deut. 30.3.

7 g Meaning, that he could not be unmindful of them, except he would neglect his own Name and glory.

9 h Signifying, that no power can resist him in doing this miraculous work, nor all their idoles are able to do the like, as Ch. 41.22.

9 i To prove that the things, which are spoken of them, are true.

9 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.

10 l The Prophets and people to whom I have given my Law.

10 m Meaning, specially Christ and by him, all the faithful.

14 n By Darius and Cyrus.

14 o They shall cry when they would escape by water, seeing that the course of Euphrates is turned another way by the enemy.

16 p When he delivered Israel from Pharaoh, Ex. 14.22.

16 q When the Israelites passed through Jordan, Josh. 3.17.

17 When he 'bringeth out the <sup>s</sup>charet, and horse, the armie and the power lie together, *and* shal not rise, they are extinct, and quenched as towe.

18 Remember ye not the former things, neither regard the things of old.

19 Behold, I do a new thing now shal it come forth: shal you not knewe it? I will even make awaie in the 'desert *and* floods in the wilderness.

20 The wilde <sup>u</sup>beasts shal honour me, the dragons and the ostriches, because I gave water in the desert *and* floods in the wilderness to give drink to my people, even to mine elect.

21 This people have I formed for my self: they shall shewe forth my praise.

22 And thou hast not <sup>x</sup>called upon me, ô Jaakób, but thou hast <sup>y</sup>wearied me, ô Israél.

23 Thou <sup>z</sup>hast not brought me the sheep of thy burnt offerings, neither hast thou honored me with thy sacrifices. I have not caused thee to serve with an offering, nor wearied thee with incense.

24 Thou boghtest me no swete <sup>a</sup>savour with money, neither hast thou made me drunk with the fat of thy sacrifices, but thou hast made me <sup>b</sup>to serve with thy sinnes, *and* wearied me with thine iniquities.

25 I, *even* I, am he that putteth awaie thine iniquities for mine own sake, and will not remember thy sinnes.

26 Put me in <sup>c</sup>remembrance: let us be judged together: count thou that thou maiest be justified.

27 Thy <sup>d</sup>first father hath sinned, & thy <sup>e</sup>teachers have transgressed against me.

28 Therefore I have <sup>f</sup>prophaned the rulers of the Sanctuarie, and have made Jaakób a curse, and Israél a reproach.

#### Chapter 44

*5 The Lord promiseth comfort and that he will assemble his Church of divers nations 9 The Vanitie of idoles. 17 The beastliness fo idolaters.*

**Y**et now hear, ô Jaakób my servant, and Israél, whom I have chosen. 2 Thus saith the Lord, that made thee, and formed <sup>a</sup>thee from the wombe: he will help thee. Fear not, ô Jaakób, my servant, and thou righteous, <sup>b</sup>whom I have chosen.

17 r When he delivered his people out of Egypt.

17 s Pharaoh and his mighty army.

19 t Meaning, that their deliverance out of Babylon should be more famous then that from Egypt was, Jer 23.7, Hag. 2.10, 2 Cor. 5.17, Rev. 21.5.

20 u They shall have such abundance of all things as they return home, even in the dry and barren places, that the very beasts shall feel my benefits, and shal acknowledge them, much more men ought to be thankful for the same.

22 x You have nor worshipped me as you ought to have done.

22 y Because you have not willingly received that which I did command you, you did grieve me. Whereby he shows that his mercies were the only cause of their deliverance, forasmuch as they had deserved the contrary.

23 z Meaning, in true faith and obedience.

24 a Either for the composition of the sweet ointment, Ex. 30.34, or for the sweet incense, Ex. 30.7.

24 b You have made me to bear an heavy burden by your sins.

26 c If I forget any thing that may make for your justification, put me in remembrance and speak for yourself.

27 d Your ancestors.

27 e Your Priests and your Prophets.

28 f That is, rejected, abhorred and destroyed them in the wilderness, and at other times.

#### Chapter 44

2 a He created and chose you from the beginning of his own mercy, and before you could merit any thing.

2 b Whom God accepts as righteous or which had occasion thereunto because of the Law, and of your holy vocation.

3 For I will powre water upon <sup>c</sup>the thirstie, and floods upon the dry ground: I will powre my Spirit upon thy seed, and my blessing upon thy buds,

4 And they <sup>d</sup>shal grow as among the grass, *and* as the willows by the river of waters.

5 One shal say, I am the Lord's: another <sup>e</sup>shal be called by the name of Jaakób: and another shal subscribe with his hand unto the Lord, and name him self by the name of Israél.

6 Thus saith the Lord the King of Israél and his redeemer, the Lord of hostes, 'I am the first, and I am the last, and without me *is* there no God.

7 And who is like me, that shal <sup>o</sup>call, and shal declare it, and set <sup>h</sup>it in order before me, since I appointed the 'ancient people? and what is at hand, and what things are to come? let <sup>h</sup>them shewe unto them.

8 Fear ye not, neither be afraid: have not I told thee of olde, and have declared it? <sup>l</sup>you are even my witnesses, whether there be a God beside me, and that there is no God that I know not.

9 All they that make an image, are vanity, and <sup>m</sup>their delectable things shal nothing profit: and they are their own witnesses, <sup>n</sup>that they see nor know: therefore they shalbe confounded.

10 Who hath made <sup>o</sup>a god, or molten an image, that is <sup>p</sup>profitable for nothing?

11 Behold, all that are of the <sup>q</sup>fellowship thereof, shalbe confounded: for the workmen them selves are men: let them all be gathered together, and 'stand up, *yet* they shal fear, and be confounded together.

12 The smith *taketh* an instrument, and worketh in the coals, and facioneth it with hammers, and worketh it with the strength of his arms: yea, he is an <sup>h</sup>hungred, and his strength faileth: he drinketh no water, and is faint.

13 The carpenter stretcheth out a line - he facioneth it with a red thread, he planeth it, and he purtreieth it with the compass, and maketh it after the figure of a man, *and* according to the beautie of a man that it maie remain in 'an house.

14 He will hewe him down cedres, and take the pine tre and the

3 c Because man of himself is as the dry and barren land, he promises to moisten him with the waters of his holy Spirit, Joel 2.28, John 7.38, Acts 2.17.

4 d That is, your children and posterity shall increase wonderfully after their deliverance from Babylon.

5 e By this diversity of speech, he means one thing that is, that the people shall be holy and receive the true religion of God, as Ps. 87.5.

6 f I am always like myself, that is, merciful toward my Church, and most able to maintain it, as Ch. 41.4, 48.12. Rev. 1.17 and 22.13.

7 g And appoint them that shall deliver the Church.

7 h That is, declare unto me how I ought to proceed herein.

7 i God calls the Israelites ancient, because he preferred them to all other in his eternal election.

7 k Meaning, their idols.

8 l Read ch. 43.10.

9 m Whatsoever they bestow upon their idols to make them to seem glorious.

9 n That is, the idolaters seeing their idols blind, must needs be witnesses of their own blindness, and feeling that they are not able to help them, must confess that they have no power.

10 o Meaning, that whatsoever is made by the hand of man, if it be esteemed as God, is most detestable.

10 p Whereby appears their blasphemie, which call images the books of the laity, seeing that they are not only here called unprofitable, but Ch. 41.24, abominable and Jere. calls them the work of errors Jer. 10.15, Habak. a lying teacher 2.18.

11 q That is, which by any way consent either to the making or worshipping.

11 r Signifying, that the multitude shall not then save the idolaters, when God will take vengeance, although they excuse themselves thereby among men.

12 s He describes the raging affection of the idolaters, which forget their own necessities to set forth their devotion toward their idols.

13 t To place it in some Temple.



oke, and taketh courage among the trees of the forest · he planteth a fyrrer tre, and the rain doeth nourish it.

15 And man burneth thereof: for he will take thereof and <sup>u</sup>warm himself, he also kindleth it and baketh bread, yet he maketh a god, and worshipeth it: he maketh it an idol and boweth unto it.

16 He burneth the half thereof even in the fire, *and* upon the half thereof he <sup>e</sup>eateth flesh: he rosteth the roste and is satisfied: also he warmeth him self and saith, Aha, I am warm, I have been at the fire.

17 And the residue thereof he maketh a god, *even* his idol: he boweth unto it and worshipeth and praieth unto it, and saith, Deliver me: for thou art my god.

18 They have not knowen, nor understand: <sup>y</sup>for *God* hath shut their eyes that they can not see, *and* their hearts, that they can not understand.

19 And none <sup>^</sup>considereth in his heart, neither *is* there knowledge nor understanding to say, I have burnt half of it, even in the fire, and have baked bread also upon the coals thereof: I have rosted flesh, and eaten it, and shall I make the residue thereof an abomination? shall I bow to the stock of a tre.

20 He fedeth <sup>z</sup>of ashes: a seduced heart hath deceived him, that he can not deliver his soul, nor say, Is there not a lye in my right hand?

21 <sup>a</sup>Remember these (ô Jaakób and Israél) for thou art my servant: I have formed thee: thou art my servant: ô Israél forget me not.

22 I have put away thy transgressions like a cloud, and thy sinnes, as a mist: turn unto me, for I have redeemed thee.

23 <sup>b</sup>Rejoyce, ye heavens: for the Lord hath done it: shout, ye lower parts of the earth: brast forth into praises, ye mountains, ô forest and every tre therein: for the Lord hath redeemed Jaakób and wilbe glorified in Israél.

24 Thus saith the Lord thy redeemer and he that formed thee from the womb, I am the Lord, that made all things, that spread out the heavens alone, and stretched out the earth by my self.

25 I destroy the <sup>c</sup>tokens of the soethsaiers and make them that conjecture, fools, and turn the wise men backward, and make their knowledge foolishness.

26 ¶ He confirmeth the word of his <sup>d</sup>servant and performeth the counsel of his messengers, saying to Jerusalém, Thou shalt be inhabited: and to the cities of Judáh, ye shalbe built up, and I will repair the decayed places thereof.

27 He saith to the <sup>e</sup>deep, Be dry and I will dry up thy floods.

28 He saith to <sup>f</sup>Cyrus, *Thou art* my shepherd: and he shal reform

15 u He sets forth the obstinacy and malice of the idolaters, which though they see by daily experience that their idols are no better then the rest of the matter whereof 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,

16 x That is, he either makes a table or trenchers.

18 y The Prophet gives here an answer to all them that wonder how it is possible that any should be so blind to commit such abomination, saying, that God has blinded their eyes, and hardened their hearts.

19 <sup>^</sup>Ebr., turn.

20 z He is abused as one that would eat ashes, thinking to satisfy his hunger.

21 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.

23 b He shows that the work of the Lord toward his people shall be so great that the insensible creatures shall be moved therewith.

25 c He arms them against the soothsayers of Babylon, which would have born them in hand, that they knew by the stars that God would not deliver them, and that Babylon should stand.

26 d Of Isaiah and the rest of his Prophets, which did assure the Church of God's favor and deliverance.

27 He shows that God's word should be no less notable in this their deliverance, then when he brought them out of Egypt through the Sea.

28 f To assure them of their deliverance, he names the person, by whom it should be more then an hundred year before he was born.

all my desire, saying also to Jerusalém, Thou shalt be built: and to the Temple, Thy foundation shalbe surely layed.

## Chapter 45

1 *The deliverance of the people by Cyrus* 9 *God is just in all his works* 20 *The calling of the Gentiles.*

**T**hus saith the Lord unto <sup>a</sup>Cyrus his <sup>b</sup>annointed, whose right hand I have holden <sup>c</sup>to subdue nations before him: therefore will I weaken the loins of Kings and open the doors before him, and the gates shal not be shut.

2 I will go before thee and make the <sup>d</sup>croked streight: I will break the brasen doors, and burst the yron barres.

3 And I will give thee the treasures of darkness, and the things hid in secret places, that thou maist <sup>e</sup>know that I am the Lord which call thee by thy name, even the God of Israél.

4 For Jaakób my servant's <sup>f</sup>sake, and Israél mine elect, I will even call *thee* by thy name *and* name thee, though thou hast not knowen me.

5 I am the Lord and there is none other: there is no God besides me I <sup>g</sup>girded thee though thou hast not knowen me,

6 That they maie know from the rising of the sun and from the West, that there is none besides me. I am the Lord, and there is none other,

7 I form the <sup>h</sup>light and create darkness: I make peace and create evil: I the Lord do all these things.

8 Ye heavens, send the dew from above, and let the clouds drop down <sup>i</sup>righteousness: let the earth open, and let salvation and justice grow forth: let it bring them forth together: I the Lord have <sup>k</sup>created him.

9 <sup>l</sup>Wo be unto him that striveth with his maker, the potsherd with the potsherds of the earth: shal the clay say to him that facioneth it, What makest thou? or thy work, <sup>m</sup>it hath none hands?

10 Wo unto him that saith to *his* father, What hast thou begotten? or to *his* mother, What hast thou brought forth?

11 Thus saith the Lord, the holy one of Israél, and his maker, Ask me <sup>n</sup>of things to come concerning my sons, and concerning the works of mine hands: command you me.

12 I have made the earth, and created man upon it: I, whose hands have spread out the heavens, I have even commanded all their <sup>o</sup>armie.

1 a To assure the Jews of their deliverance against the great tentations that they should abide, he names the person and the means.

1 b Because Cyrus should execute the office of deliverer, God called him his anointed for a time, but after another sort then he called David.

1 c To guide him in the deliverance of my people.

2 d I will take away all impediments and lettes.

3 e Not the Cyrus did know God to worship him aright, but he had a certain particular knowledge, as profane men may have, of his power, and so was compelled to deliver God's people.

4 f Not for anything, that is in you, or for your worthiness.

5 g I have given you strength, power and authority.

7 h I send peace and war, prosperity and adversity, as Amos 3.6.

8 i He comforts the Jews as if he would say, though when you look to the heavens and earth for succor, you see nothing now but signs of God's wrath, yet I will cause them to bring forth most certain tokens of your deliverance, and of the performance of my promise, which is meant by righteousness.

8 k I have appointed Cyrus to this use and purpose.

9 l Hereby he bridles their impatience, which in adversity and trouble murmur against God and will not tarry his pleasure willing that man should match with his like and not contend against God.

9 m That is, it is not perfectly made.

11 n Instead of murmuring, humble yourselves and ask what you will for the consolation of my children, and you shall be sure of it, as you are of these things which are at your commandment. Some read it with an interrogation, and make it the application of the similitude.

12 o That is, the stars.

13 I have raised <sup>p</sup>him up in righteousness, and I will direct all his ways: he shall build my city, and he shall let go my captives, not <sup>q</sup>for price nor reward, saith the Lord of hostes.

14 Thus saith the Lord, The labor <sup>r</sup>of Egypt, and the merchandise of Ethiopia, and of the Sabeans, men of stature shal come unto thee, and they shalbe <sup>s</sup>thine: they shal follow thee, *and* shal go in chains: they shall fall down before thee, and make supplication unto thee, *saying*, Surely God is in thee, and there *is* none other God besides.

15 Verily thou, ô God, <sup>t</sup>hidest thy self, ô God, the Saviour of Israël.

16 All that shalbe ashamed and also confounded: they shal go to confusion together that are the makers of images.

17 *But* Israël shalbe saved in the Lord, with an everlasting salvation - ye shal not be ashamed nor confounded world without end.

18 For thus saith the Lord (that created heaven, God him self, that formed the earth, and made it: he that prepared it, he created it not in vain: he formed it to be <sup>u</sup>inhabited) I am the Lord, and there *is* none other.

19 I have not spoken in secret, *neither* <sup>v</sup>in a place of darkness in the earth: I said not in vain unto the seed of Jaakób, Seek you me: I the Lord do speak righteousness, and declare righteous things.

20 Assemble your selves, and come: draw near together, <sup>w</sup>ye abject of the Gentiles: they have no knowledge, that set up the wood of their idol, and pray unto a god, that can not save them.

21 Tel ye and bring them, and let them take counsel together, who hath declared this from the beginning? *or* hath told it of olde? Have not I the Lord? and there *is* none other God beside me, a just God, and a Saviour: there *is* none beside me.

22 Look unto me, and ye shal be saved: all <sup>x</sup>the ends of the earth shal be saved: for I am God, and there *is* none other.

23 I have sworn by my self: the word is gone out of my mouth in <sup>y</sup>righteousness, and shal not return, That every <sup>z</sup>knee shal bow unto me, *and* every tongue shall swear *by* me.

24 Surely <sup>a</sup>he shal say, In the Lord have I righteousness and strength: he shal come unto him, and all that <sup>b</sup>provoke him, shal be ashamed.

25 The whole seed of Israël shalbe justified, & glory in the Lord.

### Chapter 46

*1 The destruction of Babylon and of their idols. 3 He calleth the Jewes to the consideration of his works.*

13 p To wit, Cyrus, that I may show by him the faithfulness of my promise in delivering my people.

13 q Meaning, freely and without ransom, or any grievous condition.

14 r These people were tributaries to the Persians, & so King Attah-shashite gave this money toward the building of the Temple, Ezra 7.21.

14 s Where as to fore they were your enemies, they shall now honor you, and you shall rule them, as was accomplished in the time of Christ.

15 t Hereby he exhorts the Jews to patience, though their deliverance be deferred for a time, showing that they should not repent their long patience, but the wicked and idolaters shall be destroyed.

18 u To wit, of man, but chiefly of his Church.

19 x As do the false gods, which give uncertain answers.

20 y All you idolaters, which though you seem to have never so much worldly dignity, yet in God's sight you are vile and abject.

22 z He calls the idolaters to repentance, willing them to look unto him with the eye of faith.

23 a That is, that the thing, which I have promised, shall be faithfully performed.

23 b The knowledge of God and the true worshiping shall be through all the world, Rom. 14.11, Phil. 2.10 whereby he signifies that we must not only serve God in heart, but declare the same also by outward profession.

24 c Meaning, the faithful shall feel and confess this.

24 d All the contemners of God.

B el is bowed down: <sup>a</sup>Nebó is fallen: their idols were upon the <sup>b</sup>beasts, and upon the cattle: they which did bear you, *were* laden with a weary burden.

2 <sup>c</sup>They are bowed down, *and* fallen together: for they could not rid them of the burden, and their <sup>d</sup>soul is gone into captivity.

3 Hear ye me, ô house of Jaakób, and all that remain of the house of Israël, which are <sup>e</sup>born of me *from* the womb, and brought up of me *from* the birth.

4 Therefore unto old age, I the same, even I will bear you until the hoar hairs: I have made *you* - I will also bear *you*, and I will carry you <sup>f</sup>and I will deliver *you*.

5 ¶ To whom will ye make me like, or make me equal, or <sup>g</sup>compare me, that I should be like him?

6 They draw gold out of the bag and weigh silver in the balance, *and* hire a goldsmith to make a god of it, *and* they bow down, and worship it.

7 They bear it upon the shoulders, they carry him and set him in his place: so doeth he stand, *and* can not remove from his place. Though one cry unto him, yet can he not answer, nor deliver him out of his tribulation.

8 Remember this, and be ashamed: bring it again <sup>h</sup>to mind, ô you transgressors.

9 Remember the former things of old: for I am God, and there *is* none other God, and there *is* nothing like me,

10 Which declare the last thing from the beginning: and from of old, the things that were not done, saying, My counsel shal stand, and I will do whatsoever I will.

11 I call a <sup>i</sup>bird from the East, *and* the man of my <sup>k</sup>counsel from far: as I have spoken, so will I bring it to pass: I have purposed it, and I will do it.

12 Hear me, ye stubborn hearted, that are far from <sup>l</sup>justice.

13 I bring <sup>m</sup>near my justice - it shal not be far off, & my salvation shal not tarry: for I will give salvation in Zión, *and* my glory unto Israël.

### Chapter 47

*The destruction of Babylon and the causes whereof.*

C ome down and sit in the dust: ô <sup>a</sup>virgin, daughter of Babél, sit on the ground: there is no <sup>b</sup>throne, ô daughter of the Chaldeans: for thou shalt no more be called, Tender and delicate.

1 a These were the chief idols of Babylon.

1 b Because they were of gold and silver, the Medes and Persians carried them away.

2 c The beasts that carried the idols, fell down under their burden.

2 d He derides the idols, which had neither soul nor sense.

3 e He shows the difference between th idols and the true God for they must be carried of others, but God himself carries his, as Deut. 32.11.

4 f Seeing I have begotten you I will nourish and preserve you forever.

5 g The people of God, seeing their own calamity and the flourishing estate of the Babylonians, should 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 of all men showing that the most that can be spoken in their recommendation is to prove them vile, Bar. 6.25.

8 h Become wise, meaning that all idolaters are without wit or sense, like mad men.

11 i That is Cyrus, which shall come as swift as a bird and fight against Babylon.

11 k Him by whom I have appointed to execute that, which I have determined.

12 l Which by your incredulity would let the performance of my promise.

13 m He shows that man's incredulity can not abolish the promise of God, Rom. 3.3.

### Chapter 47

1 a Which have lived in wealth, and wantonness, and have not yet been overcome by any enemy.

1 b Your government shall be taken from you.

2 Take the mille stones, and <sup>c</sup>grind meal · loose thy locks: <sup>d</sup>make bare the feet: uncover the leg, *and* pass through the floods.  
 3 Thy filthiness shalbe discovered, and thy shame shalbe seen: I will take vengeance, and I will not meet *thee* as a <sup>e</sup>man.  
 4 <sup>f</sup>Our redeemer, the Lord of hostes *is* his Name, the holy one of Israél.  
 5 <sup>g</sup>Sit still, and get thee into darkness, <sup>h</sup>daughter of the Caldeans: for thou shalt no more be called, The lady of kingdoms.  
 6 I was wrath with my people: I have polluted mine inheritance, and given them into thine hand: thou didest shewe them no <sup>h</sup>mercy, but thou didest lay thy very heavy yoke upon the ancient.  
 7 And thou saidest, I shalbe a lady for ever, so that thou didest not set thy mind to these things, neither didest thou remember the latter end thereof.  
 8 Therefore now hear, thou that art given to pleasures, and dwellest careless, She saith in her heart, I am and none else: I shal not sit as a widow, neither shal know the loss of children.  
 9 But these two things shal come to thee suddenly on one day, the loss of children and widowhead: they shal come upon thee in their <sup>i</sup>perfection, for the multitude of thy divinations, and for the great abundance of thine inchanters.  
 10 For thou hast trusted in thy wickedness: thou hast said, None seeth me. Thy <sup>k</sup>wisdom and thy knowledge, they have caused thee to rebel, & thou hast said in thine heart, I am, & none else.  
 11 Therefore shal evil come upon thee, and thou shalt not know the morning thereof: destruction shall fall upon thee, which thou shalt not be able to put away: destruction shal come upon thee suddenly, or thou beware.  
 12 Stand now among thine inchanters, and in the multitude of thy sothesayers (with whom thou hast <sup>l</sup>wearied thy self from thy youth) if so be thou maiest have profit, *or* if so be thou maiest have strength.  
 13 Thou are wearied in the multitude of thy counsels: let now the astrologers, the star gazers, and pronosticators stand up, and save thee from these things, that shal come upon thee.  
 14 Behold, they shalbe as stubble: the fire shal burn them: they shal not deliver their own lives from the power of the flame: there *shal be* no coals <sup>m</sup>to warm at, *nor* light to sit by.  
 15 Thus shal they serve thee, with whom thou hast wearied thee, *even* thy marchants from thy youth: every one shal wander to his own <sup>n</sup>quarter: none shal save thee.

### Chapter 48

*1 The hypocrisie of the Jewes is reprov'd. 11 The Lord alone will be worshipped. 20 Of their deliverance out of Babylon.*

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2 c You shall be brought to most vile servitude for to turn the mill was the office of slaves.  
 2 d The things wherein she set her greatest pride shall be made vile, even from the head to the foot.  
 3 e I will use no humanity nor pity toward you.  
 4 f The Israelites shall confess, that the Lord does this for his Church sake.  
 5 g For very shame, and hide yourself.  
 6 h They abused God's judgements thinking that he punished the Israelites, because he would utterly cast them off, and therefore instead of pitying their misery, you did increase it.  
 9 i So that your punishment shall be so great, as is possible to be imagined.  
 10 k You did think that your own wisdom & policy would have saved you.  
 12 l He derides their vain confidence, that put their trust in anything, but in God, condemning also such vain sciences, which serve to no use, but to delude the people and to bring them from depending only in God.  
 14 m They shall utterly perish and no part of them remain.  
 15 n They shall flee every one to that place, which he thought by his speculations to be most sure: but that shall deceive them.

Hear ye this, <sup>o</sup>house of Jaakób, which are <sup>a</sup>called by the name of Israél, and are come out of <sup>b</sup>the waters of Judáh: which swear by the Name of the Lord, and make mention of the God of Israél, *but* not in truth, nor in righteousness.  
 2 For they are called of the holy city, and stay them selves <sup>c</sup>upon the God of Israél, whose Name *is* the Lord of hostes.  
 3 I have declared the former things of old, and they went out of my mouth, and I shewed <sup>d</sup>them: I did them suddenly, and they came to pass.  
 4 Because I knewe, that <sup>e</sup>thou art obstinate, and thy neck *is* an yron sinew, and thy brow brass,  
 5 Therefore I have declared it to thee of old: before it came to pass, I shewed <sup>f</sup>it thee, lest thou shuldest say, Mine idol hath done them, and my carved image, and my molten image hath commanded them.  
 6 Thou hast heard, behold all this, and will not ye <sup>g</sup>declare it? I have shewed thee new things, even now, and hid things, which thou knewest not.  
 7 They are created now, and not of old, and even before this thou heardest them not, lest thou shuldest say, Behold, I <sup>h</sup>knewe them.  
 8 Yet thou heardest them not, neither didest know them, neither yet was thine ear opened of old: for I knewe that thou woldest grievously transgress: therefore have I called thee a transgressor from the <sup>i</sup>womb.  
 9 For my Name's sake will I differ my wrath, and for my praise will I refrain it from thee, <sup>k</sup>that I cut thee not off.  
 10 Behold, I have fined thee, but <sup>l</sup>not as silver: I have <sup>m</sup>chosen thee in the furnace of affliction.  
 11 For mine own sake, for mine own sake will I do it: for how shulde *my Name* <sup>n</sup>be polluted? <sup>o</sup>surely I will not give my glory unto another.  
 12 Hear me, <sup>o</sup>Jakkób and Israél, my called, <sup>p</sup>I am, I am the first, and I am the last.  
 13 Surely mine hand hath layed the foundation of the earth, and my right hand hath spanned the heavens: when I call them, <sup>q</sup>they stand up together.  
 14 All you, assemble your selves, and hear: which among them hath declared these things? The Lord hath loved <sup>r</sup>him: he will do his will in Babél, and his arm *shalbe* against the Chaldeans.  
 15 I, *even* I have spoken it, and I have called him: I have brought him, and his way shal prosper.

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1 a He detests their hypocrisy, which vaunted themselves to be Israelites and were not so in deed.

1 b Meaning, the fountain and stock.

2 c They make a show, as though they would have none other God.

3 d He shows that they could not accuse him in anything, forasmuch as he had performed whatsoever he had promised.

4 e I have done for you more then I promised, that your stubbornness and impudency might have been overcome.

5 f How you should be delivered out of Babylon.

6 g Will he not acknowledge this my benefit and declare it unto others?

7 h Showing that man's arrogancy is the cause why God does not declare all things at once, lest they should attribute this knowledge to their own wisdom.

8 i From the time that I brought you out of Egypt, for that deliverance was as the birth of the Church.

9 k As it was my free mercy that I did choose you, so is it my free mercy that must save you.

10 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.

10 m I took you out of the furnace where you should have been consumed.

11 n God joins the salvation of his with his own honor, so that they can not perish, but his glory should be diminished, as Deut. 32.27.

11 o Read Ch. 42.8.

12 p Read, 41.4.

13 q To obey me, and to do whatsoever I command them.

14 r Meaning, Cyrus, whom he had chosen to destroy Babylon.

16 Come near unto me: hear ye this: I have not spoken it in secret from the <sup>s</sup>beginning: from the time that the thing was, I was there, and now the Lord God and his spirit hath <sup>s</sup>sent me.

17 Thus saith the Lord thy redeemer, the Holie one of Israél, I am the Lord thy God, which teach thee <sup>t</sup>to profit, and lead thee by the way, that thou shuldest go.

18 Oh that thou hadest hearkened to my commandments, then had thy prosperity been as the flood, and thy righteousness as the waves of the sea.

19 Thy seed also had been as the sand, and the fruit of thy body like the gravel thereof - his <sup>x</sup>name should not have been cut off nor destroyed before me.

20 <sup>y</sup>Go ye out of Babel flee ye from the Chaldeans, with a voice of joy: tell and declare this: shewe it forth to the end of the earth: say ye, The Lord hath redeemed his servant Jaakób.

21 And they <sup>z</sup>were not thirsty: he led them through the wilderness he caused the waters to flow out of the rock for them - for he clave the rock, and the water gushed out.

22 There is no <sup>a</sup>peace, saith the Lord, unto the wicked.

### Chapter 49

*The Lord exhorteth all nations to believe his promises 6 Christ is the salvacion of all that believe, and will deliver them from the tyrannie of their enemies.*

**H**ear ye me, <sup>o</sup>yles, and hearken, ye people from far. The Lord hath called <sup>a</sup>me from <sup>b</sup>the wombe, and made mention of my name from my mother's bellie.

2 And he hath made my mouth like a sharp <sup>c</sup>sword - under the shadow of his hand hath he <sup>q</sup>hid me, and made me a chosen shafte *and* hid me in his quiver,

3 And said unto me, Thou art my servant, <sup>e</sup>Israél, for I will be glorious in thee.

4 And I said, I have <sup>l</sup>labored in vain: I have spent my strength in vain and for nothing: but my judgement *is* with the Lord, and my work with my God.

5 And now saith the Lord, that formed me from the wombe to be his servant, that I maie bring Jaakób again to him (though Israél be not gathered, <sup>y</sup>et shal I be glorious in the eyes of the Lord: and my God shalbe my strength)

16 s Since the time I declared myself to your fathers.

16 t Isaiah the Prophet speaks for himself, and to assure them of these things.

17 u What things shall do you good.

19 x That is, the prosperous estate of Israel.

20 y After that he had forewarned them of their captivity, and of the cause thereof, he showed them the great joy, that shall come of their deliverance.

21 z He shows that it shall be as easy to deliver them, as he did their fathers out of Egypt.

22 a Thus, he speak that the wicked hypocrites should not abuse God's promise, in whom was neither faith nor repentance, as Ch. 57.21.

### Chapter 49

1 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 should be performed.

1 b This is meant of the time, that Christ should be manifested to the world, as Ps. 2.7.

2 c By the sword, and shaft, he signifies the virtue and efficacy of Christ's doctrine.

2 d God has taken me to his protection and defense this chiefly is meant of Christ, and may also be applied to the ministers of his word.

3 e By Israel is meant Christ, and all the body of the faithful as the members and their head.

4 f Thus Christ in his members complains, that his labor, and preaching take none effect, yet he is contented, that his doings are approved of God.

5 g Though the Jews refuse my doctrine, yet God will approve my ministry.

6 And he said, It is a small thing that thou shuldest be my servant, to raise up the tribes of Jaakób, & to restore the desolations of Israél. I will also give <sup>n</sup>thee for a light of the Gentiles, that thou maiest be my salvation unto the end of the world.

7 Thus saith the Lord the redeemer of Israél, *and* his Holie one, to him that is despised in soul, to a nation that is abhorred, to a <sup>i</sup>servant of rulers, Kings shal see, and <sup>k</sup>arise, and princes shal worship, because of the Lord, that is faithful - and the Holie one of Israél, which hath chosen thee.

8 Thus saith the Lord, <sup>l</sup>In an acceptable time have I heard thee, and in a day of salvation have I helped thee, and I will preserve thee, and will give <sup>m</sup>thee for a covenant of the people, that thou maiest raise up the <sup>e</sup>earth, and obtain the inheritance of the desolate heritages:

9 That thou maiest say to the <sup>o</sup>prisoners, Go forth: and to them that are in darkness, Shewe your selves: they shal feed in the ways, and their <sup>p</sup>pastures shalbe in all the tops of the hills.

10 They shal not be hungry, neither shal they be thirsty, neither shal the heat smite them nor the sun: for he that hath compassion <sup>o</sup>on them, shal lead them, even to the springs of waters shal he drive them.

11 And I will make all my mountains, as a way, and my paths shalbe exalted.

12 Behold, these shal come from far, and lo, these from the North and from the West, and these from the land of <sup>i</sup>Sinim.

13 Rejoyce, <sup>o</sup> heavens: and be joyful, <sup>o</sup> earth brast forth in to praise, <sup>o</sup> mountains - for God hath comforted his people, and will have mercy upon his afflicted.

14 But Zion said, The Lord hath <sup>l</sup>forsaken me, and my Lord hath forgotten me.

15 Can a woman forget her child, and not have compassion on the son of her womb? though they should forget, yet will I not forget thee.

16 Behold, I have graven thee upon the palm of *mine* <sup>u</sup>hands - thy <sup>x</sup>walls *are* ever in my sight.

17 Thy builders make <sup>y</sup>hast: thy destroyers and they that made thee waste, are departed from thee.

18 Lift up thine eyes round about and behold all these gather them selves together *and* come to thee, as I live, saith the Lord, thou shalt surely <sup>z</sup>put them all upon thee as a garment, and gird thy self with them like a bride.

6 h To declare my Gospel to the Gentiles, Ch 42.6, Acts 13.47, Luke 2.32.

7 i Meaning, the Jews whom tyrants kept in bondage.

7 k The benefit of their deliverance shall be so great, that great, and small shall acknowledge it, and reverence God for it .

8 l Thus he speaks of his Church, when he would show his mercy toward it, 2 Cor. 6.2.

8 m Meaning, Christ alone.

8 n Signifying, that before Christ renew the earth by his word, there is nothing, but confusion and disorder.

9 o To them that are in the prison of sin, and death.

9 p Being in Christ's protection, they shall be safe against all dangers, and free from the fear of the enemies.

10 q Meaning, that there should be nothing in their way from Babylon that should hinder or hurt them but this is accomplished spiritually.

12 r Meaning, the South country so that Christ shall deliver his from all the parts of the world.

13 s Read Ch. 44.23.

14 t He objects what the faithful might say in their long affliction, and answers thereunto to comfort them, with a most proper similitude, and full of consolation.

16 u Because I would not forget you.

16 x Meaning, the good order of policy and discipline.

17 y I have a continual care to build you up again, and to destroy your enemies.

18 z He shows what are the ornaments of the Church to have many children, which are assembled by the word of God and governed by his Spirit.

19 For thy desolations, and thy waste places, and thy land destroyed, shal surely be now narrow for them that shal dwell in it, and they that did devour thee, shalbe far away.

20 The children of thy barrenes shal say again in thine ears, The place is strait for me: give place to me that I may dwell.

21 Then shalt thou say in thine heart, Who hath begotten me these, seeing I am baren and desolate, a captive and a wanderer to and fro? and who hath nourished them? behold, I was left alone: whence are these?

22 Thus saith the Lord God, Behold, I will lift up mine hand to the <sup>a</sup>Gentiles and set up my standart to the people, and they shal bring thy sons in *their* arms: and thy daughters shalbe carried upon *their* shoulders.

23 And Kings <sup>b</sup>shalbe thy nursing fathers, and Queens shalbe thy nurses: they shal worship thee with *their* faces toward the earth, and lick up the <sup>c</sup>dust of thy feet: and thou shalt know that I am the Lord: for they shal not be ashamed that wait for me.

24 Shal the prey be <sup>d</sup>taken from the mighty? or the just captivity delivered?

25 But thus saith the Lord, <sup>e</sup>Even the captivity of the mighty shalbe taken awaie: and the prey of the tyrant shalbe delivered: for I will contend with him that contendeth with thee, and I will save thy children,

26 And will feed them that spoil thee, with <sup>f</sup>their own flesh, and they shalbe drunken with their own blood, as with sweet wine: and all flesh shal know that I the Lord am thy Saviour and thy redeemer, the mighty one of Jaakób.

### Chapter 50

*1 The Jewes forsaken for a time. 2 Yet the power of God is not diminished. 5 Christ's obedience and victory.*

**T**hus saith the Lord, Where is that <sup>a</sup>bill of your mother's divorcement, <sup>b</sup>whom I have cast off? or who is the creditor <sup>c</sup>to whom I sold you? Behold, for your iniquities are ye sold, and because of your transgressions is your mother forsaken.

2 Wherefore <sup>d</sup>came I, and there was no man? I called, and none answered: is mine hand so <sup>e</sup>shortened, that it can not help? or have I no power to deliver? behold, at my rebuke I dry up the Sea: I make the floods desert: their fish rotteth for want of water, and dyeth for thirst.

3 I cloth the heavens with darkness, and make a <sup>f</sup>sack their covering.

22 a He shows, that Christ will not only gather this great number of the Jews, but also of the Gentiles.

23 b Meaning, that Kings shall be converted to the Gospel and bestow their power, and authority for the preservation of the Church.

23 c Being joined with the Church, they shall humble themselves to Christ their head, and give him all honor.

24 d He makes this as an objection, as though the Chaldeans were strong, and had them in just possession.

25 e This is, the answer to their objection, that none is stronger then the Lord, neither has a more just title unto them.

26 f I will cause them to destroy one another, as Jud. 7.22, 2 Chron. 20.22, Ch. 19.2.

### Chapter 50

1 a Meaning, that he had not forsaken her, but through her own occasion, as Hosea 2.2.

1 b Which should declare, that I have cut her off, meaning, that they could show none.

1 c Signifying that he sold them not for any debt or poverty, but that they sold themselves to sinners to buy their own lusts, and pleasures.

2 d He came by his Prophets and ministers, but they would not believe their doctrine and convert.

2 e Am I not as 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?

3 f As I did in Egypt in token of my displeasure, Ex. 10.21.

4 The Lord God hath given <sup>g</sup>me a tongue of the learned, that I should know *to minister* a word in time to him that is <sup>h</sup>weary: he will raise me up in the morning: in the morning he will waken mine ear to hear, <sup>i</sup>as the learned.

5 The Lord God hath opened mine ear and I was not rebellious, neither turned I back.

6 I gave my back unto the <sup>k</sup>smiters, and my cheeks to the nippers: I hid not my face from shame and spitting.

7 For the Lord God will help me, therefore shal I not be confounded: therefore have I set my face like a flint, and I know that I shal not be ashamed.

8 He is near that justifieth me: who will contend with me? Let us stand together: who is mine adversary? let him come near to me.

9 Behold, the Lord God will help me: who is he that can condemn me? lo, they shal wax old as a garment: the moth shal eat them up.

10 <sup>l</sup>Who is among you that feareth the Lord? let him hear the voice of his servant - he that walketh in darkness, and hath no light, let him trust in the Name of the Lord, & stay upon his God.

11 Behold, all you kindle <sup>m</sup>a fire, and are compassed about with sparks: walk in the light of your fire, and in the sparks that ye have kindled. This shal ye have of mine hand: ye shal lie down in sorrow.

### Chapter 51

*1 To trust in God alone by Abraham's example 7 Not to fear men. 17 The great affliction of Jerusalém, and her deliverance.*

**H**ear me, ye <sup>a</sup>that follow after righteousness, *and* ye that seek the Lord: look unto the <sup>b</sup>rock, *whence* ye are hewen, and to the hole of the pit, *whence* ye are digged.

2 Consider Abrahám your father, and Saráh that bare you: for I called him alone, and blessed him, and increased him.

3 Surely the Lord shal comfort Zión: he shal comfort all her desolations, and he shal make her desert <sup>c</sup>like Eden, and her wilderness like the garden of the Lord: joy and gladness shalbe found therein: praise, and the voice of singing.

4 Harken ye unto me, my people, and give ear unto me, <sup>d</sup>o my people, for a <sup>e</sup>Law shal proceed from me, and I will bring forth my judgement for the light of the people.

5 My <sup>f</sup>righteousness is near - my salvation goeth forth, and mine <sup>g</sup>arms shal judge the people: the yles shal wait for me, and shal trust unto mine arm.

6 Lift up your eyes to the heavens, and look upon the earth beneath: for the <sup>h</sup>heavens shal vanish away like smoke, and the

4 g The Prophet does represent here the person and charge of them that are justly called to the ministry of God's word.

4 h To him that is oppressed by affliction and misery.

4 i As they that are taught, and made mete by him.

6 k I did not shrink from God for any persecution or calamity. Whereby he shows, that the true ministers of God can look for none other recompense of the wicked but after this sort & also what is their comfort.

10 l Showing that it is a rare thing that any should obey aright God's true ministers, though they labor to bring them from hell to heaven.

11 m You have sought consolation by your own devises, and have refused the light, and consolation, which God has offered therefore you shall remain in sorrow, and not be comforted.

### Chapter 51

1 a He comforts the Church, that they should not be discouraged for their small number.

1 b That is, to Abraham, of whom you were begotten, and to Sarah, of whom you were born.

3 c As plentiful as Paradise, Gen. 2.8.

4 d I will rule, and govern my Church by my word, and doctrine.

5 e The time, that I will accomplish my promise.

5 f My power, and strength.

6 g He 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.

earth shal wax old like a garment, and they that dwell therein, shal perish in like maner: but my salvation shalbe for ever, and my righteousness shal not be abolished.

7 Hearken unto me, ye that know righteousness, the people in whose heart *is* my Law. Fear ye not the reproach of men, neither be ye afraid of their rebukes.

8 For the moth shal eat them up like a garment, and the worm shal eat them like wool: but my righteousness shal be for ever, and my salvation from generation to generation.

9 Rise up. rise up, and put on strength, ô arm of the Lord: rise up, as <sup>h</sup>in the old time in the generations of the world. Art not thou the same, that hast cut <sup>l</sup>Rahab, and wounded the <sup>k</sup>dragon?

10 Art not thou the same, which hath dried the Sea, *even* the waters of the great deep, making the depth of the Sea a way for the redeemed to pass over?

11 Therefore the redeemed of the Lord shal <sup>l</sup>return, and come with joy unto Zíón, and everlasting joy shalbe upon their head - they shal obtain joy, and gladness: *and* sorrow and mourning shal flee away.

12 I, *even* I, am he, that comfort you. Who art thou, that thou shuldest fear a mortal man, and the son of man, which shalbe made as grass?

13 And forgetest the Lord thy maker, that hath spread out the heavens, and laid the foundations of the earth? and hast feared continually all the day, because of the rage of the oppressour, which is ready to destroy? Where is now the rage of the oppressour?

14 The captive <sup>m</sup>hasteneth to be loosed, and that he should not die in the pit, nor that his bread should fail.

15 And I am the Lord thy God that divided the Sea, when his waves roared: the Lord of hostes *is* his Name,

16 And I have put my words in thy <sup>n</sup>mouth, and have defended thee in the shadow of mine hand, that I may plant the <sup>o</sup>heavens, and lay the foundation of the earth, and say unto Zíón, Thou art my people.

17 Awake, awake, and stand up, ô Jerusalém, which hast drunk at the hand of the Lord the <sup>p</sup>cup of his wrath. thou hast drunken the dregges of the cup of trembling, and wrung them out.

18 There is none to guide her among all the sons, whom she hath brought forth: there *is* none that taketh her by the hand of all the sons that she hath brought up.

19 These two <sup>q</sup>things are come unto thee: who will lament thee? desolation and destruction, and famine, and the sword: by whom shal I comfort thee?

20 Thy sons have fainted, and lie at the head of all the streets as a wild bull in a net, and are full of the wrath of the Lord, *and* rebuke of thy God.

21 Therefore hear now this, thou miserable and drunken, but <sup>r</sup>not with wine.

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9 h He puts them in remembrance of his great benefit for their deliverance out of Egypt, that thereby they might learn to trust in him constantly.

9 i Meaning, Egypt, Ps. 87.4.

9 k To wit, Pharaoh, Ex. 19.3.

11 l From Babylon.

14 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.

16 n Meaning, of Isaiah, and of all true ministers, who are defended by his protection.

16 o That all things may be restored in heaven, & earth, Eph. 1.10.

17 p You have been justly punished and sufficiently, as Ch. 40.2 and this punishment in the elect is by measure, & according as God gives grace to bear it: but in the reprobate it is just vengeance of God to drive them to an insensibleness and madness as Jer. 25.15.

19 q Whereof the one is outward, as of the things that come to the body, as war and famine and the other is inward, and appertains to the mind that is, to be without comfort therefore he says, how shall you be comforted.

21 r But with trouble and fear.

22 Thus saith thy Lord God, even God that pleadeth the cause of his people, Behold, I have taken out of thine hand the cup of trembling, *even* the dregges of the cup of my wrath. thou shalt drink it no more.

23 But I will put it into their hand that spoil thee, which have said to thy soul, Bow down, that we may go over, & thou hast laid thy bodie as the ground, and as the street to them that went over.

## Chapter 52

*1 A consolation to the people of God 7 Of the messengers thereof.*

**A**rise, arise: put on thy strength, ô Zíón: put on the garments of thy beautie, ô Jerusalém, the holy city: for hence forth there shal no <sup>a</sup>more come into thee the uncircumcised and the unclean.

2 Shake thy self from the <sup>b</sup>dust, arise, and sit down, ô Jerusalém: loose the bands of thy neck, ô thou captive daughter, Zíón.

3 For thus saith the Lord, Ye were sold for <sup>c</sup>naught - therefore shal ye be redeemed without money.

4 For thus saith the Lord God, My people went <sup>d</sup>down afore time into Egypt to sojourn there, and Asshúr <sup>e</sup>oppressed them without cause.

5 Now therefore what have I here, saith the Lord, that my people is taken away for naught, and they that rule over them, make them to howle, saith the Lord? and my Name all the day continually is <sup>f</sup>blasphemed?

6 Therefore my people shal know my Name - therefore *they shal know* in that day, that I am he that do speak: behold, it is I.

7 How <sup>g</sup>beautiful upon the mountains are the feet of him, that declareth *and* publisheth peace? that declareth good tidings, *and* publisheth salvation, saying unto Zíón, Thy God reigneth?

8 <sup>h</sup>The voice of thy watchmen *shalbe heard*: they shal lift up their voyce, and shout together: for they shal see eye to eye, when the Lord shal bring again Zíón.

9 O ye desolate places of Jerusalém, be glad & rejoyce together: for the Lord hath comforted his people: he hath redeemed Jerusalém.

10 The Lord hath made <sup>i</sup>bare his holy arm in the sight of all the Gentiles, and all the ends of the earth shal see the salvation of our God.

11 <sup>k</sup>Depart, depart ye - go out from thence and touch no unclean thing. go out of the middes of her - be ye clean, that <sup>l</sup>bear the vessels of the Lord.

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1 a No wicked tyrant, which shall subvert God's true religion, and oppress the consciences.

2 b Put off the garments of sorrow and heaviness, and put on the apparel of joy and gladness.

3 c The Babylonians paid nothing to me for you, therefore I will take you again without ransom.

4 d When Jacob went thither in time of famine.

4 e The Egyptians might pretend some cause to oppress my people because they went thither and remained among them, but the Assyrians have no title to excuse their tyranny by and therefore will I punish them more then I did the Egyptians.

5 f To wit, by the wicked which think that I have no power to deliver them.

7 g Signifying that the joy and good tidings of their deliverance should make their affliction in the meantime more easy: but this is chiefly meant of the spiritual joy, as Nah. 1.15, Rom. 10.15.

8 h The Prophets which are your watchmen, shall publish this your deliverance, this was begun under Zerubbabel, Ezra, and Nehemiah but is accomplished under Christ.

10 i As ready to smite his enemies and to deliver his people.

11 k He warns the faithful not to pollute themselves with the superstitions of the Babylonians as Ch. 48.20, 2 Cor. 6.17.

11 l For the time is at hand, that the Priests, and Levities chiefly (and so by them all the people which shall be as Levites, in this office) shall carry home the vessels of the Temple, which Nebuchadnezzar had taken away.

12 For ye shal not go out <sup>m</sup>with haste, nor depart by fleeing away: but the Lord will go before you, and the God of Israél wil gather you together.

13 Behold, my <sup>n</sup>servant shal prosper: he shalbe exalted and extolled, and be very hie.

14 As many were astonished at thee (his visage was so <sup>o</sup>deformed of men, and his form of the sons of men) so <sup>p</sup>shal he sprinkle many nations: the Kings shal shut their <sup>q</sup>mouths at him. for that which had not been told them, shal they see, and that which they had not heard, shal they <sup>r</sup>understand.

### Chapter 53

*2 Of Christ and his kingdom, whose word few will believe. 6 All men are sinners. 11 Christ is our righteousness, 12 And is dead for our sinnes.*

**W**ho <sup>a</sup>will believe our report? and to whom is the <sup>b</sup>arme of the Lord revealed? 2 But he shal grow up before him as a branch, and as a <sup>c</sup>root out of a dry <sup>d</sup>ground: he hath neither form nor beauty: when we shal see him, there shalbe no form that we should desire him.

3 He is despised and rejected of men: he is a man full of sorrows and hath experience of <sup>e</sup>infirmities: we hid as it were our faces from him: he was despised and we esteemed him not.

4 Surely he hath born our infirmities, and carried <sup>f</sup>our sorrows: yet we did judge him, as <sup>g</sup>plagued, and smitten of God, & humbled.

5 But he was wounded for our transgressions, he was broken for our iniquities: the <sup>h</sup>chastisement of our peace was upon him, and with his stripes we are healed.

6 All we like sheep have gone astray: we have turned every one to his own way, and the Lord hath layed upon him the <sup>i</sup>iniquity of us all.

7 He was oppressed and he was afflicted, yet did he not <sup>k</sup>open his mouth: he is broght as a sheep to the slaughter, & as a sheep before her shearer is dumme, so he openeth not his mouth.

8 He was taken out from <sup>l</sup>prison, and from judgement: <sup>m</sup>and who shal declare his age? for he was cut out of the land of the living: for the transgression of my people was he plagued.

9 <sup>n</sup>And he made his grave with the wicked, and with the rich in

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12 m As your fathers did out of Egypt.

13 n Meaning, Christ by whom our spiritual deliverance should be wrought, whereof this was a figure.

14 o In the corrupt judgement of man Christ in his person was not esteemed.

14 p He shall spread his word through many nations.

14 q In sign of reverence, and as being astonished at his excellency.

14 r By the preaching of the Gospel.

### Chapter 53

1 a The Prophet shows, that very few shall receive this their preaching of Christ, and of their deliverance by him, John 12.38 and Rom. 10.16.

1 b Meaning that none can believe, but whose hearts God touches with the virtue of his holie Spirit.

2 c The beginning of Christ's kingdom shall be small, and contemptible in the sight of man, but it shall grow wonderfully, and flourish before God.

2 d Read Ch. 11.1.

3 e Which was by God's singular providence for the comfort of sinners, Ebr. 4.15.

4 f That is, the punishment due to our sins: for the which he has both suffered, and made satisfacion, Mt. 8.17, 1 Pet. 2.24.

4 g We judged evil, thinking that he was punished for his own sins, and not for ours.

5 h He was chastised for our reconciliation, 1 Cor. 15.3.

6 i Meaning, the punishment of our iniquity, and not the faute itself.

7 k But willingly, and patiently obeyed his father's appointment, Mt. 26.63, Acts 8.32.

8 l From the cross, and grave after that he was condemned.

8 m Though he died for sin, yet after his resurrection he shall live forever, and this his death is to restore life to his members, Rom. 6.9.

9 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.

his death, though he had done no wickedness, neither was any deceit in his mouth.

10 Yet the Lord would break him, and make him subject to infirmities: when <sup>o</sup>he shal make his soul an offering for sin, he shal see *his seed and* shal prolong *his daies*, and the wil of the Lord shal prosper in his hand.

11 He shal see of the <sup>p</sup>travaile of his soul, *and* shalbe satisfied: by his knowledge shal my <sup>q</sup>righteous servant justify many: for he shal bear their iniquities.

12 Therefore will I give him a portion with the great, and he shal divide the spoil with the strong, because he <sup>r</sup>hath poured out his soul unto death: and he was counted with the transgressors, and he bare the sin <sup>s</sup>of many, and prayed for the trespassers.

### Chapter 54

*1 Mo of the Gentiles shal believe the Gospel then of the Jewes. 7 God leaveth his for a time, to whom afterward he sheweth mercie.*

**R**ejoyce, <sup>o</sup>barren that didest not beare: break forth into joy and rejoyce, thou that didest not travail with child: for the <sup>b</sup>desolate hath mo children then the married wife, saith the Lord.

2 <sup>c</sup>Enlarge the place of thy tents, and let them spread out the curtains of thine habitations: spare not, stretch out thy cords, and make fast thy stakes.

3 For thou shalt increase on the right hand and on the left, and thy seed shal possess the Gentiles & dwell in the desolate cities.

4 Fear not: for thou shalt not be ashamed, neither shalt thou be confounded: for thou shalt not be put to shame: yea, thou shalt forget the shame of thy <sup>d</sup>youth, and shalt not remember the reproach of thy <sup>e</sup>widowhead any more.

5 For he that <sup>f</sup>made thee, *is* thine husband (whose Name *is* the Lord of hostes) and thy redeemer the holie one of Israél, shalbe called the God of the whole <sup>g</sup>world.

6 For the Lord hath called thee, being as a woman forsaken, and afflicted in spirit, and as a <sup>h</sup>yong wife when thou wast refused, saith thy God.

7 For a little while have I forsaken thee, but with great compassion will I gather thee.

8 For a moment, in *mine* anger, I hid my face from thee for a little season, but with everlasting mercie have I had compassion on thee, saith the Lord thy redeemer.

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10 o Christ by offering up himself shall give life to his Church, and so cause them to live with him forever.

11 p That is, the fruit and effect of his labor, which is the salvation of his Church.

11 q Christ shall justify by faith through his word, where as Moses could not justify by the Law.

12 r Because he humbled himself, therefore he shall be exalted to glory, Phil. 2.7.

12 s That is, in all that believe in him.

### Chapter 54

1 a After that he has declared the death of Christ, he speaks to the Church, because it should feel the fruit of the same, and calls her barren, because that in the captivity she was as a widow without hope to have any children.

1 b The Church in this her affliction, and captivity shall bring forth more children then when she was at liberty or this may be spoken by admiration, considering the great number that should come of her. Her deliverance under Cyrus was as her childhood, and therefore this was accomplished, when she came to her age, which was under the Gospel.

2 c Signifying, that for the great number of children, that God should give her, she should seem to lack room to lodge them.

4 d The afflictions which you suffered at the beginning.

4 e When as you were refused for your sins, Ch. 50.1.

5 f That did regenerate you by his holy Spirit.

5 g His glory shall shine through the whole world, which seemed before to be shut up in Judea.

6 h As a wife which was forsaken in her youth.

9 For this is unto me as the waters of Noáh: for as I have sworn that the waters of Noáh should no more go over the earth, so have I sworn that I would not be angry with thee, nor rebuke thee.

10 For the mountains shall remove and the hills shall fall down: but my mercie shall not depart from thee, neither shall the covenant of my peace fall away, saith the Lord, that hath compassion on thee.

11 O thou afflicted and tossed with tempest, that hast no comfort, behold, I will lay thy stones with the carbuncle, and lay thy fundacion with sapphires,

12 And I will make thy windows of emeraudes, and thy gates shining stones, and all thy borders of pleasant stones.

13 And all thy children shall be taught of the Lord, and much peace shall be to thy children.

14 In righteousness shalt thou be established, and be far from oppression: for thou shalt not fear it: and from fear, for it shall not come near thee.

15 Behold, the enemy shall gather him self, but without me: whosoever shall gather him self in thee, against thee, shall fall.

16 Behold, I have created the smith that bloweth the coals in the fire, and him that bringeth forth an instrument for his work, and I have created the destroyer to destroy.

17 But all the weapons that are made against thee, shall not prosper: and every tongue that shall rise against thee in judgement, thou shalt condemn. This is the heritage of the Lord's servants, and their righteousness is of me, saith the Lord.

### Chapter 55

1 An exhortation to come to Christ 8 God's counsels are not as man's 12 The joy of the faithful.

Ho, every one that thirsteth, come ye to the waters, and ye that have no silver, come buy and eat: come, I say, buy wine and milk without silver and without money.

2 Wherefore do ye lay out silver and not for bread? and your labor without being satisfied? hearken diligently unto me, and eat that which is good, and let your soul delight in fatness.

3 Encline your ears, and come unto me: hear, and your soul shall live, and I will make an everlasting covenant with you, even the sure mercies of David.

4 Behold, I gave him for a witness to the people, for a prince and a master unto the people.

9 i As sure as the promise that I made to Noah, that the waters should no more overflow the earth.

11 k Hereby he declares the excellent state of the Church under Christ.

12 ^Or jasper, or, pearl.

13 l By the hearing of his word and inward moving of his Spirit.

14 m In stability and sureness so that it shall stand forever.

14 n And therefore shall not prevail.

15 o Meaning the domestical enemies of the Church as are the hypocrites.

16 p Signifying hereby that man can do nothing but so far as God gives power: for seeing that all are his creatures, he must needs govern and guide them.

### Chapter 55

1 a Christ by proposing his graces and gifts to his Church exempts the hypocrites which are full with their imagined works, and the Epicures, which are full with their worldly lusts and so thirst not after these waters.

1 b Signifying, that God's benefits can not be bought for money.

1 c By waters, wine, milk and bread, he means all things necessary to the spiritual life, as these are necessary to this corporal life.

2 d He reproves their ingratitude, which refuse those things that God offers willingly, and in the meantime spare neither cost nor labor to obtain those which are nothing profitable.

2 e You shall be fed abundantly.

3 f The same covenant, which through my mercy, I ratified and confirmed to David that it should be eternal, 2 Sam. 7.13, Acts 13.34.

4 g Meaning, Christ, of whom David was a figure.

5 Behold, thou shalt call a nation that thou knowest not, and a nation that knew not thee, shall run unto thee, because of the Lord thy God, & the holie one of Israel. for he hath glorified thee.

6 Seek ye the Lord while he may be found: call ye upon him while he is near.

7 Let the wicked forsake his ways, and the unrighteous his own imaginations, and return unto the Lord, and he will have mercy upon him: and to our God, for he is very ready to forgive.

8 For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord.

9 For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts above your thoughts.

10 Surely as the rain cometh down and the snow from heaven, and returneth not thither, but watereth the earth and maketh it to bring forth and bud that it may give seed to the sower, and bread unto him that eateth,

11 So shall my word be, that goeth out of my mouth, it shall not return unto me void, but it shall accomplish that which I will, and it shall prosper in the thing whereto I sent it.

12 Therefore ye shall go out with joy, and be led forth with peace the mountains and the hills shall break forth before you into joy, and all the trees of the field shall clap their hands.

13 For thorns there shall grow firs: for nettles shall grow the myrrh tree, and it shall be to the Lord for a name, and for an everlasting sign that shall not be taken away.

### Chapter 56

1 An exhortation to judgement and justice 10 Against Shepherds that devour their flock.

Thus saith the Lord, Keep judgement and do justice: for my salvation is at hand to come and my righteousness to be revealed.

2 Blessed is the man that doeth this, and the son of man which laith hold on it: he that keepeth the Sabbath and polluteth it not, and keepeth his hand from any doing evil.

3 And let not the son of the stranger, which is joined to the Lord, speak and say, The Lord hath surely separated me from his people neither let the Eunuch say, Behold, I am a dry tree.

4 For thus saith the Lord, unto the Eunuchs, that keep my Sabbaths, and chose the thing that pleaseth me, and take hold of my covenant,

5 Even unto them will I give in mine House and within my walls,

5 h To wit, the Gentiles, which before you did not receive to be your people.

6 i When he offers himself by the preaching of his word.

7 k Hereby he shows that repentance must be joined with faith and how we can not call upon God aright, except the fruits of our faith appear.

8 l Although you are not reconciled one to another and judge me by yourselves, yet I am most easy to be reconciled, yea I offer my mercies to you.

11 m If these small things have their effect, as daily experience shows, much more shall my promise which I have made and confirmed, bring to pass the thing which I have spoken for your deliverance.

12 n Read Ch. 44.23, 49.13.

13 o To set forth his glory.

13 p Of God's deliverance, and that he will never forsake his Church.

### Chapter 56

1 a God shows what he requires of them after that he has delivered them to wit, the works of charity whereby true faith is declared.

1 b Which I will declare toward you & pour into your hearts by my Spirit.

2 c Under the Sabbath he comprehends the whole service of God and true religion.

3 d Let none think himself unmet to receive the grace of the Lord for the Lord will take away all impediments, and will forsake none which will keep his true religion and believe in him.

5 e Meaning, in his Church.



a place and a name better than of the sons and of the daughters I will give them an everlasting name, that shall not be put out.

6 Also the strangers that cleave unto the Lord, to serve him, and to love the Name of the Lord, and to be his servants every one that keepeth the Sabbath, and polluteth it not and imbraceth my covenant,

7 Them will I bring also to mine holy mountain, and make them joyful in mine House of prayer their burnt offerings and their sacrifices shall be accepted upon mine altar: for mine House shall be called an house of prayer for all people.

8 The Lord God saith, which gathereth the scattered of Israel, Yet will I gather to them those that are to be gathered to them.

9 All ye beasts of the field, come to devour, even all ye beasts of the forest.

10 Their watchmen are all blind: they have no knowledge: they are all dumb dogs: they can not bark: they lie and sleep and delight in sleeping.

11 And these greedy dogs can never have enough: and these shepherds can not understand: for they all look to their own way, every one for his advantage, and for his own purpose.

12 Come, I will bring wine, and we will fill our selves with strong drink, and to morrow shall be as this day, & much more abundant.

### Chapter 57

*1 God taketh away the good, that he should not see the horrible plagues to come 3 Of the wicked idolaters, 9 And their vain confidence.*

The righteous perisheth, and no man considereth it in heart: and merciful men are taken away, & no man understandeth that the righteous is taken away from the evil to come.

2 Peace shall come: they shall rest in their beds, every one that walketh before him.

3 But you wretched children, come hither, the seed of the adulterer and of the whore.

4 On whom have ye jested? upon whom have ye gaped & thrust out your tongue? are not ye rebellious children, & a false seed?

5 Inflamed with idols under every green tree? and sacrificing the children in the valleys under the tops of the rocks?

6 Thy portion is in the smooth stones of the river. they, they are

5 f They shall be called after my people and be of the same religion yea under Christ the dignity of the faithful shall be greater than the Jews were at that time.

7 g Hereby he means the spiritual service of God, to whom the faithful offer continual thanksgiving, yea themselves and all that they have as a living and acceptable sacrifice.

7 h Not only for the Jews but for all others, Mat. 21. 13.

9 i Meaning, the enemies of the Church, as the Babylonians, Assyrians, &c. thus he speaks to fear the hypocrite and to assure the faithful, that when this comes, they may know it was told them before.

10 k He shows that his affliction shall come through the fault of the governors, Prophets and pastors, whose ignorance, negligence, avarice and obstinacy provoked God's wrath against them.

12 l We are well yet, and tomorrow shall be better: therefore let us not fear the plagues before they come: thus the wicked contemned the admonitions & exhortations which were made them in the Name of God.

### Chapter 57

1 a From the plague that is at hand, and also because God will punish the wicked.

2 b The soul of the righteous shall be in joy and their body shall rest in the grave unto the time of the resurrection, because they walked before the Lord.

3 c He threatens the wicked hypocrites, who under the pretense 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 & obedient as Abraham was, he calls them bastards, & the children of sorcerers, which forsook God and fled to wicked means for succor.

5 d Read Lev. 18.21, 2 Kings 23.10.

6 e Meaning, every place was polluted with their idolatry: or every fair stone that they found, they made an idol of it.

thy lot: even to them hast thou poured a drink offering: thou hast offered a sacrifice. Should I delight in these?

7 Thou hast made thy bed upon a very high mountain: thou wentest up thither, even thither wentest thou to offer sacrifice.

8 Behind the doors also and posts hast thou set up thy remembrance: for thou hast discovered thyself to another than me, and wentest up and didst enlarge thy bed, and make a covenant between thee and them, and lovedst their bed in every place where thou sawest it.

9 Thou wentest to the Kings with oil, and didst increase thine ointments and send thy messengers far off, and didst humble thyself unto hell.

10 Thou weariedst thyself in thy manifold journeys, yet saidest thou not, There is no hope: thou hast found life by thine hand, therefore thou wast not grieved.

11 And whom didst thou reverence or fear, seeing thou hast lied unto me, and hast not remembered me, neither set thy mind thereon? is it not because I hold my peace, and that of long time? therefore thou fearest not me.

12 I will declare thy righteousness and thy works, and they shall not profit thee.

13 When thou cryest, let them that thou hast gathered together deliver thee: but the wind shall take them all away: vanity shall pul them away: but he that trusteth in me, shall inherit the land, and shall possess mine holy Mountain.

14 And he shall say, Cast up, cast up: prepare the way: take up the stumbling blocks out of the way of my people.

15 For thus saith he, that is high and excellent, he that inhabiteth the eternity, whose Name is the Holy one, I dwell in the high and holy place: with him also that is of a contrite and humble spirit to revive the spirit of the humble, and to give life to them that are of a contrite heart.

16 For I will not contend for ever, neither will I be always wrath, for the spirit should fail before me: and I have made the breath.

17 For his wicked covetousness I am angry with him, and have smitten him: I hid me and was angry, yet he went away, and turned after the way of his own heart.

18 I have seen his ways, and will heal him: I will lead him also, and restore comfort unto him, and to those that lament him.

19 I create the fruit of the lips to be peace: peace unto them that

6 f In the sacrifices which you, offering before these idols, thought you did serve God.

7 g To wit, your altars, in an open place like an impudent harlot that cares not for the sight of her husband.

8 h Instead of setting up the word of God in the open places on the posts and doors to have it in remembrance, Deut. 6.9, and 27.1 you have set up signs and marks of your idolatry in their place.

8 i That is, did increase your idolatry more and more.

9 k You did seek the favor of the Assyrians by gifts and presents, to help you against the Egyptians: and when they failed, you sought to the Babylonians and more and more did torment yourself.

10 l Although you saw all your labors to be in vain, yet would you never acknowledge your fault and leave off.

10 m He derides their unprofitable diligence with thought to have made all sure, and yet were deceived.

11 n Broken promises with me.

11 o Meaning, that the wicked abuse God's leniency and grow to farther wickedness.

12 p That is, your naughtiness, idolatries and impieties: which the wicked call God's service: thus he derides their obstinacy.

13 q Meaning, that Assyrians and other, whose help they looked for.

14 r God shall say to Darius and Cyrus.

16 s I will not use my power against frail man whose life is but a blast.

17 t That is, for the vices and faults of the people, which is meant here by covetousness.

18 u Though they were obstinate, yet I did not withdraw my mercy for them.

19 x That is, I frame the speech and words of my messengers which shall bring peace.

are <sup>y</sup>far off, and to them that are near, saith the Lord: for I will heal him.

20 But the wicked *are* like the raging sea, that can <sup>z</sup>not rest, whose waters cast up myre and dirt.

21 There is no peace, saith my God, to the wicked.

### Chapter 58

*1 The office of God's ministers. 2 The works of the hypocrites. 6 The fast of the faithful. 13 Of the true Sabbath.*

**C**rye a <sup>a</sup>loud, spare not: lift up thy voice like a trumpet, and shewe my people their transgression, and to the house of Jaakób, their sins.

2 Yet they <sup>b</sup>seek me daily, and will know my ways, even as a nation that did righteously, and had not forsaken the statutes of their God: they ask of me the ordinances of justice: they will draw near unto God, *saying*,

3 <sup>c</sup>Wherefore have we fasted, and thou seest it not? we have punished our selves, and thou regardest it not. Behold, in the day of your fast you will seek <sup>d</sup>your will, and require all your dettes.  
4 Behold, ye fast to strife and debate, and to smite with the fist of wickedness: ye shal not fast as ye *do* to day, to make your voice be <sup>e</sup>heard above.

5 Is it such a fast, that I have chosen that a man should afflict his soul for a day, and to bow his head, as a bull rush, and to lie down in sackcloth and ashes?

6 Is not this fasting, that I have chosen, to loose the bands of wickedness, to take off the heavy burdens, and to let the oppressed go free, and that ye break every <sup>f</sup>yoke?

7 Is it not to deal thy bread to the hungry, and that thou bring the poor that wander, unto thine house? when thou seest the naked, that thou cover him, and hide not thy self from <sup>g</sup>thine own flesh?

8 Then shal thy <sup>h</sup>light break forth as the morning, and thine health shal grow speedily: thy <sup>i</sup>righteousness shal go before thee, *and* the glorie of the Lord shal embrace thee.

9 Then shalt thou call, and the Lord shal answer: thou shalt crye and he shal say, Here I am: if thou take away from the middes of thee the yoke, the putting forth of the <sup>k</sup>finger, & wicked speaking:

10 If thou powre out thy soul to the hungry, and refresh the troubled soul: then shal thy light spring out in the <sup>m</sup>darkness, and thy darkness *shalbe* as the noon day.

11 And the Lord shal guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not.

12 And they shalbe to thee, that shal build the old <sup>n</sup>waste places: thou shalt raise up the fundacions for many generations, and

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19 y As well to him that is in captivity as to him that remains at home.

20 z Their evil conscience does ever torment them, and therefore they can never have rest, read Ch. 48.22.

### Chapter 58

1 a The Lord thus speaks to the Prophet, willing him to use all diligence and severity to rebuke the hypocrites.

2 b They will seem to worship me and have outward holiness.

3 c He sets forth the malice and disdain of the hypocrites, which grudge against God, if their works be not accepted.

3 d Thus he convinces the hypocrites by the second table and by their duty toward their neighbor that they have neither faith nor religion.

4 e So long as you use contention and oppression, your fasting and prayer shall not be heard.

6 f That you leave off all your extortions.

7 g For in him you see yourself as in a glass.

8 h That is, the prosperous estate, wherewith God will bless you.

8 i The testimony of your goodness shall appear before God and man.

9 k Whereby is meant all manner of injury.

10 l That is, have compassion on their miseries.

10 m Your adversity shall be turned into prosperity.

12 n Signifying that of the Jews should come such, as should build again the ruins of Jerusalem and Judea but chiefly this is meant of the spiritual Jerusalem: whose builders were the Apostles.

thou shalt be called the repairer of the breach *and* the restorer of the paths to dwell in.

13 If thou <sup>o</sup>turn away thy foot from the Sabbath, from doing thy wil on mine holy day, and call the Sabbath a delite, to consecrate it, as glorious to the Lord, and shalt honor him, not doing thine own waies, nor seeking thine own wil, nor speaking a vain word,

14 Then shalt thou delite in the Lord, & I will cause thee to mount upon the hie places of the earth, and feed thee with the heritage of Jaakób thy father . for the mouth of the Lord hath spoken it.

### Chapter 59

*1 The wicked perish through their own iniquities. 12 The confession of sinnes. 16 God alone wil preserve his Church, though all men fail.*

**B**ehold, <sup>\*</sup>the Lord's hand is not shortened, that it can not save: neither is his ear heavy, that it can not hear. 2 But <sup>\*</sup>your iniquities have separated between you and your God, and your sins have hid *his* face from you, that he will not hear.

3 For your hands are defiled with <sup>a</sup>blood, and your fingers with iniquity: your lips have spoken lies *and* your tongue hath murmured iniquity.

4 No man calleth for justice: no man <sup>b</sup>contendeth for trueth: they trust in vanitie, and speak vain things: they conceive mischief, and <sup>c</sup>bring forth iniquity.

5 They hatch cockatrice <sup>d</sup>eggs, and weave the spider's <sup>e</sup>web: he that eateth of their eggs, dyeth, and that which is trod upon, breaketh out into a serpent.

6 Their webs shalbe no garment, neither shal they cover them selves with their labors: *for* their works *are* works of iniquity, and the work of crueltie *is* in their hands.

7 Their feet run to evil, and they make haste to shed innocent blood - their thoughts are wicked thoughts: desolation and destruction *is* in their paths.

8 The way of peace they know not, and there *is* none equity in their goings: they have made them crooked paths: whosoever goeth therein, shal not know peace.

9 Therefore is <sup>j</sup>judgement far from us, neither doeth <sup>q</sup>justice come near unto us: we wait for light, but lo, it *is* darkness, for brightness: *but* we walk in darkness.

10 We grope for the wall like the <sup>h</sup>blind, and we grope as one without eyes: we stumble at the none day as in the twilight: we *are* in solitarie places, as dead men.

11 We roar all like <sup>b</sup>bears, and mourn like doves: we look for equity, but there *is* none: for health, *but* it is far from us.

12 For our trespasses are many before thee, and our <sup>k</sup>sins testify against us: for our trespasses *are* with us, and we know our iniquities.

13 In trespassing and lying against the Lord, and we have departed away from our God, *and* have spoken of cruelty and

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13 o If you refrain yourself from your wicked works.

### Chapter 59

1 <sup>\*</sup>Num. 11.23, Ch. 50.2.

2 <sup>\*</sup>Jer. 5.25.

3 a Read Ch. 1.15.

4 b All men win at the injuries and oppressions, and none go about to remedy them.

4 c According to their wicked devises, they hurt their neighbors.

5 d Whatsoever comes from them, is poison and brings death.

5 e They are profitable to no purpose.

9 f That is, God's vengeance to punish our enemies.

9 g God's protection to defend us.

10 h We are altogether destitute of counsel and can find no end of our miseries.

11 i We express our sorrows by outward signs, some more some less.

12 k This confession is general to the Church to obtain remission of sins, and the Prophets did not exempt themselves from the same.

rebellion, concerning and uttering out of the heart false matters.  
14 Therefore <sup>m</sup>judgement is turned backward, & justice standeth far off: for truth is fallen in the street, and equity can not enter.

15 Yea, truth faileth, and he that refraineth from evil, maketh him self <sup>a</sup>a prey: and when the Lord saw it, it displeased him, that there was no judgement.

16 And when he saw that there was no man, he wondered that none would offer him self. <sup>o</sup>Therefore his arm did <sup>p</sup>save it, and his righteousness it self did sustain it.

17 For he put on righteousness, as an habergeon, and an <sup>q</sup>helmet of salvation upon his head, and he put on the garments of vengeance for clothing, and was clad with zeal as a cloak.

18 As to *make* recompense, as to requite the fury of the adversaries *with* a recompense to his enemies: he wil fully repair the <sup>y</sup>lands.

19 So shal they fear the Name of the Lord from the West, and his glorie from the rising of the sun: for the enemy shal <sup>s</sup>come like a flood: *but* the Spirit of the Lord shal chase him away.

20 And the Redeemer shal come unto Zión, and unto <sup>t</sup>them that turn from iniquity in Jakkób, saith the Lord.

21 And I wil *make* this my covenant with them, saith the Lord, My Spirit that is upon thee, and my words, which I have put in thy mouth, <sup>u</sup>shal not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of the seed of thy seed, saith the Lord, from hence forth even for ever.

### Chapter 60

*3 The Gentiles shal come to the knowledge fo the Gospel. 8 They shal come to the Church in abundance. 16 They shal have abundance, though they suffer for a time.*

**A**rise, *ó Jerusalém*: be bright, for thy <sup>a</sup>light is come, and the glorie of the Lord is risen upon thee. 2 For behold, darkness shal cover the <sup>b</sup>earth, and gross darkness the people: but the Lord shal arise upon thee, and his glorie shalbe seen upon thee. 3 And the Gentiles shal walk in <sup>c</sup>thy light, and Kings at the brightness of thy rising up.

4 Lift up thine eyes round about, and behold: all <sup>d</sup>these are gathered, *and* come to thee: thy sons shal come from far, and thy daughters shalbe nourished at *thy* side.

5 Then thou shalt see and shine: thine heart shalbe astonied <sup>e</sup>&

13 l To wit, against our neighbors.

14 m There is neither justice nor uprightness among men.

15 n The wicked will destroy him.

16 o Meaning, to do justice and to remedy the things that were so far out of order.

17 p That is, his Church or his arm did help itself, and did not seek aid of any other.

18 q Signifying that God has all means at hand to deliver his Church, and to punish their enemies.

19 r To wit, your enemies, which dwell in divers places, and beyond the sea.

20 s He shows that there shall be great affliction in the Church, but God will ever deliver his.

21 t Whereby he declares that the true deliverance from sin and Satan belongs to none, but to the children of God, whom he justifies.

22 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 forever.

### Chapter 60

1a The time of your prosperity and felicity where as speaking of Babylon he commanded her to go down, Ch. 47.1.

2 b Signifying, that all men are in darkness till God give them the light of his Spirit, and that this light shines to none but to those that are in his Church.

3 c Meaning, the Judea should be as the morning star, and that the Gentiles should receive light of her.

4 d An infinite number from all countries, as Ch. 49.18.

5 e For joy, as the heart is drawn in for sorrow.

enlarged, because the multitude of the sea shalbe converted unto thee, & the riches of the Gentiles shal come unto thee.

6 The <sup>l</sup>multitude of camels shal cover thee: and the dromedaries of Midián and of Epháh: all they of Shebá shal come: they shal bring gold and incense, and shewe forth the praises of the Lord.

7 All the sheep <sup>o</sup>of Kedár shalbe gathered unto thee: the rams of Nebaióth shal serve thee they shal come up to be accepted upon mine <sup>h</sup>altar: and I will beautifie the house of my glorie.

8 Who are these <sup>t</sup>that flee like a cloud, and as the doves to their windows?

9 Surely the yle, shal wait for me, and the ships <sup>k</sup>of Tarshih, as at the beginning that they may bring thy sons from far, *and* their silver, and their gold with them, unto the Name of the Lord thy God, & to the holy one of Israél, because he hath glorified thee.

10 And the sons of strangers shal build up thy walls, and their <sup>l</sup>Kings shal minister unto thee! for in my wrath I smote thee, but in my mercie I had compassion on thee.

11 Therefore thy gates shal be open continually: neither day nor night shal they be shut that men may bring unto thee the riches of the Gentiles, and that their Kings may be brought.

12 For the nation and the <sup>m</sup>kingdom, that will not serve thee, shal perish. and those nations shalbe utterly destroyed.

13 The <sup>n</sup>glory of Lebanón shal come unto thee, the fir tree, the elm and the box tree together, to beautifie the place of my Sanctuary: for I will glorify the place of my <sup>o</sup>feet.

14 The sons also of them that afflicted thee, shal come and bow unto thee: and all they that despised thee, shal fall <sup>p</sup>down at the soles of thy feet: and they shal call thee, The city of the Lord, Zión of the holy one of Israél.

15 Where as thou hast been forsaken and hated: so that no man went *by thee*, I will make thee an eternal glorie, and a joy from generation to generation.

16 Thou shalt also suck the milk of the Gentiles, and shalt suck the <sup>q</sup>breasts of Kings: and thou shalt know, that I the Lord am thy Saviour, and thy Redeemer, the mighty one of Jakkób.

17 For brass wil I bring gold, and for yron wil I bring silver, & for wood brass, and for stones yron. I wil also make thy government <sup>r</sup>peace, and thine exactours righteousness.

18 Violence shal no more be heard in thy land, neither desolation, nor destruction within thy borders: but thou shalt call <sup>s</sup>salvation, thy walls, and praise, thy gates.

19 Thou shalt have no more sun to shine by day, neither shal the brightness of the <sup>t</sup>moon shine unto thee: for the Lord shalbe thine

6 f Meaning, that every one shall honor the Lord with that, wherewith he is able signifying that it is no true serving of God, except we offer our selves to serve his glory, and all that we have.

7 g That is, the Arabians that have great abundance of cattle.

8 h Because the altar was a figure of Christ, Ebr. 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.

9 i Showing what great number shall come to the Church and with what great diligence and zeal.

10 k The Gentiles that are now enemies, shall become friends and debtors for them of the Church.

11 l Meaning, Cyrus and his successors, but chiefly this is accomplished in them that serve Christ being converted by his Gospel.

12 m He shows that God has given all power and authority here in earth for the use of his Church: and that they which will not serve and profit the same shall be destroyed.

13 n There is nothing so excellent which shall not serve the necessity of the Church.

14 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 up to the heavens.

15 p To worship their head Christ by obeying his doctrine.

16 q Both high and low shall be ready to help and succor you.

17 r Your governors shall love you and seek your wealth and prosperity.

18 s Meaning, not a temporal felicity, but a spiritual, which is fulfilled in Christ's kingdom.

19 t Signifying that all worldly means shall cease, and that Christ shall be all in all, as Rev. 21.22 and 22.5.

everlasting light, and thy God, thy glorie.

20 Thy sun shal never go down, neither shal thy moon be hid. for the Lord shal be thine everlasting light, and the daies of thy sorrow shalbe ended.

21 Thy people also shalbe all righteous · they shal possess the land for ever, the <sup>u</sup>grass of my planting shalbe the work of mine hands, that I may be glorified.

22 A little one shal become as a <sup>x</sup>thousand, and a small one as a strong nation: I the Lord wil hasten it in due time.

### Chapter 61

*1 He prophesyeth that Christ shalbe anointed and sent to preach. 10 The joye of the faithful.*

**T**he <sup>\*</sup>Spirit of the Lord God *is* <sup>a</sup>upon me, therefore hath the Lord anointed me: he hath sent me to preach good tidings unto the poor, to bind up the <sup>b</sup>broken hearted, to preach liberty to the <sup>c</sup>captives, and to them that are bound, the opening of the prison.

2 To preach the <sup>d</sup>acceptable year of the Lord, and the day of <sup>e</sup>vengeance of our God, to comfort all that mourn,

3 To appoint unto them that mourn in Zión, *and* to give unto them beautie for <sup>f</sup>ashes, the oil of joy for mourning, the garment of gladness for the spirit of heaviness, that they might be called <sup>g</sup>trees of righteousness, the planting of the Lord, that he might be glorified.

4 And they shal build the old waste places, *and* raise up the former desolations, and they shal repair the cities that were desolate and waste through many <sup>h</sup>generations.

5 And the stranger shal stand and feed your sheep, and the sons of the strangers shalbe your plow men & dressers of your vines.

6 But ye shalbe named <sup>i</sup>the Priests of the Lord, and men shal say unto you, The ministers of our God, Ye shal eat the <sup>j</sup>riches of the Gentiles, and shalbe exalted with their glorie.

7 For your shame *you shal receive* <sup>m</sup>double, and for confusion <sup>n</sup>they shal rejoyce in <sup>o</sup>their portion: for in their land they shal possess the <sup>p</sup>double: everlasting joy shalbe unto them.

8 For I the Lord love judgement *and* hate <sup>q</sup>robbery for burnt offerings, and I will direct their work in truth, and will make an everlasting covenant with them.

9 And <sup>r</sup>their seed shal be known among the Gentiles, and their buds among the people. All that see them, shal know them, that

21 The children of the Church.

22 x Meaning, that the Church should be miraculously multiplied.

### Chapter 61

1 <sup>\*</sup>Luk. 4.18.

1 a This appertains to all the Prophets and ministers of God, but chiefly to Christ, of whose abundant graces every one receives according as it pleases him to distribute.

1 b To them that are lively touched with the feeling of their sins.

1 c Which are in the bondage of sin.

2 d The time when it pleased God to show his good favor to man, which S. Paul calls the fullness of time, Gal. 4.4.

2 e For when God delivers his Church, he punishes his enemies.

3 f Which was the sign of mourning.

3 g Trees that bring forth good fruits, as Mat. 3.8.

4 h That is, for a long time.

5 i They shall be ready to serve you in all your necessities.

6 k This is accomplished in the time of Christ by whom all the faithful are made Priests and Kings, 1 Pet. 2.9, Rev. 1.6 and 5.10.

6 l Read Ch. 60.16 and 60.11.

7 m Abundant recompense, and this word is used, Ch. 40.2.

7 n That is, the Jews.

7 o To wit, of the Gentiles.

7 p Whereas the Gentiles had dominion over the Jews in times past, now they shall have double authority over them and possess twice so much.

8 q I will not receive their offering, which are extortioners, deceivers, hypocrites, or that deprive me of my glory.

9 r That is, of the Church.

they are the seed which the Lord hath blessed.

10 <sup>s</sup>I will greatly rejoyce in the Lord, *and* my soul shalbe joyful in my God: for he hath clothed me with the garments of salvation, & covered me with the robe of righteousness: he hath decked me like a bridegroom, & as a bride tireth her self with her jewels.

11 For as the earth bringeth forth her bud, and as the garden causeth to grow that which is sown in it: so the Lord God will cause righteousness to grow and praise before all the heathen.

### Chapter 62

*1 The great desire that the Prophets have had for Christ's comming. 6 The diligence of the Pastors to preach.*

**F**or Zión's sake I will not <sup>a</sup>hold my tongue, and for Jerusalém's sake I will not rest, until the righteousness thereof break forth as the <sup>b</sup>light, and salvation thereof as a burning lamp.

2 And the Gentiles shal see thy righteousness, and all Kings thy glorie: and thou shalt be called by <sup>c</sup>a new name, which the mouth of the Lord shal Name.

3 Thou shalt also be a <sup>d</sup>crown of glorie in the hand of the Lord, and a royal diadem in the hand of thy God.

4 It shall no more be said unto thee, <sup>e</sup>Forsaken, neither shal it be said any more to thy land, Desolate, but thou shalt be called <sup>f</sup>Hephzi-báh, and thy land <sup>g</sup>Beuláh: for the Lord deliteth in thee, and thy land shal have an <sup>h</sup>husband.

5 For as a yong man marieth a virgin, so shal thy sons <sup>i</sup>mary thee: and as a bridegrome is glad of the bride, so shal thy God rejoyce over thee.

6 I have set <sup>j</sup>watch men upon thy walls, ô Jerusalém, which all the day and all the night continually shal not cease: <sup>k</sup>ye that are mindful of the Lord, keep not silence.

7 And give him no rest, til he repair and until he set up Jerusalém the <sup>l</sup>praise of the world.

8 The Lord hath sworn by his right hand and by his strong arm, Surely I wil no more give thy corn to be meat for thine enemies, and surely the sons of the strangers shal not drink thy wine, for the which thou hast labored.

9 But they that have gathered it, shal eat it, & praise the Lord, & the gatherers thereof shal drink it in the courts of my Sanctuary.

10 <sup>m</sup>Go through, go through the gates: prepare you the way for the people: cast up, cast up the way, and gather out the stones *and* set up a standart for the people.

11 Behold, the Lord hath proclaimed unto the ends of the world:

10 s He shows what shall be the affection, when they feel this their deliverance.

### Chapter 62

1 a The Prophet says that he will never cease to declare unto the people the good tidings of their deliverance.

1 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..

2 c You shall have a more excellent fame then you have had hitherto.

3 d He shall esteem you as dear and precious as a King does his crown.

4 e You shall no more be contemned as a woman forsaken of her husband.

4 <sup>^</sup>Or, my delight in her,

4 <sup>^</sup>Or, married.

4 f That it may be replenished with children.

5 g Forasmuch 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, inasmuch as Christ makes her plentiful to bring forth children unto him.

6 h Prophets, pastors, and ministers.

6 i He exhorts the ministers never to cease to call upon God by prayer for the deliverance of his Church and to teach others to do the same.

7 k For the restoration whereof all the world shall praise him.

10 l Signifying that great number that should come to the Church, and what means he would prepare for the restitution of the same, as Ch. 57.14.

<sup>m</sup>tel the daughter Zión, Behold, thy Saviour commeth: behold, his wages <sup>n</sup>is with him, and his work *is* before him.

12 And they shal call them, The holie people, the redeemed of the Lord, and thou shalt be named, A <sup>o</sup>city sought out *and* not forsaken.

### Chapter 63

*1 God shal destroy his enemies for his Church's sake. 7 God's benefits toward his Church.*

**W**ho is this that commeth <sup>a</sup>from Edóm, with red garments from Bozráh? he is glorious in his apparel and walketh in his great strength: <sup>p</sup>I speak in righteousness, *and* am mightie to save.

2 <sup>o</sup>Wherefore is thine apparel red, and thy garments like him that treadeth in the wine press?

3 I have trodden the wine press alone, and of all people there was none with me: for I will tread them in mine anger, and tread them under foot in my wrath, and their blood shalbe sprinkled upon my garments, and I wil stain all my raiment.

4 For the day of vengeance *is* in mine heart, and the <sup>d</sup>year of my redeemed *is* come.

5 And I looked, and there was none to help, and I wondered that there was none to uphold: therefore mine own <sup>e</sup>arm helped me, and my wrath it self sustained me.

6 Therefore I will tread down the people in my wrath, and make them drunken <sup>i</sup>in mine indignation, and will bring down their strength to the earth.

7 I will <sup>g</sup>remember the mercies of the Lord *and* the praises of the Lord according unto all that the Lord hath given us, and for the great goodness toward the house of Israél, which he hath given them according to his tender love, and according to his great mercies.

8 For he said, Surely they are my <sup>h</sup>people, children that will not lie: so he was their saviour.

9 In all their troubles he was <sup>i</sup>troubled, and the Angel <sup>k</sup>of his presence saved them: in his love and in his mercie he redeemed them, and he bare them and carried them all waies continually.

10 But they rebelled and vexed his holie Spirit: therefore was he

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11 <sup>m</sup> You Prophets & ministers show the people of this their deliverance which was chiefly meant of our salvation by Christ, Zec. 9.9, Mat. 21.5.

11 <sup>n</sup> He shall have all power to bring his purpose to pass, as Ch. 40.10.

12 <sup>o</sup> That is, one over whom God has had a singular care to recover her when she was lost.

### Chapter 63

1 <sup>a</sup> This prophecy is against the Idumeans, and enemies which persecuted the Church, on whom God will take vengeance, and is here set forth all bloody after that 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 claimed to themselves the chief religion, and hated the true worshipers, Ps. 137.7.

1 <sup>b</sup> God answers them that asked this question, Who is this? &c and says, You see now preformed in deed the vengeance, which my Prophets threatened.

2 <sup>c</sup> Another question, to the which the Lord answers.

4 <sup>d</sup> Showing, that when God punishes he enemies, it is for the profit and deliverance of his Church.

5 <sup>e</sup> God shows that he has no need of man's help for the deliverance of his, and though man refuse to do their duty through negligence, and ingratitude, yet he himself will deliver his Church, and punish the enemies, read Ch. 59.16.

6 <sup>f</sup> I will so astonie them, and make them so giddy, that they shall not know, which way to go.

7 <sup>g</sup> The Prophet speaks this to move the people to remember God's benefits in times past, that they may be confirmed in their troubles.

8 <sup>h</sup> For I did choose them to be mine, that they should be holy, and not deceive mine expectation.

9 <sup>i</sup> He bare their afflictions and griefs as though they had been his own.

9 <sup>k</sup> Which was a witness of God's presence and this may be referred to Christ, to whom belongs the office of salvation.

turned to be their enemy *and* he fought against them.

11 Then he <sup>l</sup>remembered the old time of Mosés and his people, saying, Where is he that brought them up out of the Sea with the <sup>m</sup>shepherd of his sheep? where is he that put his holie Spirit within <sup>n</sup>him?

12 He led *them* by the right hand of Mosés with his own glorious arm, dividing the water before them, to make him self an everlasting Name.

13 He led them through the deep, as an <sup>o</sup>horse in the wilderness, that they should not stomble,

14 As the beast goeth down into the valley, the Spirit of the Lord gave they rest: so didest thou lead thy people, to make thy self a glorious Name.

15 <sup>p</sup>Look down from heaven, and behold from the dwelling place of thine holiness, and of thy glorie. Where is thy <sup>q</sup>zeal and thy strength, the multitude of thy mercies, and of thy compassions? they are restrained from <sup>r</sup>me.

16 Doubtles thou art our Father: though <sup>s</sup>Abrahám be ignorant of us, and Israél know us not, yet thou, <sup>t</sup>o Lord, art our Father, *and* our redeemer: thy Name *is* for ever.

17 O Lord, why hast <sup>u</sup>thou made us to erre from thy ways? *and* hardened our heart from thy fear? Return for thy <sup>v</sup>servant's sake, *and* for the tribes of thine inheritance.

18 The people of thine holiness have possessed it, but a little <sup>x</sup>while: for our adversaries have trodden down thy Sanctuarie.

19 We have been as *they*, over whom thou never barest rule, and upon whom thy Name was not called.

### Chapter 64

*1 The Prophet prayeth for the sinnes of the people. 6 Man's righteousness is like a filthy cloth.*

**O**H, that thou woldest <sup>a</sup>break the heavens, *and* come down, *and* that the mountains might melt at thy presence! 2 As the melting fire burned, as the fire caused <sup>b</sup>the waters to boil, (that thou mightest declare thy Name to thy adversaries) the people did tremble at thy presence.

3 When thou didest terrible things, which we looked not for, thou camest down, *and* the mountains melted at thy presence.

4 For since the beginning of the world they have not <sup>c</sup>heard nor

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11 <sup>l</sup> That is, the people of Israel being afflicted, called to remembrance God's benefits, which he had bestowed upon their fathers in times past.

11 <sup>m</sup> Meaning Moses.

11 <sup>n</sup> That is, in Moses that he might well govern the people: some refer this giving of the Spirit to the people.

13 <sup>o</sup> Peaceably and gently, as an horse is led to his pasture.

15 <sup>p</sup> Having declared God's benefits showed to their forefathers, he turns himself to God by prayer, desiring him to continue the same graces toward them.

15 <sup>q</sup> Your great affection which you bare toward us.

15 <sup>r</sup> Meaning from the whole body of the Church.

16 <sup>s</sup> Though Abraham would refuse us to be his children, yet you will not refuse to be our father.

17 <sup>t</sup> By taking away your holie Spirit from us, by whom we were governed, and so for our ingratitude did deliver us up to our own concupiscence, and did punish sin by sin according to your just judgement,

17 <sup>u</sup> Meaning, for the covenant's sake made to Abraham, Isaac, and Jacob his servants.

18 <sup>x</sup> That is, in respect of the promise, which is perpetual albeit they had now possessed the land of Canaan, a thousand, and four hundred year and thus they lament, to move God rather to remember his covenant then to punish their sins.

### Chapter 64

1 <sup>a</sup> The Prophet continues his prayer, desiring God to declare his love toward his Church by miracles, & mighty power as he did in mount Sinai.

2 <sup>b</sup> Meaning, the rain, hail, fire, thunder, and lightnings.

4 <sup>c</sup> S. Paul uses the same kind of admiration, 1 Cor. 2.9, marveling at God's great benefits showed to his Church by the preaching of the Gospel.

understand with the ear, neither hath the eye seen *another* God beside thee, which doeth so to him that waiteth for him.

5 Thou didest mete him, <sup>t</sup>that rejoiced *in thee*, & did justly: they remembered thee in thy <sup>e</sup>ways: behold, thou art angry, for we have sinned: *yet* in <sup>t</sup>them *is* continuance, and we <sup>9</sup>shal be saved.

6 But we have all been as an unclean thing and all our <sup>h</sup>righteousness *is* as filthy cloutes, and we all do fade like a leaf, and our iniquities like the wind have taken us away.

7 And there *is* none that calleth upon thy Name, neither that stirreth up him self to take hold of thee: for thou hast hid thy face from us, and hast consumed us because of our iniquities.

8 But now, ô Lord, thou art our Father: we are the <sup>i</sup>clay, and thou art our potter, and we all are the work of thine hands.

9 Be not angry, ô Lord, <sup>k</sup>above measure, neither remember iniquity for ever: lo, we beseech thee behold, we are all thy people.

10 <sup>T</sup>hine holie cities lie waste: Ziôn is a wilderness, *and* Jerusalém a desert.

11 The House of our Sanctuarie and of our glorie, <sup>m</sup>where our fathers praised thee, is burnt up with fire, and all our pleasant things are wasted.

12 Wilt thou hold thy self still <sup>n</sup>at these things, ô Lord? wilt thou hold thy peace and afflict us above measure?

### Chapter 65

*1 The Vocation of the Gentiles and the rejection of the Jews. 13 The joy of the elect and the punishment of the wicked.*

I have been sought of them that <sup>a</sup>asked not: I was found of them that sought me not: I said, Behold me, behold me, unto a nation that called not upon my Name. 2 I have <sup>b</sup>spread out mine hands all the day unto a rebellious people, which walked in a way that was not good, *even* after their own <sup>c</sup>imagination:

3 A people that provoked me ever unto my face: that sacrificeth in <sup>d</sup>gardens, and burneth incense upon <sup>e</sup>bricks.

4 Which remain among the <sup>f</sup>graves, and lodge in the deserts, which eat <sup>g</sup>swine's flesh, and the broth of things polluted *are* in their vessels.

5 Which say, <sup>h</sup>Stand apart, come not near to me: for I am holier

5 d You showed favor toward our fathers, when they trusted in you, and walked after your commandments.

5 e They considered your great mercies.

5 f That is, in your mercies, which he calls the ways of the Lord.

5 g You will have pity on us.

6 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 clothes, or (as some read) like the menstruous clothes of a woman.

8 i Albeit ô Lord, by your just judgement you may utterly destroy us, as the potter may his pot, yet we appeal to your mercies, whereby it has pleased you to adopt us to be your children.

9 k For so the flesh judges when God does not immediately send succor.

10 l Which were dedicate to your service and to call upon your Name.

11 m Wherein we rejoiced and worshipped you.

12 n That is, at the contempt of your own glory though our sins have deserved this, yet you will not suffer your glory thus to be diminished.

### Chapter 65

1 a Meaning, the Gentiles which knew not God, should seek after him when he had moved their hearts with his holy Spirit, Rom. 10.20.

2 b He shows the cause of the rejection of the Jews, because they would not obey him for any admonition of his Prophets, by whom he called them continually and stretched out his hand to draw them.

2 c He shows that to delight in our own fantasies is the declining from God and the beginning of all superstition and idolatry.

3 d Which were dedicate to idoles.

3 e Meaning their altars, which he thus names by contempt.

4 f To consult with spirits and to conjure devils which was forbidden, Deut. 18.11.

4 g Which was contrary to God's commandment, Lev. 11.7, Deut. 14.8.

5 h He shows that hypocrisy is ever joined with pride and contempt of others.

then thou: these are a smoke in my wrath *and* a fire that <sup>l</sup>burneth all the day.

6 Behold, it is <sup>k</sup>written before me: I will not keep silence, but will render it and recompense it into their bosome.

7 Your iniquities and the iniquities of your fathers *shalbe* together (saith the Lord) which have burnt incense upon the mountains, and blasphemed me upon the hills: therefore will I measure their old work into their bosome.

8 Thus saith the Lord, As the wine is found in the cluster, and one saith, Destroy it not, for a <sup>m</sup>blessing *is* in it, so will I do for my servant's sakes, that I may not destroy them whole.

9 But I will bring a seed out of Jaakób, and out of Judáh, that shal inherit my mountain: and mine elect shal inherit it, and my servants shal dwell there.

10 And Sharón <sup>n</sup>shalbe a sheep fold, and the valley of Achór shalbe a resting place for the cattle of my people, that have sought me.

11 But ye are they that have forsaken the Lord and forgotten mine holie Mountain, & have prepared a table for the <sup>o</sup>multitude, and furnish the drink offerings unto the number.

12 Therefore will I <sup>p</sup>number you to the sword, and all you shal bow down to the slaughter, because I called, and ye did not answer: I <sup>q</sup>spake, and ye heard not, but did evil in my sight and did chuse that thing which I would not.

13 Therefore thus saith the Lord God, Behold, my servants shal <sup>r</sup>eat, and ye shalbe hungry: behold, my servants shal drink, and ye shalbe thirsty: behold, my servants shal rejoyce, and ye shalbe ashamed.

14 Behold, my servants shal sing for joy of heart, and ye shal cry for sorrow of heart, and shal howl for vexation of mind.

15 And ye shal leave your name as a curse unto my <sup>s</sup>chosen: for the Lord God shal slay you & call his servants by <sup>t</sup>another name.

16 He that shal bless in the <sup>v</sup>earth, shal bless him self in the true God, and he that sweareth in the earth, shal swear by the true God: for the former <sup>x</sup>troubles are forgotten, and shal surely hide them selves from mine eyes.

17 For lo, I will create <sup>y</sup>new heavens and a new earth: and the former shal not be remembered nor come into mind.

18 But be you glad and rejoyce for ever in the things that I shal create: for behold, I will create Jerusalém as a rejoycing and her people as a joy,

19 And I will rejoyce in Jerusalém, and joy in my people, and the voice of weeping shalbe no more heard in her, nor the voice of crying.

20 There shalbe no more there a child of years, nor an old man

5 i Their punishment shall never have end.

6 k So that the remembrance thereof can not be forgotten.

7 l Shall be both punished together: and this declares how the children are punished for their father's fautes, to wit, when the same fautes or like are found in them.

8 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.

10 n Which was a plentiful place in Judea to feed sheep, as Achór was for cattle.

11 o By the multitude and number he means their innumerable idols, of whom they thought they could never have enough.

12 p Seeing you can not number your gods, I will number you with the sword.

12 q By my Prophets, whom you would not obey.

13 r By these words, Eat and drink, he means the blessed life of the faithful, which have always consolation, and full contentment of all things in their God, though sometimes they lack these corporal things.

15 s Meaning, that he would call the Gentiles, who should abhor, even the very name of the Jews for their infidelitie's sake.

15 t Then by the name of the Jews.

16 x l I will no more suffer my Church to be desolate as in times past.

17 y I will so alter and change the state of my Church, that is shall seem to dwell in a new world.

that hath <sup>z</sup>not filled his daies: for he that shalbe an hundreth years old, shal die as a yong man: but the sinner being <sup>a</sup>an hundreth years old shalbe accursed.

21 And they shal <sup>b</sup>build houses and inhabit them, and they shal plant vineyards, and eat the fruit of them.

22 They shal not build, & another inhabit: they shal not plant, and another eat: for as the daies of the tree are the daies of my people, and mine elect shal enjoy in old age the work of their hands.

23 They shal not labor in vain, nor bring forth in fear: for they are the seed of the blessed of the Lord, and their buds with them.

24 Yea, before they call, I will answer, and whiles they speak, I will hear.

25 The <sup>w</sup>wolf and the lamb shal feed together, and the lion shal eat straw like the bullock: and to the serpent dust *shalbe* his meat. They shal no more hurt nor destroy in all mine holie Mountain, saith the Lord.

### Chapter 66

*1 God dwelleth not in temples made with hands. 3 He despiseth sacrifices done without mercie and faith. 5 God comforteth them that are troubled for his sake. 19 The vocation of the Gentiles 23 The perpetual Sabbath 24 The punishment of the wicked is everlasting.*

**T**hus saith the Lord, <sup>\*</sup>The heaven *is* my throne, and the earth *is* my footstool: where is the house that ye will build unto me? and where is that place of my rest?

2 For all these things hath mine hand made, <sup>b</sup>and all these things have been, saith the Lord: and to him wil I look, even to him, that is poor, and of <sup>c</sup>a contrite spirit and trembleth at my words.

3 He that killeth a bullock, *is* as if he <sup>e</sup>slew a man: he that sacrificeth a sheep, as *if* he cut off a dog's neck: he that offereth an oblation, as if he offered swine's blood: he that remembreth incense, as if he blessed an idol: yea, they have chosen their own ways, and their soul deliteth in their abominations.

4 Therefore will I <sup>o</sup>chuse out their delusions, and I will bring their fear upon them, because I called, and none would answer: I spake and they would not hear: but they did evil in my sight, and chose the things which I would not.

5 Hear the word of the Lord, all ye that tremble at his <sup>l</sup>word, Your

20 z Meaning, in this wonderful restoration of the Church there should be no weakness of youth, nor infirmities of age, but all should be fresh, and flourishing and this is accomplished in the heavenly Jerusalem, when all sins shall cease and the tears shall be wiped away.

20 a Whereby he shows that the infidels and unrepentant sinners have no part of this benediction.

21 b He proposes to the faithful the blessings which are contained in the Law, and so under temporal things comprehends the spiritual promises.

25 c Read Ch. 11.6.

### Chapter 66

1 <sup>\*</sup>Act 7.48.

1 a My majesty is so great that it fills both heaven and earth, and therefore can not be included in a temple like an idol condemning hereby their vain confidence, which trusted in the Temple and sacrifices.

2 b Seeing that both the Temple and the things therein with the sacrifices were made and done by his appointment, he shows that he has no need thereof, and that he can be without them, Ps. 50.10.

2 c To him that is humble and pure in heart, which receives my doctrine with reverence and fear.

3 d Because the Jews thought themselves holy by offering of their sacrifices, and in the mean season had neither faith nor repentance, God shows that he does no less detest these ceremonies, then he does the sacrifices of the heathen who offered men, dogs and swine to their idols which things were expressly forbidden in the Law.

4 e I will discover their wickedness and hypocrisy, wherewith they think to blind mine eyes, to all the world.

5 f He encourages the faithful by promising to destroy their enemies which pretended to be as brethren, but were hypocrites and hated them that feared God.

brethren that hated you, and cast you out for my Name's sake, said, Let the Lord be glorified: but he shal appear to your joy, and they shal be ashamed.

6 <sup>a</sup>A voyce soundeth from the city, *even* a voyce from the Temple, the voyce of the Lord, that recompenceth his enemies fully.

7 Before <sup>b</sup>she travailed, she brought forth: and before her pain came, she was delivered of a man child.

8 Who hath heard such a thing? who hath seen such things? shal the earth be brought forth in one <sup>d</sup>day? or shal a nation be born at once? for assone as Ziön travailed, she brought forth her children.

9 Shal I <sup>k</sup>cause to travail, and not bring forth? shal I cause to bring forth and shalbe barren, saith thy God?

10 Rejoyce ye with Jerusalém, and be glad with her, all ye that love her: rejoyce for joy with her, all ye that mourn for her,

11 That ye may suck <sup>l</sup>and be satisfied with the breasts of her consolation: that ye may milk out and be delited with the brightness of her glory.

12 For thus saith the Lord, Behold, I will extend <sup>m</sup>peace over her like a flood and the glory of the <sup>n</sup>Gentiles like a flowing stream: then shal ye suck, ye shal be <sup>o</sup>born upon *her* sides, and be joyful upon *her* knees.

13 As one whom his mother comforteth, so will I comfort you, and ye shalbe comforted in Jerusalém.

14 And when ye see this, your heart shal rejoyce, & your <sup>p</sup>bones shal florish like an herb: & the hand of the Lord shal be known among his servants, and *his* indignation against his enemies.

15 For behold, the Lord will come with fire, and his charets like a whirlwind, that he may <sup>r</sup>recompense his anger with wrath, and his indignation with the flame of fire.

16 For the Lord wil judge with fire, and with his sword all flesh, and the slain of the Lord shalbe many.

17 They that sanctify <sup>t</sup>them selves, and purify them selves in the gardens behind one *tree* in the middes eating <sup>s</sup>swine's flesh, and such abomination, even the mouse, shalbe consumed together, saith the Lord.

18 For I *will visit* their works, and their imaginations, *for* it shal come that I will gather all nations, and tongues, and they shal come, and see my <sup>v</sup>glory.

19 And I wil set a <sup>w</sup>sign among them, and wil send those that

6 g The enemies shall shortly hear a more terrible voice, even fire and slaughter, seeing they would not hear the gentile voice of the Prophets which called them to repentance.

7 h Meaning, that the restoration of the Church should be so sudden and contrary to all men's opinion as when a woman is delivered before she look for it.

8 i This shall pass the capacity of man to see such a multitude that shall come up at once, meaning under the preaching of the Gospel, whereof they that came up out of Babylon, were a figure.

9 k Declaring hereby, that as by his power, and providence woman travails and is delivered so has he power to bring forth his Church at his time appointed.

11 l That you may rejoyce for all the benefits that God bestows upon his Church.

12 m I will give her felicity, and prosperity in great abundance.

12 n Read Ch. 60.16.

12 o You shall be cherished, as her dearly beloved children,

14 p You shall have new strength and new beauty.

15 q This vengeance God began to execute at the destruction of Babylon, and has ever continued it against the enemies of his Church, and will do till the last day, which shall be the accomplishment thereof.

17 r Meaning, the hypocrites.

17 s Whereby are meant them that did maliciously transgress the Law, by eating beasts forbidden, even to the mouse which abhors nature.

18 t The Gentiles shall be partakers of that glory, which before I showed to the Jews.

19 u I will mark these that I choose that they perish not with the rest of the infidels whereby he alludes to the marking of the posts of his people, whom he preserved, Ex. 12.7.

<sup>x</sup>escape of them, unto the nations of <sup>y</sup>Tarshísh, <sup>z</sup>Pul, and <sup>a</sup>Lud, and to them that draw the <sup>b</sup>bow, to <sup>c</sup>Tubál and <sup>d</sup>Javán, yles a far off, that have not heard my fame, neither have seen my glory, and <sup>e</sup>they shal declare my glory among the Gentiles.

20 And they shal bring all your <sup>f</sup>brethren for an offering unto the Lord out of all nations, upon <sup>g</sup>horses, and in charets, and in horse litters, and upon mules, and swift beasts, to Jerusalém mine holie Mountain, saith the Lord, as the children of Israél, offer in a clean vessel in the House of the Lord.

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19 x I will scatter the rest of the Jews, which escape destruction, into divers nations.

19 y That is, Cilicia.

19 z Meaning, Africa.

19 a To wit, Lidia, or Asia minor.

19 b Signifying the Parthians.

19 c Greece.

19 e Meaning, the Apostles, disciples, and others which he did first choose of the Jews to preach unto the Gentiles.

20 f That is, the Gentiles, which by faith shall be made the children of Abraham as you are.

20 g Whereby he means that no necessary means shall want when God shall call the Gentiles to the knowledge of the Gospel.

21 And I will take them for <sup>h</sup>Priests, & for Levites, saith the Lord.

22 For as the new <sup>i</sup>heavens, and the new earth which I wil make, shal remain before me, saith the Lord, so shal your seed and your name continue.

23 And from month to month, and from Sabbath to Sabbath shal all flesh come to worship before me, saith the Lord.

24 And they shal go forth, and look upon the <sup>k</sup>carkeises of the men that have transgressed against me: for their <sup>l</sup>worm shal not die, neither shal their fire be quenched, and they shalbe an abhorring <sup>m</sup>unto all flesh.

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21 h To wit, of the Gentiles, as he did Luke, Timothy, Tite first, and others after to preach his word.

22 i Hereby he signifies the kingdom of Christ wherein his Church shall be renewed, and where as before there were appointed seasons to sacrifice, in this there shall be one continual Sabbath so that all times and seasons shall be mete.

24 k As he has declared the felicity that shall be within the Church for to comfort of the godly, so does he show what horrible calamity shall come to the wicked, that are out of the Church.

24 l Meaning, a continual torment of conscience, which shall ever gnaw them and never suffer them to be at rest, Mk. 9.44

24 m This is the just recompense for the wicked, which contemning God and his word, shall be by God's just judgement abhorred of all his creatures.